

# THE O. E. LIBRARY CRITIC

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ASTOR, LENOX AND TILDEN FOUNDATIONS  
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ONE YEAR, 25 CENTS

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## DEPARTMENTAL LYNCH LAW

Report upon the Illegal Practices of the United States Department of Justice. May 1920. 67 pages. Prepared by the National Popular Government League, Washington, D. C., and addressed to The American People. Issued by the American Civil Liberties Union, 138 West Thirteenth Street, New York.

This truly astounding revelation of the gross violations by the United States Department of Justice of the rights guaranteed by the Constitution to all residents of the United States, whether citizens or aliens, is not a political or campaign document. It is not an account of acts committed under martial law, or under stress of war conditions. On the contrary, it is a cool statement of facts which have occurred within the past nine months, borne out by the sworn statements of persons who have been arrested—if that term can be applied to wholly illegal seizures—without warrants by agents of the Department of Justice acting on orders from above, abused, beaten up, detained for weeks or months without trial under loathsome conditions, often of the most brutal character. Not a fact is stated which is not given under oath, or which did not come out as an admission of the agents of the Department when examined in court. This evidence, which is of the kind admissible in court, was collected, and the introductory remarks were written, by a committee of twelve lawyers in several of the largest cities, acting under the auspices of the National Popular Government League.

I say it is not a campaign document, but it might well be used as such, for the perpetrators of these outrages, which are enough to make the blood of every decent American boil, and those officials who directed them, still hold their places in spite of evidence and in spite of protests, under and with the full knowledge of the present administration. Were it not that the geographical names are American, and that the instructions issued by the Department of Justice are printed in the English language, one could well imagine it to be a narrative of proceedings in Turkey, or in Russia.

Every person, man, woman or child, native, naturalized, or alien, criminal or what not, is entitled to the protection of the fol-

lowing clauses of the Constitution of the United States. They mean just what they say; they have often enough been upheld by the Supreme Court; every person holding office under the Government from the President down to the charwoman, is under oath to obey and defend them, and the Attorney General and his subordinate, the Director of the Bureau of Investigation, are no exceptions.

*Fourth Amendment.* The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the person or things to be seized.

*Fifth Amendment (in part).* No person . . . shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law.

*Eighth Amendment.* Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

The agents of the Department of Justice, as is amply shown in the sworn testimony in the document referred to, have in hundreds of cases violated every one of the above provisions. They have in hundreds of cases seized without warrants people suspected of objectionable political doctrines, and often without the slightest evidence. When it suited them they secured warrants afterwards, but only after they had seized, abused, threatened, blackjacked, wounded them. They have confined in jail for protracted periods and subjected to torture, not only suspects, but those against whom no suspicion existed, in order to extort information from them. They have without warrants entered and searched their homes, turned their belongings inside out, confiscated their papers, destroyed their property. They have secured the assistance as aids of persons who were neither local police officials nor sworn deputy sheriffs or marshals. They have denied to persons held by them the right to have counsel, to communicate with their friends. They have caused members of their families who have attempted to see them to be bullied and beaten. The Department of Justice employed a corps of "under-cover informants," or provocative agents, whose business it was to act as spies, to encourage and foster seditious meetings and expressions, to manufacture would-be criminals, in order to seize and abuse them. And in order the more fully to carry out their aims, they have even resorted to forging confessions and forging the signatures to them.

The facts are here; anybody can read them. As a case of damnable usurpation of authority it is one of the blackest pages of American official history. And notwithstanding the facts, and the protests which have been formally presented to the Attorney General (whom you may remember as a late candidate for nomination for President and chief upholder of the Constitution!) and to the President of the United States, the protests have been ignored; no action has been taken and the chief violators, those under whose orders the bullies acted, have been unpunished.



The document contains a large number of "exhibits," consisting of many sworn statements of victims, the text of the confidential orders sent out by the Bureau of Investigation to its agents, and a full account of a hearing in habeas corpus proceedings before Judge Anderson of Boston. Space permits of but brief quotations.

Sworn statement of Peter Musek (much abbreviated), dated May 18, 1920.

"I reside at 437 Helen Street, Bridgeport, Conn. I am 23 years of age and am working as a tailor in Bridgeport. On the 24th day of December, 1919, I left Bridgeport for Hartford and applied for a pass to see a friend, Mike Lozuk, who was arrested on the 8th day of November, 1919, at a meeting place of Russians in Bridgeport. I heard that Lozuk was confined in the Hartford Jail and wanted to see me. As soon as I appeared in the U. S. Post Office Building at Hartford, Conn., where I asked for a pass to see Lozuk, I was searched and immediately put under arrest and questioned by an agent of the Department of Justice. Six men, I presume agents of the Department of Justice, questioned me and threatened to hang me if I did not tell them the truth. In one instance, an agent of the Department of Justice, whose name I do not know, brought a rope and tied it around my neck, stating that he will hang me immediately if I do not tell him who conducts the meetings and who are the main workers in an organization called the Union of Russian Workers. This inquisition lasted fully three hours, after which I was again threatened to be put in a gas-room and suffocated unless I gave more particulars about other men in the Union of Russian Workers. This was all done in the U. S. Post Office Building in the presence of six agents of the Department of Justice."

Musek was then locked up and quizzed the next afternoon by five agents, who compelled him to sign a statement. He continues: "After this I was taken to jail, where I was kept for fully two weeks without any hearings. No visitors were allowed to see me. I was not permitted to write any letters. At the end of about two weeks I was chained to another man and led through the streets of Hartford from the jail to the Department of Justice, where I was questioned by an immigration inspector. At the end of the hearing I was informed that if I wish to be released I would have to put up \$10,000 bail. Then I was taken back to the jail, where I remained continually up to and including the 18th day of March, 1920, when I was released on bail."

During his three months' confinement, on no charge whatever, Musek was allowed to write but two letters and was refused all reading matter, including newspapers. He was allowed no visits, except three times from his sister. He was not allowed to speak to any one and was continuously locked in his cell with the exception of three minutes daily. He could not eat the food supplied by the jail and was not allowed to buy anything with his own money. He then continues: "I was taken out from my cell and also brought to the basement of the jail and put into a cell high enough for me to stand up in and long enough for me to make about two and a half paces. When I was put in the cell, I heard the jailer say to somebody 'Give this man heat.' When I came into the cell it was quite warm. Soon thereafter the floor became hot and I nearly roasted. I took my clothes off and remained absolutely naked but the heat was unbearable. About five o'clock a man brought me a glass of cold water and one piece of bread. The cold water revived me a little and I heard the man say again, 'Give him some more heat.' After this the cell became even hotter. I could not stand on my feet any longer and I remained on the floor up to 8 o'clock in the morning, when the door opened and a man handed me a glass of water and threw a piece of bread into the cell. I asked him to bring a doctor for I felt that I was

going to die. But he laughed at me stating that I was strong enough to hold out, and locked the door again." Musek was kept in this cell for over two days continuously, half his body almost roasted from contact with the hot floor. At the end of this period he was unable to stand up and had to be carried out. He remained in his cell up to March 18, when some of his friends, in order to save his life, raised \$2,500, and he was released.

And this man, not even charged with any offense, was arrested without a warrant, confined three months without being under indictment, was refused permission to see or communicate with his friends, was demanded excessive bail and subjected to cruel and unusual punishment at the instigation of agents of the Department of Justice, and for the glory of Mr. Attorney General Palmer, sworn defender of the Constitution!

Gaspare Cannone was seized in his home in Brooklyn, N. Y., March 30th, 1920, by agents of the Department of Justice, without charge or warrant and taken to the Park Row Building in New York. There he was beaten and kicked, and because he was unable to furnish evidence against men entirely unknown to him was called a "damned liar," "a son of a bitch," and other opprobrious epithets. He was kept locked in a bare cell without covering for four days, on only five meals. Finally, unable to get him to commit himself or to sign a confession, these agents of Mr. Palmer simply drew up a faked statement in which he professedly admitted himself to be an anarchist, and *forged his name to it*. Photographs of the forged confession, showing the forged and ten samples of his genuine signature, are among the exhibits.

Mitchel Lavrowsky, age 50, married and with two children, formerly principal of a high school in Russia, teacher of Russian, a man who had declared his intention to become a citizen of the United States, was engaged November 7, 1919, in teaching a class in Russian, when "an agent of the Department of Justice opened the door of the school, walked in with a revolver in his hands and ordered everybody in the school to step aside; then ordered me to step towards him. I wear eyeglasses and the agent of the Department of Justice ordered me to take them off. Then without any provocation, struck me on the head and simultaneously two others struck and beat me brutally. After I was beaten and without strength to stand on my feet, I was thrown down stairs and while I rolled down, other men, I presume also agents of the Department of Justice, beat me with pieces of wood which I later found were obtained by breaking the banisters. I sustained a fracture of my head, left shoulder, left foot, and right side." In this case also, there was no warrant issued for his arrest.

These are but a few samples of the sworn statements with which this document is filled, and which include endless arrests without cause and without warrants, and brutal treatment. And even these form but a part of the evidence against the Department of Justice. Readers are strongly urged to write to the above address for a copy of the pamphlet.

*Note.* Everybody should be familiar with the Constitution of the United States, both in order to support it and also to know their own rights as guaranteed by it. Copies of the Constitution can be obtained free on request from *Guardians of Liberty, 1304 Masonic Temple, Chicago, Ills.*

## Commendable Action of the Sydney Lodge

Mrs. Besant, in her recent letter (*The Messenger* for May) commending the Liberal Catholic Church as "the Christian faith in its highest and truest form" appends a letter of Mr. C. Jinarajadasa, which she endorses and which protests against the refusal of the Sydney (Australia) Lodge, T. S., to allow a member of the Liberal Catholic Church to be announced on its program with his ecclesiastical title. This, it is asserted, is a breach of the "neutrality" of the Society. Is it?

Printing or omitting titles after names on a program is a matter of choice and custom, hardly open to serious criticism if done impartially. Neutrality is violated only when an unfair discrimination is made. I can see no objection to printing the title of a bishop of the Church of Rome, of the Methodist or Mormon Church, or of any of the branches of the *genuine* "Old Catholic" Church after his name, or of introducing him as such, should he have occasion to address a theosophical assemblage. At the same time I most emphatically agree with the policy of the Sydney Lodge with regard to ecclesiastics of the Liberal Catholic Church. To print such a title on a program is presumptive assurance to the audience that it is genuine and authoritative and has been acquired in a reputable manner. The woods are full of "doctors," "professors," "reverends," whose titles are self-assumed or obtained by questionable methods. To present along with a doctor who has received his degree from an institution legally chartered to confer it, another "doctor" who has assumed the title himself, or has bought it, or secured it by conspiracy, is not only unfair to him whose title is genuine, but is misleading to the audience. The designations of Roman, Anglican, Methodist and Mormon bishops, whether they have a spiritual value or not, are officially conferred according to the rules and precedents of these long established religious bodies; they have as much right to recognition as a properly elected president or secretary. He who assumes such a title without such authority is guilty of fraud. To use such assumed authority to pass the title on to others is also a fraudulent act, and even though the recipient may have been imposed on his title is none the less fraudulent.

The ecclesiastical titles of the Liberal Catholic Church are more than questionable—they are fraudulent. To start a new church and to appoint priests and bishops is just as permissible as to start a new society and elect a set of officers, to be designated by any terms decided upon. If Mr. Wedgwood had gotten together with a lot of followers, and had organized a new church with any designation not already appropriated, and had appointed bishops, priests and vicars-general according to formulated rules, nobody could object. But this happens not to be the case. Validity is claimed for these titles on the plea that they are based upon apostolic succession and con-



ferred in the first instance according to the rules and upon the authority of the well-known and long established "Old Catholic Church." This is a false claim, and is emphatically repudiated by the Old Catholic Church itself. These titles, or "orders," all trace back to the notorious profligate and sex pervert Willoughby, who made Mr. Wedgwood into a "bishop," who, in turn made one of Leadbeater and ordained numerous priests under the pretense of being an authorized bishop of the Old Catholic Church of England. It is, however, a matter of history and of record that at the time he "consecrated" Wedgwood, Willoughby was not a bishop nor even a member of the Old Catholic Church, having already been unfrocked and expelled because of his unsavory record as a corruptor of boys. It is further a matter of record that at the time Wedgwood was "consecrated" by Willoughby, he himself was not a member of this church, having previously resigned from it in a letter over his own signature, this document being in the archives of the Old Catholic Church of Great Britain. This is not hypothesis. It is vouched for by the Archbishop of that church who was in office at the time Willoughby was dismissed and when Wedgwood was "consecrated," as well as by the Vicar General, not only in the public press but in private official communications in my possession.

We have therefore here the distinctly fraudulent proceeding of two men, neither of whom was a member of the Old Catholic Church at the time, conspiring to have one of them appoint the other as a bishop of that church, with all the supposed spiritual and ecclesiastical prestige appertaining thereto. The titles of Mr. Leadbeater and of all the priests and bishops of the Liberal Catholic Church, having been conferred by Wedgwood by virtue of a claim which is in itself fraudulent, are equally spurious, even if we admit, as well as we may, that those holding them have been duped. No such excuse can be found for Wedgwood, and not even his unblushing gall, nor the protests of Mrs. Besant and Mr. Jinarajadasa, can alter the fact that they are counterfeit on the very ground on which they claim to be genuine and authoritative.

The Sydney Lodge is therefore acting just as it should in refusing to recognize these titles, even if it is willing to listen to their owners, and even if it should recognize the titles of the Church of Rome as valid. It could not do otherwise without lending moral support to the grossest ecclesiastical hoax of the present century.

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### **New Subscriptions Wanted for The Critic**

The Editor urges upon those who sympathize with the aims of the CRITIC to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the CRITIC has to say?

## Books and Magazines for Florida Road Camp

Prisoners working in one of the Florida road camps are asking for books and magazines. Send these to *Chairman of Entertainment Committee, Convict State Road Camp No. 3, Box 115, Ponce De Leon, Florida.*

### At the Periscope

*Theosophical Geese and Theosophical Gunders.* Brown: "I hear that Mr. Rogers cabled to Mrs. Besant the day before Mr. Wadia boarded the steamer in New York, protesting against his interference in Sectional politics and saying that he might split the Section."

Jones: "Quite true, and he did. Mr. Wadia used his little hatchet most effectively during his short stay. First of all, he split off the Liberal Catholic Church; then the Order of the Star in the East. Then he split off Mr. Warrington from the office of National President and Theosophical Brood Hen. Then he went for the chicklets who had hitherto been content to nestle beneath Mr. Warrington's downy breast, split open their heads and forced in some ideas about H. P. B. But all told, he has left the trunk intact; his work consisted in lopping off some of the suckers. There are still a few of these left, and there is some suspicion that Mr. Rogers showed himself wise in waiting with his telegram until Mr. Wadia and his hatchet were safely in New York; otherwise Mr. Wadia might have hacked him off too."

Brown: "But Mr. Rogers is filling Mr. Warrington's slippers admirably, isn't he?"

Jones: "He can hardly play the part of Mr. Warrington as a brood hen or even a sitting rooster—his feathers are too like those of the porcupine, and he is too disposed to stand up and try to crow. But as a popularizer of what some would call Theosophy he has been a howling success. As a propagander he stuffed the flock of theosophical geese who attended his lectures and who read his reports of the C. W. L. Information Bureau with so much Leadbeater that they got fatty degeneration of their little livers; in fact, many of them became nothing but living patés de foie gras. It is this gander and these geese who are today cackling about the dangers of a split. With less Leadbeater and some H. P. B. cathartic most of them will recover."

Brown: "I hope Mr. Wadia will soon return and bring an axe with him."

*A Perplexing Problem in Capital Punishment.* Seven years ago a man named Love was hanged at Owen Sound, Ontario, for the murder of his wife. One of the principal witnesses against him was his fourteen-year-old son. Now, this son, at a revival meeting, is seized with an attack of conscience and confesses that it was he himself who murdered his mother. He is now in jail and waiting for the authorities to decide if they shall hang a second man for the same murder, and if so, since the young man is guilty of both perjury and murder, whether he shall be punished for perjury before his neck is finally broken, or whether he shall be killed at once for the murder, leaving it to the devil to dispose of the perjury charge later. What they should do is to grant him a pension for having shown the folly of hanging, even on sworn evidence.

*A Psychological Storm.* In the *Critic* of January 7th I alluded to abuses in the New York State Reformatory for girls at Bedford Hills. Miss Cobb, the woman superintendent who had indulged in the pastime of hanging up girls by the wrists and having them beaten up by male bullies, "resigned." Now her successor is in trouble. Very recently a violent demonstration broke out, apparently in part a race war between white and colored inmates. The effort to suppress it resulted in a vocal riot

which lasted several days. The outbreak does not look so much like a disorderly protest against abuses as an epidemic of hysteria, due to overstrained nerves following on the preceding quarrels between inmates and the efforts to suppress them. With some differences it resembles the brainstorm seizing a mob or sometimes a religious revival meeting. It is human nature, and especially feminine nature, not pure cussedness, which has to be considered. It does not call for punishment, but for an inquiry into the means by which hysterical outbreaks can be avoided. As well punish the mentally overstrained convert who shows her enthusiasm for Jesus by dancing, shouting, or perhaps rolling on the floor. There is much more to be said in excuse of these reformatory girls than for the Irish women who recently indulged in disorderly conduct in Congress. Miss Jones has our sympathy, not our condemnation. *Later:* Dr. Gregory, of the psychopathic department of Bellevue Hospital, was consulted and has been administering the treatment used in the hospital for violently excited insane people. That the matter has been placed in the hands of the medical profession instead of men with blackjacks, is a most hopeful sign. When he has cooled off the girls with his ice packs he should turn his attention to Mr. John G. Purdie, who wants to fire the governor and the "whole kit and caboodle" because the young women are not beaten up enough.

### Some Second Hand Books

Sold only for cash with order or sent C. O. D. U. S. postage stamps and personal checks accepted. Mention substitutes if possible. *The O. E. Library, 1207 Q Street, N. W., Washington, D. C.*

- Dana, Prof. Edward S.*—Minerals and How to Study Them, \$0.75.  
*Dawson, Sir J. W.*—Meeting Place of Geology and History, \$0.70.  
*De Laurence, Dr.*—Book of Death and Hindu Spiritism, \$0.65.  
*De Voe, Walter*—Healing Currents from the Battery of Life, \$1.40.  
*Mystic Words of Mighty Power*, \$1.40.  
*DuBois, Dr. Paul*—Psychic Treatment of Nervous Disorders, \$1.75.  
*Self Control and How to Secure It*, \$0.75.  
*Ebbard, Richard*—How to Acquire and Strengthen Will Power, \$1.00.  
*Bed Rock of Health*, \$1.00.  
*Ramacharaka, Yogi*—Fourteen Lessons in Yogi Philosophy; Advanced Course in Yogi Philosophy; Raja Yoga; Religions and Philosophies of India; each, \$1.25.  
*Rogers, L. W.*—Hints to Young Students of Occultism, \$0.25.  
*Sinnett, A. P.*—Karma, a Novel, \$0.50.  
*Edger, Lilian*—Gleanings from Light on the Path, \$0.52.  
*Elbé, Louis*—Future Life in the Light of Ancient Wisdom and Modern Science, \$1.05.  
*Krishnamurti (Alcyon)*—At the Feet of the Master; cloth, \$0.35.  
*Education as Service*, cloth, \$0.35.  
*Du Maurier*—Trilby, \$0.75.  
*Drummond, W. B.*—Introduction to Child Study, \$0.85.  
*Dumont, Theron Q.*—Power of Concentration, \$0.70.  
*Ellis, Havelock*—Studies in the Psychology of Sex. Sexual Selection in Man, \$1.50; Evolution of Modesty, \$1.50.  
*Fallows, Bishop*—Health and Happiness, \$0.50.  
*Fechner, G. T.*—Life After Death, \$0.40.  
*Fillmore, Charles*—Christian Healing, \$1.00.  
*Fisher, Dorothy C.*—A Montessori Mother, \$0.60.  
*Fletcher, Horace*—A-B-Z of our own Nutrition; New Menticulture; New Glutton or Epicure, each, \$0.50.  
*Flournoy, Th.*—From India to the Planet Mars (psychical), \$1.05.  
*Spiritism and Psychology*, \$1.30.  
*Flower, Sidney*—Mail Order Business, \$0.50.

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### A HELL-HOLE IN PITTSBURGH

Pennsylvania has two state penitentiaries, the Eastern State Penitentiary in Philadelphia, to which reference has often been made in the CRITIC, and which last year was the object of a farcical and whitewashing "investigation" conducted by the State Board of Charities at the behest of Governor Sproul, and the Western State Penitentiary in Pittsburgh. The latter, although containing about 1,200 inmates, is much less known. One reason for this is that while Warden McKenty, of the Eastern State Penitentiary, attempts to cover up what is going on within the walls by drawing public attention to himself and his virtues, the management of the Western State Penitentiary follows the policy of silence and suppression. Visiting is restricted as much as possible and the correspondence of inmates is reduced to the lowest possible minimum. It is said that the president of the Parole Board is owner of the *Pittsburgh Dispatch*, which is used to glorify the institution when necessary.

The appearance of underground or clandestine letters containing charges is one of the surest indications of official rottenness within the walls. Making due allowance for matters of hearsay, and considering the fact that the writer is aware that he may be called on to repeat his charges under oath, I think it well to publish the following portions of a letter from an inmate of the Western State Penitentiary, whose name, for obvious reasons, must be withheld. The date of the letter is July 16, 1920. No responsibility is assumed by the CRITIC for the truth of the charges contained therein.

... I feel assured that you will be interested in the truly deplorable conditions that exist today, and have existed for several years, in the management of the Western Penitentiary of Pennsylvania. This prison, under the nominal management of John Francies, is a plague-spot such as can scarcely be conceived by a person in this enlightened century. . . . Lust, greed, brutality, hate, wanton oppression, and above all, religious persecution, are exemplified here daily, with a fiendishness and attention to detail that would cause tears of joy to spring from the eyes of a misery-loving apache chief.

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The warden is so in title only, so far as any contact with the prisoners is concerned, as there are literally hundreds of men who have been here for periods ranging from several days to as many years without ever having seen the warden. All the power pertaining to the wardenship is vested in two subordinates, who have absolute dominion over the lives of several hundred men, and from whose decree there is no appeal. These two are Scot M. Woods, an ex-policeman of the old strong-arm school and a rabid, fanatical Catholic, and John Eagan, an ex-police reporter of the same era, also a rabid Romanist. The former bears the title of deputy warden, and is still an advocate and practitioner of the obsolete and uncivilized method of blackjack government. The latter is parole officer and contributes his share of misery in a more subtle, but none the less brutal manner. As an illustration of the fact that there is no appeal possible to higher authority by an inmate of this place it will be sufficient to state that while any man is supposed to be able to obtain an interview with the board of inspectors, the real fact is that the final decision regarding the granting of such an interview rests with the deputy warden. Immediately after the appointment of the present warden the prisoners who had friends and relatives living in the vicinity of the prison were transferred to the Eastern State Penitentiary so as to minimize the danger of the actual conditions becoming known. All women, from the same motives, were barred from visiting, and this is, to the best of my knowledge, the only institution of its kind in the United States from which a woman like Maud Ballington Booth is excluded.

On March 27th, 1918, the food became so unbearable that a few of us yelled and rapped on the bars with tin-cups, during the night, for the purpose of attracting outside attention, no violence, or no bodily harm being possible to any of the guards, as each prisoner was locked in his cell before the noise began. For this so-called riot, over twenty men were dragged to the deputy warden's office, one at a time, and blackjacked insensible by Scot M. Woods, while six or seven of his guards held them. They were deprived of everything except underwear, and thrown into narrow, unclean dungeons, where they were left for a period of ten days with no protection from the stone floor. These dungeons were approximately 7x3½x7 feet, and as many as five men were packed in one. You will be enabled to form some slight conception of the horrors of these places when I tell you that the sole toilet arrangement was a *coverless* wooden bucket which was emptied *once a day*. The floor was covered with cinders and these, after a few days, became sodden with urine from the leaky bucket and although men had to grovel in this mess, they were not permitted to wash their hands before eating the two slices of bread which were given daily. . . . In addition the worst degenerate in the institution was placed in one of these cells in company with a boy not yet twenty, although the officials knew what he was and he had actually been punished previously for it.

As I have mentioned previously, Scot Woods is a rabid Catholic and hates a Protestant as the devil is reputed to hate holy water. While we were in these dungeons, he came down and said to me in the hearing of another prisoner: "You damned yellow-bellied Protestant, I'd bump you off if I thought I'd get by with it." On another occasion, while engaged in the gentle art of browbeating a prisoner verbally and with a club, he told the man that he'd see that if this prisoner ever lived to get out he'd be in such a physical condition that he'd not be able to enjoy his liberty. The prisoner answered that he still had faith in God and could pray. Scot Woods' answer was: "I'm your God, you son of a ———; pray to me." Of the men who were maltreated on March 29, 1918, the Protestants were not permitted to attend religious services, but the Catholics were permitted to go to Mass, and today, more than two years later, those same Protestants are not permitted to go to church. This is but an instance

of his hate for Protestants, a hate which fosters persecution in every conceivable manner. The chief physician, Robert Campbell, is a Catholic, and allows the bigoted and fanatical deputy warden to dictate the treatment to be accorded prisoners, and a Protestant receives the very worst.

The amount paid by the counties for the maintenance of prisoners is approximately one dollar per day per man, and I am actually sure that the actual cost will not exceed twenty cents. Therefore each and every man represents a profit of eighty cents a day. The average population is about twelve hundred, so the graft from the one item of maintenance is \$690 per day. (Under the "fee system" prevailing in most Pennsylvania prisons, the warden is paid a fixed sum for each prisoner. What he can save by stinting the prisoners is his graft.—*Ed.*) As each man represents a profit of eighty cents per day the parole officer sees to it that he serves every day possible, and this practice has been the means of driving hundreds of men insane. . . .

Prisoner John Roberts has been indefatigable in his efforts to secure an investigation of this prison, and Scot M. Woods told Joseph White that he would be protected if he killed Roberts. A colored prisoner, Henry Smith, was beaten so badly that he died later from the effects. Deputy Woods ordered his assistants to beat Smith for some minor infraction of the rules. He was beaten so badly over the lungs that they sent him to the hospital. . . . Roberts says that Wm. Price (a member of the State Board of Charities.—*Ed.*) intimated to him that if he (Roberts) did not desist from trying to bring the condition of the prison before the public, he would be sent out quietly—meaning he would go out in a box.

. . . When a man tries to get away from this miserable hole the deputy tells his stool-pigeons to quarrel with him, so that he will have an excuse to persecute him further. . . . Cripples are beaten and thrown in dungeons as well as others. . . . Prisoners go without any underwear as late as November. In winter the cell house is kept at 50 degrees Fahrenheit. The cell floors are stone and no rugs or mats are furnished. Tuberculosis patients receive one and a half pints of milk per day, but no butter or eggs. The blankets are washed once a year but are never aired. . . . I have been locked in one cell for two and one-half years and am wakened at all hours of the night by raving lunatics who cell nearby. They will not send them to asylums as the graft is too tempting, and won't segregate them for the reason that they want other prisoners to think that they are sane and only faking. I was taken before this deputy in October, 1918, for having a rope in my possession. He told me I was going to the dungeon. I tried to talk him out of it, as my health was very bad; told him I had been spitting blood, which I had, but he simply bellered that I'd spit worse than blood before he got through with me. And he is living up to it, for he kept me in the dungeon one week and locked up in my cell for one year later. At present I get twenty-five minutes exercise when it suits them to let me out. Have had no privileges such as ordering fruit, tobacco, etc., for nearly three years, and scores of others have been treated likewise.

This regime has been in power eleven years and it certainly is a rotten one. The prison is in the city limits, but the people outside would know as much about the corrupt methods if it was a thousand miles in the jungle. It seems to me that we must go out of this state in order to get people interested in investigating this house of bondage. . . .

It is the aim of all men here, who want to be treated humanely, to get prominent men and women interested in this neglected dump. We have the goods on these people if we can only get humanitarians to come to the rescue. There is no danger of any one being sued for libel, as these officials shake in their shoes every time dark clouds hover near. . . . Anything you can do to correct these abuses will be deeply appreciated



by every man here, and I respectfully request you to favor me by sending a copy of this to Frank Harris, of *Pearson's Magazine*, or to any one else that you care to. . . .

Neglecting vague and indefinite complaints, and limiting the quotations to definite charges, the writer of the above letter avers, on the ground of his own experiences and that of his companions, that the Commonwealth of Pennsylvania is maintaining an institution in which

(a) Catholic officials are allowed to threaten, abuse and browbeat prisoners who are Protestants because of their faith, and to exclude them for long periods from the religious services held in the prison, on pretexts which are not applied to Catholic prisoners found guilty of the same breaches of discipline at the same time.

(b) For doing nothing more than making a noise, prisoners are beaten insensible and confined for protracted periods in dungeons the sanitary condition of which differs little from that of a cesspool. As many as five men have been forced to live for as much as ten days in one of these foul dungeons with a capacity of about 170 cubic feet, thus allowing only thirty cubic feet of air space to each prisoner.

(c) Prisoners have been beaten so severely that they have died from their injuries.

(d) Murder has been officially encouraged in order to get rid of prisoners who have attempted to bring about an investigation of the prison, and immunity has been promised to the murderer.

(e) Prisoners have no appeal from the decision of the deputy warden, who is absolute autocrat, although theoretically they can appeal to the Board of Inspectors.

(f) A system of graft exists, whereby the warden is enabled to make a handsome profit from the sum allowed for the maintenance of each prisoner. This makes the retention of prisoners for as long a period as possible a matter of personal profit, leading to the curtailing of paroles and the retention of insane prisoners who should be sent to an asylum.

(g) The State Board of Charities, or part of it, appears to have the aim of concealing abuses, and a prisoner was virtually threatened with death by a member of the Board if he did not desist from his efforts to make conditions known.

### **Critic Envelopes**

We have a balance of \$95 due on the last bill for CRITIC envelopes. This must be cleared away before the next lot is ordered, which will be very soon. Owing to delays incident upon difficulties in freight and in securing the envelopes, it is now necessary to allow much more time than formerly for the printer to fill the order, and the hat is presented to you for your contribution.

## Wanted!!

Correspondents for male and female colored prisoners.

Newspaper clippings on all prison news. You can aid us greatly by cutting out and forwarding such items as you see in your daily paper.

Will not those members who have made definite pledges of periodical contributions to the LEAGUE try to make a point of sending them without putting us to the cost of reminders? And will not those who have not made pledges, help us by sending what they can and when they can?

## Back to Blavatsky!—From Some Recent Letters

*From a Theosophist.*—It may be that the "machine" (Adyar T. C.) is "efficient," but does it spread theosophical truths? I have seen no evidence of it when I have attended their branch meetings. . . . I do not say that they are all alike, but if you could only hear 'em! In those I am writing of, not once did I hear the name of H. P. B. unless I spoke it myself. *The Secret Doctrine* was never mentioned, but Annie Besant's name constantly, and Leadbeater's books were their study books. . . . And the books they had on sale! Besant and Leadbeater, Leadbeater and Besant—not one of H. P. B.'s. To try them, I asked for *The Ocean of Theosophy*. The young woman drew in her breath, looked scared to death and said: "Oh! we do not sell his books here!" I said "No? Well then, have you by any chance any books written by H. P. Blavatsky?" "No," she said again, "but have you read this last one by our dear Mr. Leadbeater?" I talked to the members every time I had the opportunity about getting "back to Blavatsky," reading and studying *The Secret Doctrine* more, *The Key*, etc. With some it bore fruit, but the majority were not impressed until Mr. Wadia talked to them this spring and said practically the same thing. Now they are all saving up money for *The Secret Doctrine*.

*From the Manager of the London Theosophical Publishing House.*—With regard to *The Secret Doctrine*, when I took over the management of the T. P. H. here in the autumn of 1917 this book was out-of-print. The records showed that the last edition of 500 copies had taken four years to sell, and I was told that 500 had been the usual edition. As soon as the matter could be arranged financially, I ran off 1,000, considering myself bold to take on such a responsibility in the face of tradition and experience. The whole edition was sold in just over a year. My position now is purely and solely a financial one. I would print 5,000 tomorrow had I the money. It has been a question of building up the business and increasing the turnover as rapidly as possible. I am now straining to put this reprint in hand, though probably a smaller edition will be necessary. . . . I much regret not to be able to give you a more definite date, but will advise you as soon as I can see my way more clearly.

*Isis* is a more difficult problem still as we only have moulds of this book and stereotyping is so very heavy now. Mr. Wadia and I agreed, however, that an effort must be made to get this into print with as little delay as possible.

It may appear to prejudiced observers that preference is being given to Besant and Leadbeater, but it is I think forgotten by such critics that it is easier to run off an edition of say C. W. L.'s *Clairvoyance* or any of the Manuals than it is to undertake the reprinting of the *Secret Doctrine*. One has to accumulate the necessary finances while keeping the business running. *Man, Visible and Invisible* went out of print in 1916, and would very likely in fact probably have been out of print still had it not

been for the fact that I had definite orders with promise of cash in advance for coloured plates for three foreign editions, French, Spanish, and Dutch. This book is now in the binder's hands; but certainly it would have stood on one side for a further edition of the *Secret Doctrine* had not these special orders forced a reprint. Since 1917 we have reprinted, therefore, the *Key*, the *Voice of the Silence* and the *Secret Doctrine*, and the latter, of course, had an unprecedented sale or would still be in print. *Isis* then is the only neglected book.

*Editor's Note.*—I am glad to publish the above statement from the London Theosophical Publishing House, as it shows that in that quarter, at least, there is no intentional discrimination against the books of H. P. B., and that it is solely a question of cost. Besides, a publisher must be guided in part at least by the demand. But the writer of the first letter speaks the absolute truth as far as my observation and experience go. What is the reason? The members must not be blamed too severely; they are the victims of suggestion from above. While they imagine that they are members of a Theosophical Society, in reality they are members of "The Society for Promoting the Study of Annie Besant and Charles W. Leadbeater." If they suggest studying anything else they are often enough asked "Why don't you get out?" Did you ever read those interesting small type scientific articles in the papers, discussing physiology and anatomy and ending up with the advice to buy a bottle of So-and-So's patent medicine? That is what you find in the T. S. Everything ends up with "Read this or that book by A. B. or C. W. L." I do not assert that this is a profit-making scheme. There are those who prefer cash, while others hanker after glory—it is a matter of taste. The combination of a printing press with a well organized personal propaganda and a corps of horn-blowers can secure both at the same time. H. P. B. is dead, and her works must speak for themselves. But the authors of the other books are still alive and are working the Society for all it is worth. You hear much talk about the "Ancient Wisdom," but you are led to believe that this was unearthed and put in print by A. B. and C. W. L. Join a study class. What is it reading? A. B. and C. W. L. Send for a lot of books to sell at a lecture; what do you get? A. B. and C. W. L. and their echo, C. J. Here comes a lecturer from headquarters. Does he talk Theosophy to the lodge? Sometimes, but usually propaganda. In what does the propaganda consist? Why, in getting your friends to read A. B. and C. W. L. and in going to book stores and persuading the manager to lay in a stock of these books. Now they want the traveling lecturers to act as agents and peddle them in their spare moments.

Annie Besant forced W. Q. Judge out of the society because he was a dangerous rival; he knew too much and was too trusted by H. P. B. She has driven out H. P. B. for the same reason. Judge is taboo because nobody who has once studied his presentation of Theosophy would be satisfied with the sometimes vapid, sometimes sensational and frequently spiritually misleading stuff now being forced on the members. Every study class in H. P. B. means one less class to look wise over A. B. and to swallow C. W. L.'s imaginings—a thing which could not be tolerated for a moment. It is not that these books are sold and read; it is that they are pushed to the almost entire exclusion of the books of the older writers, who are not only ignored, but often positively frowned upon. This is worked through official lecturers, who drop sly hints about the uselessness of bothering with Blavatsky and that one should cling to our dear leaders, A. B. and C. W. L. As for Mr. Judge, the co-founder with H. P. B. of the Theosophical Society, I never heard him mentioned but once, and that was as a sort of thing with horns and cloven hoofs.

Of the innumerable books which Mrs. Besant has written, or rather talked, not over perhaps a half dozen are out of print. Great care is taken that this does not occur. All of the rest could be condensed into two or



three volumes without the loss of a single idea of value which cannot be found in H. P. B. Mrs. Besant cannot be expected to give something new in every lecture; nobody could demand it. But she seldom gives a course of as few as three lectures, no matter how devoid of new ideas, and of old ones either, for that matter, but it is rushed through her press and hawked about in the lodges. The one exception is her little book, *The Pedigree of Man*, essentially an abstract of certain portions of *The Secret Doctrine*, and which has long been out of print, although much in demand. This she declines to reprint, and students are told to get that huge comedy and theosophical book of snobs, *Man, Whence, How and Whither*, which costs six times as much and presumably yields six times the profit, while reading like an emanation from a madhouse.

You will say that these books are sold exclusively because they and their authors are in demand. No, dear sir, they are in demand because, and for no other reason than because they are advertised, pushed and jammed on the members in every possible way. Every available influence, notably the "E. S.," which is the chief advertising agency of A. B. and of C. W. L., in conjunction with the C. W. L. Information Bureau, is used to keep their names before the lodges and to get them to buy their books. This, of course, is good business, but is it good Theosophy?

Believe me, it required more courage than you may think for Mr. Wadia to advertise, as he did recently, a list of books by Mr. Judge. It required more courage than you may imagine for him to talk by the hour about H. P. B. without as much as mentioning the "dear leaders" of the present day and their innovations.

### At the Periscope

*Private Jails.* A fourteen year old girl has just been released from the House of the Good Shepherd in Baltimore, where she had been held for eleven months as a witness against a man who is charged with a serious crime against her. At no time was she allowed to leave the institution, while the man has been going about scot-free. She had been sent to the House of the Good Shepherd by the juvenile court, and would probably have stayed on indefinitely had not the Prisoners' Aid Society heard of the case, and by instituting habeas corpus proceedings compelled the nuns to disgorge and return her to her mother.

It would be interesting to know what is behind this case of letting the accused go free while punishing his victim. It is quite customary for juvenile courts to sentence girls to the so-called Houses or Homes of the Good Shepherd. These Houses, supposed to be reformatory and charitable in character, are nothing but private jails maintained by the Roman Catholic Church all over the country, to which young girls are sentenced on one pretext or another and made to work for the benefit of their female jailers and the church. Some of them run public laundries—laundries being highly educational and reformatory—and doubtless make a fair profit. What becomes of the profits and how the slaves entrusted to them are treated, nobody knows, for as church institutions they are exempt from state control and inspection. It does not take eleven months plus to convict or acquit a man of criminal assault when his victim is within the jurisdiction of the court, and the only presumption that can be formed in the present case is that it was to the interest of some one to have the trial indefinitely postponed, while the girl was being made to work for the benefit of her jailers. Labor costs good money in these days, and a fourteen year old girl who can be kept from her family and forced to work for nothing is not to be despised. It is high time that an end was being put to the scandal of the commitment of children to private church jails and workhouses. These institutions should be compelled either to submit to rigid state control and inspection and to turn their

profits into the public treasury, or else to close their doors. What would you think of a juvenile probation officer who should lock up a child entrusted to her and compel her to do her dirty work for nothing in order to save servants' wages? Evidently the black-frocked ladies have some special pull with the juvenile courts. As a further illustration of the propensities of these church jails, it may be mentioned that six Houses of the Good Shepherd in Pennsylvania extracted \$109,000 from the state treasury in 1919, contrary to the express prohibition of the state constitution.

*The Wrong Man.* One negro was recently sentenced to death, and another to twenty years imprisonment for assaults upon women committed in the vicinity of Washington. Both victims positively identified their assailants. Now a third negro, held by the police in Washington for another offense, has confessed to being the perpetrator of both crimes and it is asserted that his intimate knowledge of the circumstances proves that he is telling the truth. Fortunately the first man was not hung but had his sentence commuted by the President, as the police were of the opinion that he was the wrong man. This affords but another illustration of the danger of inflicting capital punishment on circumstantial evidence. What evidence? One of the women picked out Randall from a number of negroes who were shown her! To hang a man on such evidence is highly risky. The victim, under the circumstances, highly excited, with all her efforts concentrated on defending herself, is in no condition to take such accurate note of personal appearance. The fact is, we take little note of personal details. I will guarantee that if you are given a list of twenty middle-aged men whom you meet occasionally and have known for years, you will be unable to state of fifteen of them with certainty whether they wear moustaches, and certainly you cannot tell the color of their eyes.

### Blavatsky—Key to Theosophy

Now ready; new London edition of *H. P. Blavatsky, Key to Theosophy*, \$2.50.

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## The O. E. Library League

Wednesday, September 15, 1920

No. 3

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### STARVATION AS AN ARGUMENT

During the past August Warden Leonard of the Maryland State Penitentiary died and was buried. A few days after the funeral trouble broke out in the shape of a strike by a considerable body of the prisoners, who refused to work unless given a better quality of food. The acting warden issued the edict that he who would not work should not eat, not even bean soup, to which the men are said to have objected. This was convincing to most of them and they gave in. About fifty held out, and were confined in a dormitory pending the result of increasing appetite. This, however, did not have the anticipated effect. The men became enraged, completely wrecked the building in which they were confined and gave a convincing demonstration of the force-giving quality of bean soup by wrenching out steel bars, tearing bricks from the walls and hurling them at the guards. No violence was used on them, but the familiar cold water cure was applied, the city fire engines being called out for the purpose.

In the absence of definite information, it is impossible to decide whether the men had just grounds for complaint or not. Possibly not. These are days in which the strike spirit is in the air. Everybody is demanding something better than he has had hitherto. Prison fare is notoriously questionable, and it is not unlikely that these men thought that a bigger slice of the good things should be coming to them likewise. If so, they wouldn't be in the least different from others. The warden's tactics were most reasonable, under certain assumptions. In many a prison these men would have been flogged or black-jacked and thrown into dungeons, as were the men in the Western State Penitentiary at Pittsburgh when they protested vociferously against the poor quality of the food. Quite likely they would have been hung up by the wrists for days or weeks at a time. The Maryland warden however, contented himself with applying the nature cure, and it has often seemed to me that this one plan, enforcing the rule that he who will not work



cannot eat, would be a remedy quite sufficient in most cases, and one which might be applied in the place of more severe discipline. There is no argument in the world more convincing to most than hunger. It is the law throughout nature that the animal must seek his food, and that if he does not choose to hustle for it he must go without till hunger compels him to change his mind. And it is a most beneficent law, too, for it places the remedy in his own hands. Nature does not hang up the ox by his front legs because he bellows when he is hungry; it does not beat him, or throw him into a dungeon, or deprive him of such privileges as he may possess. It simply leaves him to himself till the internal demands of the body drive him to complying with the conditions necessary for getting what he wants. I have little doubt that nearly all other methods of disciplining in vogue in prisons might be replaced by simply depriving the offender of food as long as, and no longer than, he declines to conform to the rules.

This treatment of inmates who create disturbance as a protest against the food, assumes, however, that they are actually properly fed. Prisoners are often enough wretchedly nourished, and not infrequently the irritation at the poor or insufficient quality of the food is aggravated by the knowledge, or suspicion, that what should be going into their stomachs as food is going into the pocket of some official or contractor as graft. While it is true that he who would eat must work, it is equally true that he who must work must eat, and eat enough. You must apply to the prisoner the same rule which common-sense makes you apply to your horse.

It is not a difficult matter to decide whether prisoners are being properly fed. The criterion is one of efficiency. And this matter has long since been worked out in a thoroughly scientific manner in the army ration, which is based on an immense amount of study and experiment by experts in all civilized lands. The aim of the government is to make each individual soldier as efficient as possible; it does not aim to spend money on luxuries—it leaves the mince pie and doughnut business to the Salvation Army—but it insists on a scientific diet as a prerequisite to efficient service. These data are available to everybody, and there is no reason why the army ration, or a similar ration worked out by food experts, should not be used as the basis of prison feeding. When a food riot occurs in a prison, the first thing to be done is to ascertain whether it has a reasonable ground, whether the food is really insufficient, or otherwise objectionable from the standpoint of efficiency, and, likewise, whether the men are really getting what is paid for. Any reasonable man would be satisfied if convinced that he was being given what the American soldier thrives on. If it is proven by experts to conform to this condition the warden

may then properly enforce the rule—no work, no food. Physical abuse is bad for the health, but a little fasting hurts no one. If, on the contrary, this is not the case, then it is the warden or other responsible officials who should be called to account, not the men.

### Fake Martyrs

I have spoken of enforced hunger as an argument which may be applied by the authorities in dealing with refractory prisoners. Bear in mind that it is not the warden who goes hungry. If he should elect to starve himself because the prisoners will not do what he wants you would call him crazy. But in late times we have witnessed the peculiar freak of prisoners attempting to bring the authorities to terms by starving, not the warden, but themselves. These are mostly such as regard themselves as martyrs and who attempt to gild their tin halos and arouse sympathy by this course.

Genuine martyrdom is suffering endured in preference to forsaking a principle. He is a martyr who does not hesitate to bear the suffering which others inflict on him or which follows of necessity from his pursuing the path of duty or conviction. But to inflict suffering on oneself which does not necessarily follow from one's course of action, in order to pose as a martyr or to gain sympathy, that is simply fake martyrdom; it is a sort of fraud. The moral law demands that you follow the path of duty irrespective of results to yourself, but it does not demand that you take on needless burdens. I have the highest admiration for him who endures the pains of burning at the stake rather than renounce his faith. But suppose that those martyrs whom we honor had insisted on jumping into a bonfire of their own free will, just because they had been ordered to keep their mouths shut! Suppose that some prisoner should insist upon sitting on a red-hot stove unless the authorities would liberate him and let him do what he wishes! I don't know what you would say, but I would say: "Nobody requires that you sit on the stove; it is not part of the punishment imposed on you. If you want to, sit there till your tail is burned off; get off when you are ready, but don't use a punishment of your own inflicting to convince people that you are being unjustly treated.

Of late years there has developed a fad of posing as martyrs by self-starvation. There are endless ways of self-torture, but for some reason this has become popular. Several years ago some ladies in England who chose to give emphasis to their convictions by smashing windows, pouring acid into letter boxes and setting fire to buildings, or inciting others to do so, and who were confined for being a menace to the public, undertook to demonstrate the justness of their cause by going hungry. And they found fools enough to sympathize with them. Lately the Sinn Feiners have adopted the same tactics. We have all read how the Lord Mayor of Cork, one Terence MacSwiney, being imprisoned for sedition, has attempted the dodge of posing as a martyr by starving himself to death. It even threatens to become an international episode. A party of Irish women asked our Secretary of State to intervene with the British government in order to save poor Mack from starving. Doubtless if Congress were in session we would see a lot of congressmen cabling Lloyd George to save MacSwiney's life. We have even been threatened with the strike of ships' crews and longshoremen for the same reason. Mayor Hylan, of New York, has also seized this opportunity of adding another paste jewel to his political crown, by bothering the English Premier.

I have no opinion of the MacSwiney case as far as his imprisonment is concerned; that is a matter for the courts to decide. If he is really being made a martyr by the government it is only as far as his involuntary

confinement is concerned. He has plenty of good food and no one keeps him from eating it. His starving himself is simply a self-devised fake martyrdom, and deserves no attention whatever. He can escape it any time he chooses without in the least being false to his principles. I am convinced that MacSwiney, far from being a martyr, is simply a fool such as only a Sinn Feiner can be, and that deserves to be left to starve if it pleases him. The case is typical of the straits to which the Sinn Fein is put to devise excuses for its existence.

If the British government is so weak as to yield in this or similar cases we shall have an epidemic of self-imposed martyrdom by starvation which will extend to every prison and take in all who think themselves unjustly treated. It is simply impossible to give in to such freaks. There is but one refinement of folly left to the Sinn Feiners, and that is, to make martyrs of themselves by hanging themselves to the lamp-posts—possibly the best solution of the problem—and having their friends interview Secretary Colby and talk about the brutality of the British government. Why not? If they are abused, let them prove it by hanging themselves.

While speaking of fake martyrdom we may recall the case of Annie Besant, who was interned several years ago in India by the British government. The government very considerably offered Mrs. Besant a house in a fine and healthy location in the mountains. This she refused and selected, with intent, one of the most unhealthy places that could be found, her object being to pose as a bigger martyr than she really was. And it had its effect, for the Hindu women raised a storm of protest over their poor abused hero who was being done to death by British tyranny. As a case of fake martyrdom this quite outdoes MacSwiney. The latter is indulging in a trick which must be patent to all; everybody knows that Mack could eat if he would. But the President of the Theosophical Society must have known that it would be thought that she was acting under compulsion. And this incident, which I heard related in a lecture before a theosophical lodge by a lecturer from Adyar, was treated by him, and accepted by the audience, as a perfectly honorable proceeding, and somewhat of a joke withal! To such a degree are people blinded by their heroes. Let us pray the good Lord that if we are to be martyrs, we do not spoil it by hypocrisy.

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### **Golden Rule Club—South Dakota Penitentiary**

The inmates of the South Dakota State Penitentiary have organized a mutual welfare league under the name "Golden Rule Club." They desire to receive contributions of books, magazines and cash, all of which should be sent to Thos. Hubbard, Treasurer of Golden Rule Club, Box 911, Sioux Falls, South Dakota.

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### **The Theosophical Towards Autocracy League**

The August issue of *The Messenger*, which is the convention number, demands the serious consideration of all members of the American Section, T. S., who are solicitous for the welfare of the Section and of the Theosophical Movement.

To those who do not consider how these things are managed it might appear from the unusual amount of crowing indulged in by the National President, that he and his colleagues had won a final and overwhelming victory. So far from this being the fact, what actually happened should distinctly make them see the handwriting on the wall. It is quite true that the action of any body, like this convention, is determined by the actual number of votes cast, whether in person or by proxy. A majority of one vote is quite as effective as if the vote had been unanimous. In the present instance it is stated that the administration mustered 2,000



votes, while the opposition, the Towards Democracy League and those sympathizing with it, commanded only 1,400.

If, however, one would judge of the actual sentiment of the Section one must bear certain facts in mind; one must consider the ways in which the votes were secured by the opposing parties, the facilities they had in getting them, and the opportunities the members had of informing themselves. *The Messenger*, professedly the organ of the Section, but in reality nothing but the personal organ of the National President and of the board of trustees, is sent to every member of the Section. Further, the administration has possession of the directory of members, which is accessible to no one else, and it can and did use this for sending out circulars defending its own course. *The Messenger*, under the plea of excluding controversy, has become nothing but a means by which the administration can indulge in all the controversy it wishes, while practically excluding the opposition from a share in the argument. An editor who attempted to secure fair play was summarily dismissed. It is precisely as if one of the great political parties should gain control of all the newspapers in the land and fire the editors not in sympathy with it, and should buy up all the directories, and use them in presenting its side, the other party being thereby limited to circularizing such names as it could pick up by chance. Every one of the 7,000 members of the Section received blank proxy forms and was pelted with invitations to back up the administration, and was further informed as to how the proxies could be used for this purpose. For two months or more this process of getting votes for the administration continued.

How did it stand with the opposition? This was excluded from presenting its views in *The Messenger*. It had not the use of the Sectional directory, and had to depend on the addresses it could pick up here and there, as well as on lodge secretaries who might or might not be disposed to secure it a fair hearing. It had to depend on uncertain contributions instead of having the Sectional treasury to fall back on. Besides that, those whom it did reach were not informed till the last moment where they should send their proxies, not until everybody had had a chance to be persuaded to turn their votes into the administration collecting pipes.

And yet, notwithstanding the enormous advantages of the administration over the opposition in this respect, it secured less than three votes to every two secured by the Towards Democracy League. It secured only 2,000 out of a total of 7,000 votes, leaving 5,000 who could not be won over by its enticing ways. Only twenty-nine per cent of the whole—surely nothing to boast of! Of those 5,000 the opposition, with all its handicaps, actually secured 1,400, while of the 3,600 who did not vote at all, one may be sure that every one had been courted by the administration through *The Messenger* and by circulars, while but a few had received the literature sent out by the opposition. It is quite safe to say that had both sides had equal chances, more than one-sixth—or 600—of those not voting would have joined the minority, and this would have given it a working majority in the convention.

All of this may be tedious, but it is important, because it shows the baselessness of the claim of the administration that it has the backing of the Section. It keeps itself in power because, and only because, it has control of the machine.

Be that as it may, the administration proceeded, by virtue of its working majority obtained as above, to put through a series of measures and resolutions a few of which were good, some bad, some rotten, while others were simply amusing. Among the latter is the resolution condemning the Theosophical Towards Democracy League (page 517), which it is to be hoped that this estimable and truly patriotic association will find as ridiculous as I do. And then there are the two resolutions concerning Mr. Wadia (pages 516, 517), both of which were adopted, one of which lauds him to the skies, while the other heartily endorses the

board of trustees for having sent a cablegram to Mrs. Besant denouncing his pernicious activities which "may split the Section." It appears that Mr. Wadia, in the eyes of the administration portion of the Section, is a sort of angel, but adorned with horns and cloven hoofs. If we consider the other resolutions it appears that the "dear leaders," A. B., C. W. L., C. J., A. P. W., and L. W. R., received the most touching expressions of devotion, sometimes accompanied by promises of cash, that the touching expressions accorded to Mr. Wadia were applied largely to his rear end—he had his back turned and was just leaving New York when that famous condemnatory cablegram was sent—but that the T. D. L. was not only touched, but knocked down and trampled on, although they and Mr. Wadia are the only real theosophists in the bunch receiving bouquets.

One may smile at these matters, but there are not lacking evidences of a more sinister nature that the administration proposes to use its temporary advantage in crushing out independence, in suppressing information which does not suit its ambitious aims, in forcing autocracy of the worst sort on the Section, in choking its opponents and in again opening the way for the Liberal Catholic Church to jam itself on the members. As for Krotona, the divorce between this and the Section has now been completed by the removal of the sectional offices to Chicago, and we may look forward to its final repose in the bosom of Wedgwood's fake church. Two of the resolutions, which refer in part to the by-laws, are so utterly reprehensible that a separate article must be devoted to them.

That *The Messenger* is to be reduced in size and limited to official communications and news of Sectional activities, however regrettable it might be did the Section publish an organ like *The Canadian Theosophist* or *Theosophy in Scotland*, can only be regarded under existing circumstances as an unmixed blessing. And the issue under review is proof of the assertion. Practically one-half of the reading matter in this issue, not taken up by official notices (largely the personal edicts of L. W. Rogers and his opinion of those who do not train with him), is given up to boosting the Liberal Catholic Church, while the other half is devoted to singing the praises of Annie Besant. Since we cannot have any real Theosophy, it is to be hoped that the fake bishops and dear leaders will have to take a back seat. As the reduction in size is due to motives of economy, it may be assumed that this does not cover paid advertisements. It may be assumed therefore, that the Liberal Catholic Church will be allowed all the space it cares to pay for, in this case a full page which advertises the pro-Catholic proclivities of Mrs. Besant and a method for "obtaining the harmonious co-operation of the Greater and lesser Angels" by magical practices. No better illustration of official flim-flam could be found than the fact that while the members are allowed only four pages of convention news—we are so poor, don't you know—they are given three pages, close print, of Wedgwoodism at the expense of the Section.

Not the least amusing feature is the expression of hope by the National President (page 507) that "all of that minority who are sincere will abandon the former course; for if they really believe in democracy, which is that the many and not the few shall rule, they will cheerfully accept the decisions made by the Convention. To refuse to do so would not be democracy, but anarchy. . . . What can the minority now do but accept the verdict of the Society?" This is really delightful. Mr. Rogers clearly imagines that it is now the duty of those who opposed his autocratic methods to shut up, and his tone is that of a papa addressing a naughty child. Nobody expects the minority to undertake a crusade of bomb throwing, but free discussion and criticism belong to democracy and no democracy can exist without them. As well expect that the national party which loses the coming election shall take down its sign and thereafter cease to exist. The opposition is very much alive yet. It is not going to stop because Papa Rogers says so. There are not wanting

signs that the administration will attempt to discipline such members as dare to open their mouths. Let them do it. There are much worse things than being disciplined, and one of them is, to be afraid to speak out one's convictions because a majority is against one.

*Note.* T. S. members desiring to be posted should address Foster Bailey, Box 155, Hollywood, Calif.

### Clerical Help Wanted!

The LEAGUE desires the assistance of one or two members as volunteer typists, to write form letters in connection with its prison work. Those residing with a day's mailing distance of Washington preferred.

The work is not arduous—usually not more than ten short letters a week—and may be done at spare moments, but demands accuracy and promptness. We supply stationery and postage.

### At the Periscope

*Bill Wilson*, of Alabama, was sentenced to life imprisonment some time ago for the murder of his wife and child. The other day they came home, and by way of indemnity the state has presented him with a farm worth \$3,500. That was a fine act on the part of the state, but suppose they had hung him?

*Theosophical Opera Bouffe.* One of the resolutions introduced at the recent T. S. convention by Rogers & Co. reads as follows: "*Resolved*, that we *unanimously* agree that we all faithfully accept the decisions of this Convention as embodied in the various resolutions that have been adopted, and that we pledge ourselves to abide by them in the future" (*August Messenger*, page 519). It is further stated: "After some discussion . . . the resolution was adopted but a considerable number of delegates voted against it." (Our italics—*Ed.*) This is evidently a sample of the *opera bouffe* of which Mr. Rogers speaks on page 504, with Mr. Rogers himself as chief comedian. For announcing the adoption of a unanimous resolution which was not unanimously adopted the National President should receive the title of Sectional Funny Man.

*Papal Persecution of Prisoners.* An inmate of one of the New York state prisons recently became eligible for parole. I quote his own words: "The custodian I am under is a Catholic. Even while in prison I did not care to be paroled to a Catholic, but I was told 'Unless you parole to a Catholic you cannot be granted your release.' In order to make my parole I placed myself in the charge of a Catholic." While on parole he became engaged to marry a Protestant girl. On consulting the parole clerk he was informed that he would not be allowed to marry, because his parole had not yet expired. The clerk asked, however, "Is the girl a Catholic?" On being informed that she was not, and being asked why religion stood in the way, our friend was informed, "It makes a difference to us and you cannot get married while on parole. These are orders from Albany." The implication is obvious. If the man marries a Catholic it will be winked at, but if he marries a Protestant he will be arrested for breach of parole and returned to prison! And this man is a member of the Lutheran church!

I commend this incident to the attention of those sleepy people who still harbor the illusion that the Church of Rome is not the enemy of religious liberty and that it can safely be trusted in positions of responsibility where such liberty is concerned. I can find nothing in the parole law of the state of New York which authorizes the parole board to make religious discriminations in paroling prisoners or in their treatment while under parole. Neither is there anything prohibiting a prisoner while under parole from marrying. But here is a man who is threatened with



being kept in prison unless he places himself under the guardianship of a Catholic, and is confronted with the probability of being taken from his wife and thrown back into prison for no other reason than that she is a Protestant instead of a Romanist! The parole board consists of the Superintendent of Prisons and two other persons appointed by the Governor (who is at present a Catholic). While this board has the right to make certain regulations it is obvious that these gentlemen, if it be true that the above orders come from headquarters, are conspiring to use their powers to threaten prisoners eligible for parole with continued imprisonment unless they accept Catholics as custodians and to punish them if they marry Protestant women! Suppose it had been the other way, and our friend has been threatened with imprisonment if he married a Catholic. What a howl would have gone up about religious persecution!

### Some Second Hand Books

Sold only for cash with order or sent C. O. D. U. S. postage stamps and personal checks accepted. Mention substitutes if possible. *The O. E. Library, 1207 Q Street, N. W., Washington, D. C.*

*Haddock, Frank Channing*—Business Power; Culture of Courage; Power of Success; Power of Will; each, \$2.00.

Personal Atmosphere, \$0.50.

*Hall, H. Fielding*—The Inward Light, \$0.80.

*Hall, Bolton*—A Little Land and a Living, \$0.50.

*Hall, Dr. S. Winfield*—Nutrition and Dietetics, \$1.00.

*Hara, O. Hashnu*—Concentration and Personal Magnetism, \$0.65.

Practical Hypnotism; Practical Psychometry; Practical Yoga; each, \$0.35.

*Harding, Burcham*—Brotherhood Nature's Law, \$0.40.

*Harding, E. J.*—How to be Happy Though Married, \$0.40.

*Harris, John*—Haunted Houses and Haunted Men, \$0.40.

*Hartmann, Dr. Franz*—Geomancy, \$0.90.

Magic, White and Black, \$1.55.

*Hearn, Lafcadio*—Gleanings from Buddha Fields, \$1.00.

*Heindel, Max*—Rosicrucian Mysteries, \$0.60.

*Higgins, Frank C.*—The Cross of the Magi, \$1.05.

*Hill, J. Arthur*—New Evidences in Psychical Research, \$0.85.

*Hollander, Dr. Bernard*—Hypnotism and Suggestion, \$0.50.

*Hough and Sedgwick*—The Human Mechanism (illustr.), \$1.00.

*Howard, Dr. W. L.*—Facts for the Married; Confidential Chats with Boys; Plain Talks on Sex Hygiene; each, \$0.50.

*Howard Clifford*—Graphology, \$0.40.

*Hudson, Thompson, J.*—Divine Pedigree of Man; Evolution of the Soul; Law of Mental Medicine; Scientific Demonstration of Future Life; each, \$1.00.

International Library of Technology (textbooks of the International Correspondence School, Scranton). Mostly new; reduced from \$5.00 to \$2.50.

Vol. 42. Commercial Law; Agency; Landlord & Tenant, etc.

Vol. 43. Laws on Domestic Relations, Guardians, Insurance, etc.

Vol. 44B. Commercial Law; Deeds, Mortgages, Bankruptcy, etc.

Vol. 40. Law in general; Property; Wills, etc.

Vol. 41. Commercial Law; Banks; Partnership, etc.

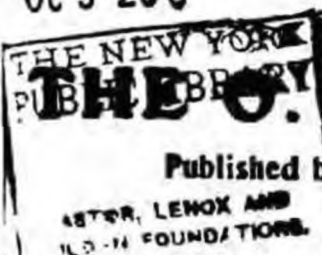
Vols. 64 & 65. Dress Goods Display, Dry Goods Display.

Vol. 90. Advertising—Signs.

Vol. 102. Letter and Circular Advertising.

Vol. 103. Engraving & Printing; Outdoor Advertising, etc.

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# THE O. E. LIBRARY CRITIC

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## THE PENAL SYSTEM OF THE DISTRICT OF COLUMBIA

The Penal System of the District of Columbia. Report of the National Committee on Prisons and Prison Labor, prepared at the request of the Penal Commission of the District of Columbia. 30 pages. 1920.

This is in one respect the most unique report on a penological subject that has ever been issued. Barring the motion it is more like an educational movie than an official document. It consists of twenty-nine large pages, perhaps half the space being given up to photographs and diagrams, while the text, in part explanatory of the illustrations, reads like that which is sandwiched in between the moving pictures. This plan has been used in earlier and more popular pamphlets of the National Committee, and its application to a more elaborate official report is an interesting experiment. All of the text is in typewriter type, reminding one of the *Literary Digest* during the late printers' strike.

The District of Columbia penal institutions treated of are the jail, the workhouse and the reformatory. At the present time the jail is a jail, pure and simple, and readers of Washington papers are almost daily regaled with accounts of attempted escapes, of the number of inmates to be hanged, and other such penal gossip. In fact, one might judge that it is primarily a place for hanging men and women.

The new District reformatory at Lorton, Virginia, still under construction, although occupied, is quite unique in its way, being a prison without walls. More interesting, because more fully illustrated, is the workhouse, which is simply a place where short term prisoners, or those guilty of minor offenses are sent. The present workhouse is located on a large tract of land at Occoquan, Virginia, on an arm of Chesapeake Bay. It was begun about eleven years ago, the clearing and construction work having been done almost entirely by convicts, who were housed in army shacks surrounded by a barbed wire enclosure. Later this wire enclosure was removed, with the result, it is stated, of diminishing the number of escapes.

During the ten years more and more land has been developed and more buildings have been erected, but the wire fence, at least such as might impede escape, has not been adopted. The term "workhouse" is a survival, for it is not one large building, but a number of small ones, for residential, industrial and other purposes. It has not the remotest resemblance to a prison. And here the pictures must teach us. The women are housed in a number of small buildings or cottages, while in the men's quarters there are no such things as cells, with steel bars—unless a few such may be provided for purposes of discipline—but a series of large dormitories, equipped with standard army cots and with a rest or loafing room for each. The same dormitory plan is adopted at the reformatory at Lorton, a few miles distant.

Judging from the pictures, Occoquan "Workhouse" is a much more desirable place of residence than the city of Washington. Nobody is idle at Occoquan. There is a variety of industries. This part of Virginia is celebrated for its brick clay and this has given rise to a brick plant which turns out about 6,000 bricks a day, which are being used in construction at Occoquan and at Lorton. There is also a good farm, a dairy stocked with the best breed of cattle and with modern equipment, a hog farm, a poultry farm, an orchard, etc. The products of the farms feed the inmates, while the surplus is consumed by other District institutions.

Space does not admit of pointing out the many admirable features of this up-to-date institution. As it has been under operation for ten years it may be regarded as a complete vindication of that system which eliminates as far as possible the old-fashioned prison method of close confinement, and which adopts the penal farm colony plan. The following quotations from the report illustrate well the contrast between the old and the new penology:

"To make any impression upon the minds of either convict or the public, there must be suffering (on the part of the inmate) and to make any adequate impression, such sufferings as will excite feelings of terror." (Report of the New York Senate Committee, 1822.)

"The prisoners' environment should bring out the good in him. The Penal Commission wants more of the civilizing influence of a normal community life for the prisoners of the District of Columbia."

It is instructive to compare this enlightened and successful method of appeal to the individual employed in both of the major District institutions with the new state prison now under construction in Illinois, which while modern in its equipment and sanitary arrangements, allots a separate cell to each inmate, and keeps him locked up under constant observation, the cell houses being circular like locomotive roundhouses, and the cells being walled with glass on the inner side, an observer being constantly on watch in a tower in the center. While Illi-



nois, with its Joliet and its Murphy, is calling for more repression and more severity, and for the repeal of its parole law, the District of Columbia is considering still more liberal methods of parole. The one calls for still more punishment, while the other is placing more and more stress on reformation.

Still, the District system is by no means perfect as yet, and the report devotes much space to modifications which are either already contemplated, or are proposed by the National Committee. One of these, a matter of administration, concerns the better co-ordination of the several institutions under a more centralized administration, the present system being, like most government departments, a product of growth rather than a previously developed and harmonious plan. Much weight is placed on the desirability of paying inmates rational or normal wages, based upon individual efficiency, a plan which is now almost universally accepted as right and just, and as leading to better practical results. The establishment of a department of psychiatry is urged, which shall study each individual convict immediately upon commitment and assign him such work and training as his peculiarities indicate. This is coming into vogue elsewhere. It has long been adopted in Kansas; New York is just starting, and in other states the psychiatric laboratory plays a more or less extensive part in the penal system. While not in the least denying its great value, my impression is that the psychiatric method is likely to be overrated. It will do much, but there still remains in the man much which laboratory methods will not bring out. No method exists, so far as I know, for measuring conscience and responsiveness to fair treatment, and even the moron may have same aptitude stored away, like a blind Tom, which nothing but accident can reveal.

Recommendations are made for a unified board of parole and indeterminate sentence, with large powers, and it is proposed not only to parole prisoners to industries for which they are fitted, instead of turning them loose without employment, but also to maintain a lodging house in the city of Washington, where they can live under supervision of a parole officer.

It is to be regretted that we learn nothing from this otherwise admirable report concerning the disposition of juvenile delinquents who are not at once placed on probation. This is quite literally a part of the penal system of the District of Columbia and cannot be separated from it. Legal internment is legal internment whether the person be an adult or a minor. If we can judge from common report and the testimony of convicts themselves, many of them owe their later careers to bad habits acquired or strengthened in the reformatories. Elsewhere it is a common practice for courts to sentence juvenile offenders to privately conducted church institutions. I have in mind especially the Houses of the Good Shepherd,

Catholic institutions for girls conducted by nuns, which are nothing other than jails. It is reported that girls in the District of Columbia are occasionally sentenced to the local House of the Good Shepherd, an institution which is not under control of, or in any way responsible to the District, or open to official inspection. What disposition is made of the time of the inmates and what are the training and treatment to which they are subjected? It is said that the local House of the Good Shepherd conducts a laundry for profit. For whose profit? If the time is spent in schooling, it is as much an affair of the District as the management of the city's public schools. If it is spent in work, since work properly conducted means profit, to whom do the profits go? Is any private or sectarian jail getting money for its own purposes by using wards of the state? These are matters about which the public should be informed. Between the leasing of convicts to private contractors, and their commitment to such private jails—for they are that, no matter whose name appears over the door—there is no difference worth speaking of, and it is perhaps worse in the case of children. Nothing can justify the state in placing its wards beyond and out of its control: nothing can justify its allowing a profit to be made from them for private uses or which does not go to the state as trustee for the delinquent; no presumption of ability or integrity or claim of religion can warrant a system which is not absolutely under public control and inspection, educationally, financially, industrially. Why then this silence?

*Note.* The above report may be obtained from the National Committee on Prisons and Prison Labor, Room 419, Union Trust Building, Washington, D. C. Free to members of the Committee; to others, 75 cents.

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### Critic Envelopes

Our appeal of a month ago for contributions towards paying off the remainder of \$95 still due on our last bill for CRITIC envelopes resulted in the receipt of just \$2.50. One-half of this went for cost of printing the appeal and the other half for costs of answering letters from very kind friends who think that advice can take the place of cash. That bill must be paid, even if the editor has to lay aside prison work and peddle potatoes.

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### The Loyal Coalition—What It Stands For

"The objects of THE LOYAL COALITION shall be to promote American welfare and ideals, to resist the movements of all alien or hyphenated groups, or other persons seeking to dominate the country, disturb national harmony, or to disrupt without just cause, the friendly relations now existing between the United States, the British Commonwealth, or other nations which were associated with them in the conduct of the late World War."

The address of THE LOYAL COALITION is 24 Mount Vernon Street, Boston, Mass.

## The Theosophical Towards Autocracy League—II

By-law xiv of the American Section, T. S., provides for amendments and alterations of the by-laws by the annual convention, but ends with this astonishing provision: "In the interim of Section meetings the Board of Trustees shall have power to amend or add to these By-laws after publication in the official magazine of the Section."

The effect of this is precisely the same as if the constitution of the United States empowered the President or Congress to abrogate any provision of the constitution or to make any amendment whatever without the formality of ratification by the people. It gives absolutely autocratic powers to the board of trustees in every respect whatever, not only without the consent, but even against the expressed wishes of the members. There is not one of the sixteen by-laws which may not be annulled by the board with the exception of three which are based on the rules of the international Society. Here are some of the things which the board of trustees can do under this provision:

It can annul any by-law adopted by a convention.

It can expel members for any reason whatever which suits its aims.

The rules regarding the election of officers by the convention may be changed.

The right of referendum may be withdrawn.

The convention itself may be abolished.

The board of trustees can make itself a permanent and self-perpetuating body, and deny the right of election to the members. There is nothing in the charter to prevent this.

It can declare the present incumbent National President for life.

It can establish an "official Theosophy," in short, a creed; not, indeed, by express definition, but virtually, by revoking the charter of any lodge which admits to its platform speakers who do not conform to official dogmas, by refusing to accept members who do not conform to its ideas, and by displacing officers not in sympathy with its views. It has already done the last in repeated instances, apparently with the view of establishing Catholicism in the Section.

In short, the American Section is not a self-governing body at all; it has no rights or powers which the board of trustees or the National President are bound to respect. They can go just as far as they dare, and that means until they are checked by open rebellion and loss of membership, a condition already confronting the Section. In fact, the late National President declared openly in the 1919 convention (*The Messenger*, October, 1919, Convention Supplement, page 26), that they did not care even for this. The contempt of the present incumbent for the by-laws is illustrated by his disregard of By-law vii, Section 9, prohibiting the editor from allowing *The Messenger* to be used for political purposes and his dismissal of this official for performing his duties.

As an illustration of what the administration is aiming at I quote from the August *Messenger* (page 519) the following resolutions which were presented at the convention:

(a). "Be it resolved: That the By-laws shall be so amended that any member of the American Section who is guilty of the offense of repeated slander may be brought to trial before the National Convention and, if found guilty, may be expelled from the American Section.—Herman De Costa.

"After considerable discussion, in which such opposing views were expressed that it seemed a harmonious result would be impossible, a substitute motion to refer the whole matter to the Board of Trustees, with the recommendation that they find some solution short of the penalty of expulsion was adopted."

(b). "The following was then adopted:

"I move that all proposed amendments to the By-laws be referred to



the Board of Trustees to be newly elected by this convention, with power to adopt such proposed amendments as in their judgment they may deem necessary or proper, and when so adopted and approved by the Judiciary Committee and published in two consecutive issues of *The Messenger*, if not objected to by ten per cent of the members of the Section within three months, that they be considered as in operation."—G. H. Hall."

In resolution (b) we have an indication of the intention of the board of trustees to put the above mentioned clause of by-law xiv into effect in every case, under cover of having secured special sanction of the convention to do so. What does it mean? Simply this:

(a). That all proposed amendments are to be referred to the board for such action as it deems fit. Note that it says "all proposed amendments," not "all amendments proposed at this convention."

(b). That members are wholly deprived of the right of voting for a proposed by-law or amendment. This cuts them off from adopting any measure which restricts in any way the autocratic powers of the administration.

(c). That it gives a supposed power of "approval" to the judiciary committee, which, however, means nothing, as the board can overrule the committee by virtue of the final clause of by-law xiv.

(d). That it requires the written objections of one-tenth of the members—that is to say, 700—to counterbalance the votes of five trustees. Of course seven hundred objections will never be received to anything in the way proposed. Considering the difficulty with which members can be induced to attend to the simple matter of mailing proxies, even when printed on pink paper—less than seventeen per cent of the membership was represented by proxy at the 1919 convention—it is clear that an obscure notice twice repeated in *The Messenger* will not attract much attention. Further, the administration controls *The Messenger* and has shown its intention of using it to defend its own course while excluding its opponents, and of doing the same through its control of the Sectional directory. It has fortified itself further by having a resolution adopted forbidding the sending of circulars to members and lodges. Under such circumstances getting 700 dissenting votes would be next to impossible. And after all, the board could adopt the amendment even if 700, or even 7,000 members opposed it. The previous administration looked carefully after that point in by-law xiv.

This resolution is to be taken in conjunction with resolution (a) above quoted. The aim is to enable the administration to get rid of its opponents by expelling them from the Section. The recommendation to find some means short of expulsion for disciplining members is one which the administration can, and presumably will disregard. It has plenary powers in the matter. And the word "slander" is very elastic and admits of any interpretation the administration chooses to put on it. You cannot criticize the act of an official without criticizing the individual, for you are questioning his judgment, his sense, his motives, or what not. It is easy enough to make out a case of slander before a convention with proxies secured by machine methods, where the defendant has not the right of appearing with counsel and where most of the votes are those of absentees. The whole matter is an unadulterated farce. It seems that we are now to have excommunication enforced.

With the aim of further crushing out opposition the passage of another resolution was secured, which "places a ban upon indiscriminate sending of circulars and pamphlets to lodges and members." That, of course, means that those who do so will be disciplined, for an act without a penalty attached or implied means nothing. How disciplined? Presumably by expulsion or official reprimand in *The Messenger*, since our new Pope has not yet established a system of fines or imprisonment. Did you ever hear of such a piece of arrogance? Mr. Rogers seems to think that the Section is a sort of prison of which he is warden, and where the

right of members to send and receive mail is restricted, and their communications subject to censorship. After depriving the members of the right of discussion in *The Messenger* unless it suits his purposes to permit it, he actually proposes to limit their right to use the United States mails in such ways as they choose, subject only to the laws and regulations of the postoffice department and the usual legal recourses against libel. What the section rules regarding its official organ is its own affair, but it has no jurisdiction or control over the acts of individuals, as individuals, other than that which the laws of the nation give. We shall next have prohibition of speakers not authorized by the administration.

It is to be hoped that those members who desire to communicate with their fellow members in any way they wish, will treat this administration-made gag law with the contempt it deserves. The whole proceedings of this convention are a sufficient evidence that if the Section is to retain a semblance of self-government it will retire Mr. Rogers to private life at the earliest possible moment and will adopt such amendments to the by-laws as will make the National President and the board of trustees the servants, not the masters. No self-respecting member should tolerate for a moment this insolent interference with private rights. The reform party is giving evidence that it is still alive and kicking. Those desirous of receiving its literature—prohibited by Mr. Rogers—or of making financial contributions, should write to the following:

Foster Bailey, Box 155, Hollywood, Calif.

The Theosophical Towards Democracy League, 2130 Vista Del Mar Ave., Hollywood, Calif.

### At the Periscope

*Record Breaking Neck Breaking.* On October 14th and 15th twelve men will be hanged in the Cook County (Chicago) jail. This is such a tax on the strength of the sheriff that it is expected to have a double gallows and to pop them off two at a time. It is stated that the sheriff receives one hundred dollars for each man hung. We begin to see now why Sheriff Peters is such an enthusiastic advocate of capital punishment. This little job will net him \$1,200 in two days.

*Let Them Out.* Rev. Mr. Crabtree, a chaplain having to do with the Massachusetts State Prison, says that of the 510 inmates, 120 are serving life sentences, and that most of these are trustworthy men who should be at liberty and supporting their families. That is quite likely, but Massachusetts legislators are too busy thinking about freedom for Ireland to bother with freedom at home.

*The Explosion in Wall Street* has turned on the gas in one of the bureaus in Washington and has proved a godsend to its chief, who hasn't been able to get himself in the papers for some months. If the coal famine hasn't hit the Hartford jail we may soon hear of more Russian tailors being cooked. Real hens cackle after laying the egg. Those that cackle before are the ones that lay china eggs. The same applies to detectives.

*The Canadian Theosophist.* White Lotus Day, the anniversary of the death of H. P. B., passed practically unnoticed in the official journals this year, with the exception of *The Canadian Theosophist*. And while the August *Messenger* devotes one-half of the space not occupied by official sections to pushing the Liberal Catholic Church, and the other half to praising Annie Besant, and while the name of H. P. B. does not occur once (except in an advertisement) *The Canadian Theosophist* for August is a memorial number in honor of her birthday, which falls on August 12th. Nine of the sixteen pages are taken up by two articles, one of which is an excellent editorial on H. P. B., while the other is the first

instalment of a continued translation of Dr. Franz Hartmann's book, "Among the Adepts" (Unter den Adepten), which is devoted mostly to an account of her remarkable youth. This book of Dr. Hartmann, which has never before been translated into English and is accessible to English readers only in *The Canadian Theosophist*, is a notable contribution to Blavatsky literature.

While it is undesirable constantly to fill the pages of an official journal with personalities, even about the great founder of the Theosophical Society, it is right that members should know something about her. But it is right to fill them with Theosophy as it was taught by H. P. B., and the editor, Mr. Smythe, who is at the same time general secretary of the Canadian Section, T. S., has a most happy faculty of doing this. If any attempt has been made to outfit the Canadian Section with the system of divine plumbing devised by Bishop Leadbeater, the editor seems wholly unconscious of the fact. There are many members of the American Section who do not find the spiritual pabulum offered in *The Messenger* to their taste, and who would do well to send that dollar which Mr. Rogers saved them on their annual dues to *The Canadian Theosophist*, 22 Glen Grove Avenue, Toronto, for a year's subscription. American dollar notes will be accepted.

## Some New Books and Reissues

(Prices subject to change without notice)

- Barker, C. J.*—Prerequisites to the Study of Jacob Boehme, paper, \$0.50.  
*Besant & Leadbeater*—Occult Chemistry, \$3.75.  
 New edition revised by A. P. Sinnett.  
*Blavatsky, H. P.*—The Key to Theosophy (reissue of London ed.), \$2.50.  
 Theosophical Glossary (reprint of original edition), \$5.00.  
*Carrington, Hereward*—The Coming Science (psychical research), \$2.15.  
 The Physical Phenomena of Spiritualism, \$3.25.  
 Modern Psychical Phenomena, \$2.70.  
 Higher Psychical Development (yoga, etc.), \$3.10.  
 True Ghost Stories, \$1.90.  
 Your Psychic Powers and How to Develop Them, \$3.25.  
*Collins, Mabel*—The Locked Room, paper, \$0.75.  
 A true narrative of psychic experiences.  
 Light on the Path, with Comments and an Essay on Karma (reissue), paper, \$0.45; cloth, \$0.75; special lambskin ed., \$1.60.  
*Henslow, Prof. G.*—Proofs of the Truths of Spiritualism, \$2.70.  
*Hinton, C. H.*—Scientific Romances, part 2 (reissue), \$2.00.  
 The Fourth Dimension (reissue), \$2.00.  
 The standard work on the fourth dimension.  
*Ingalese, Richard*—History and Power of Mind (revised ed.), \$2.70.  
 Occult Philosophy, \$2.70.  
*Kingsland, W.*—The Esoteric Basis of Christianity (reissue), \$1.25.  
*Leadbeater, C. W.*—The Hidden Side of Things, 2 vols. in one, \$4.00.  
 The Christian Creed (reissue), \$2.00.  
 Man, Visible and Invisible, many colored plates (reissue), \$4.50.  
 Some Glimpses of Occultism (reissue), \$2.00.  
 Letters from the Masters of the Wisdom, 1881-1888, \$1.30.  
 One of the most important theosophical books recently published.  
*Mallett, Ethel*—First Steps in Theosophy, colored plates (reissue), \$2.25.  
*Powell, F. Montague*—Studies in the Lesser Mysteries (reissue), \$1.00.  
*Sinnett, A. P.*—The Growth of the Soul (reissue), \$2.25.  
 Collected Fruits of Occult Teaching, \$5.00.  
 A collection of the most important essays of Mr. Sinnett.  
 Tennyson an Occultist, \$1.50.  
*Spence, Lewis*—An Encyclopedia of Occultism, \$8.25.



1917

**THE O. E. LIBRARY CRITIC**

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Wednesday, October 13, 1920

No. 5

ONE YEAR, 25 CENTS

SIX MONTHS, 15 CENTS

Entered as second-class matter April 8, 1914, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.**MARYLAND PENITENTIARY IN THE LIMELIGHT**

In the CRITIC of September 15 reference was made to a riot which occurred in August in the Maryland State Penitentiary in Baltimore, a few days after the death of Warden Leonard. The press accounts of the funeral of the warden, telling how priests and Knights of Columbus vied with each other in singing his praises; how hardened criminals wept at his grave; how they called on the city authorities to place the flags on public buildings at half-mast and presented a memorial to his family; these were quite enough to arouse suspicion in the minds of those who know how these things are managed that all was not well within the walls. It would be unkind to condemn the dead warden. Such demonstrations may proceed from a full heart, but they can be and often are staged. The paid mourner has been an institution at the funeral of celebrities for ages, and the more there is to conceal, the greater the effort likely to be made to employ such methods of beguiling the public.

It is not in the least surprising, therefore, that since that time much information has leaked out which has developed into a first-class scandal, and from which it appears that if Warden Leonard was really the humanitarian which the eulogies and the memorials seemed to indicate and which were made so much of in the papers, the majority of the prisoners had failed to discover the fact. On the contrary, the *Baltimore News* has been at some pains to collect data concerning the institution from various sources, and to check them against each other, with the net result that instead of being an up-to-date prison, conducted along humanitarian lines, the Maryland Penitentiary appears to be really a place where terrorism and brutality have reigned, and where the general management is of the most antiquated type.

The results arrived at by the *Baltimore News* have been confirmed in a most unexpected and novel fashion. For reasons which need not be described in detail but which are part-

ly due to the overcrowded condition of the Federal prisons, the United States Department of Justice has long been in the habit of farming out some of its prisoners to various state prisons, where they are subjected to the same general treatment as the prisoners of the state. The Maryland Penitentiary was one of these. Now it has transpired that the Department of Justice has had a Federal prison inspector of long and wide experience quietly engaged for some time in looking into the treatment of United States prisoners in this institution, and as a result of his findings he has made a confidential report to the Attorney General in Washington on the basis of which the latter has decided upon the removal of these prisoners to another institution. The report is not made public, but it appears to be based upon ill-treatment, and it is further asserted that a criminal prosecution of some of the officials may be in prospect.

Here are some of the features of this humanely conducted institution which, it may be added, is dominated by the Roman Catholic Church.

The prison still employs the contract system of labor, the prisoners being made to work for contractors who maintain factories on the premises, and who pay a fixed rate to the state for the use of the labor, making as much as they can out of it. The prisoners receive no compensation whatever.

Absolutely no system of exercise or recreation exists. The men are marched in the morning to the dining hall, thence to the shops, back to the dining hall for dinner and again back to the shops. When they are through work they are marched to supper and then locked up in their cells over night. With the exception of meal and chapel time they remain locked up from Saturday night to Monday morning. The food, while said to be sufficient, is characterized by total lack of variety and is badly prepared. All of the food is boiled, there being no provisions for roasting or frying.

These things are survivals of the ancient regime, but they do not of necessity imply brutal treatment. But of the latter there is evidence enough. The *News* published various statements from prisoners to the effect that it has been the custom of the deputy warden to assault prisoners with fist and blackjack, both personally and with the aid of guards, and without the slightest reasonable provocation. So common are these assaults in fact, that the number of casualties in the way of broken noses and flesh wounds, chiefly about the head, has been so great as to take up much of the time of the physician in attending to them, so much so that those who were requiring ordinary medical attention were unable to get it, sometimes for days.

I quote from the testimony of one ex-prisoner, published in the *News*, which is but a small part of the evidence. After relating the usual accounts of brutalities and assaults of

guards upon men much their inferior in size and even upon cripples, he continues:

I know of one case that occurred in 1916, where a prisoner wrote to the warden a letter, telling him of his condition and how he was suffering, and asking for information that would lead to his being released from the penitentiary. After waiting a reasonable length of time and receiving no reply, he waited upon the warden and received the following answer: "It does not matter if you are dying on your feet; I have nothing to do with it."

Another matter allowed to prevail in all its glory is the common, dirty, filthy, profane and blasphemous expressions, one towards another. . . . But what can you expect when those in charge, from the warden down, use the same expressions to the prisoners, and the Maryland Penitentiary, instead of being a place of reform, unfortunately becomes a school, where, on account of the conditions, the inmates graduate in many professions which I will not express here, and are ten times worse than when they entered the institution.

A condition that is mortifying in the extreme is where a sick man is compelled to drink water, in some cases, from a vessel that has been used for urinating purposes. He is also locked in a filthy cell with no air and little light, cobwebs hanging from the ceiling, dirty bedclothes that stink, and bugs running all over. A very healthy place to put a sick man.

This, and much more; all of which occurred under the administration of the saintly J. F. Leonard, at whose funeral a committee of prisoners shed crocodile tears!

The revelations made by the *Baltimore News* and the decision of the United States Department of Justice to transfer its prisoners elsewhere and possibly to prosecute those officials guilty of ill-treating them have raised a tempest of alarm in Maryland official circles. Governor Ritchie, whose knowledge of the institution seems to be limited to the fact that it is located on Jones' Falls, was worried lest the good name of the State of Maryland would be injured by the removal of the Federal prisoners. Ogle Marbury, chairman of the State Board of Prison Control, was horribly mortified that a Federal inspector should have discovered things which it was his business to have found out for himself, and which had been going on for years. The Governor showed his ignorance of penal matters by inquiring at a cabinet meeting whether there might be any better system than the contract labor system for prisoners. It further transpires that the grand jury had made several investigations and had found nothing wrong.

Governor Ritchie may be credited with good intentions in the matter, unlike the governor of a state lying just north, but it is clear that something is rotten. A state board of prison control which allows abuses is either incompetent or dishonest or both, and when called on to institute an investigation is likely to turn it into a cloak for covering up its own delinquencies. We have seen such things often enough. It is a most fortunate circumstance that the United States Department of Justice has its fingers in the affair, as it is unlikely to be influenced by political favoritism and by the pull of the Roman-



ists who are responsible for the conditions. Otherwise we might look for a simple whitewashing of the administration. But the spots which have been painted on the State of Maryland by the United States Government are not of such a character as to be concealed by political whitewash. It is clear that the place is too rotten for a Federal prisoner. If Governor Ritchie is wise he will appoint an independent commission to investigate and decide on plans for betterment and will send Ogle Marbury away for "a well earned rest." No such investigations should be conducted by persons who have any direct interest in or connection with the system or with any one associated with it.

### Dope in the Eastern State Penitentiary

Robert J. McKenty, warden of the Eastern State Penitentiary in Philadelphia, has been quite free in the past in trying to discredit his opponents with the cry of "drug fiend." What is being done in McKenty's own institution in that respect appears from the following extract from a recent letter sent out from that model institution by the underground route. The name of the writer cannot be revealed, as McKenty has his own ways of rewarding those who expose his methods of getting results. The CRITIC assumes no responsibility for the truth of the statements, but it must be obvious that if true, or even approximately true, it is quite beyond the bounds of imagination to suppose that this condition exists without the knowledge and connivance of officials. Converting inmates into drug addicts in order to control them by threats of discipline or deprivation of the dope is no new trick.

Let me tell you a little something of what is being done and carried on in here right now with the knowledge of McKenty, but he dare not make a move for it would expose him, and then he thinks it satisfies the men and that they will keep quiet. There is more dope in this prison than in all the other prisons in the country and the world combined. Men who never knew what it was are using it. It is far easier to get it in here than on the outside. Out of 1,500 men here some three or four hundred are addicted to the drug. Twelve men are the direct agents for it from the outside. Twenty-five men act as agents for them to sell it around the prison. Hypo needles are sold for two dollars each. A shot of dope is sold for one dollar or three shots for two dollars. One dram of dope nets a man selling it one hundred and forty dollars. One man that I know and he is one of the hundreds who have made me their confessional, has showed me where he spent one hundred and thirty dollars for dope in here in two months. Why do the men use it, you ask? To get away from these awful conditions which prevail here. I cannot blame them. Three of McKenty's stool-pigeons have tried to get me to using this so he could have his finger on me as a dope fiend, but he failed. He has laid all sorts of traps so he could discredit me, but so far I have not been caught.

I have taken this question up with the visiting chaplain of the — Church who comes to my cell and visits me, but he, like the prison chaplain who has no moral courage and stands on political influences for appointment, says he can do nothing.

## Books and Magazines Wanted by Prisoners

Do not throw away your magazines. Send them to any of the following. If you have books you do not want send them likewise.

R. H. Walker, Superintendent, Vermont State Prison, Windsor, Vermont.

Librarian, U. S. Penitentiary, Box 7, Leavenworth, Kansas.

Chas. Sturup, Chairman Entertainment Committee, State Road Camp, Box 115, Ponce De Leon, Florida.

Thos. Hubbard, Treasurer Golden Rule Club, Box 911, Sioux Falls, South Dakota.

Chaplain, N. J. State Prison, Drawer N, Trenton, N. J.

## Law Courses for Prisoners

A lawyer, member of THE O. E. LIBRARY LEAGUE, offers to give instruction without charge to prisoners, in the following legal topics. Text books and a series of lectures will be loaned at the same time, and postage paid both ways:

1. Public Corporations, usual time 2 months.
2. Private Corporations, usual time 1 month.
3. Damages, usual time 1 month.
4. Evidence, usual time 2 months.
5. *Constitutional Law*, usual time 2 months.
6. Conflict of Laws, usual time 2 months.

The member says:

"Naturally the incomplete course outlined would not, by itself, be of any real value, in connection with preparing for the practice of law. The purpose I have in view for the prisoner is cultural, making for better citizenship, and helping when the prisoner commences a business career."

Any prisoner who would like to undertake such a course, which would include personal advice and assistance in connection with it, may address THE O. E. LIBRARY LEAGUE, stating which course he would like to undertake and the amount of time he can give to it. His letter will be forwarded to the gentleman making the offer. If he can form a class to study with him, so much the better.

## Too Much Ireland

To paraphrase a famous saying of Voltaire: "When God made the world he gave Africa the monkeys and Europe the Irish." The Sinn Féin, which started out with a pretense of high tragedy, is rapidly branching out into low comedy. At the present time the chief buffoons are Lord Mayor MacSwiney and the Boston City Council. At the outset there was some reason for thinking that MacSwiney really had the idea that he could make a martyr of himself by starving himself to death; that he could cast discredit on the British government and ultimately be canonized as Saint MacSwiney by so doing. Now, however, it is becoming quite evident that Mack has no such intention, and that his aim is simply to delude people by keeping himself in a condition which may be designated as "poorly"—a sort of show invalid. Weeks ago we were told that he was near death's door and getting nearer every day. By this time he has lived longer than anybody has been known to live without food, and is not only alive, but improving in health. Doubtless he is being fed on the sly by the nuns who are caring for him. Sooner or later Mack will prove of himself that his starving is a fraud, and will give up the job. Mannix says it is a miracle—quite likely; one of the home-made kind with which the archbishop is doubtless familiar.

MacSwiney, however, has accomplished much. If he hasn't discredited the British government he has at least fooled thousands of people in

America and caused them to make fools of themselves, to say nothing of public nuisances. His latest recruit in this respect is the Boston City Council, which officially cabled to Lloyd George, demanding the release of the hungry Lord Mayor. This was silly enough, but considering the source, probably harmless. If it suits Boston to maintain a public body of impertinent meddlers it is its own affair. But this set of Hibernians was not satisfied with that. It put its fingers into the city treasury and voted to charge the cost of the cable to public account. Whether the law would define this as petty or grand larceny I do not know, the sum involved being about \$25. But whether \$25 or \$25,000, the principle is the same. Public money is raised by taxation for public purposes, not for gratifying the whims of councilmen, whether it be in heckling foreign powers, betting on the races or delighting themselves with wine, women and song. The expenditure of city funds for telegrams to foreign ministers in no way contributes to the safety, comfort, health, wealth or education of the people of Boston who pay the taxes with the understanding that they shall be used for these purposes. Not a single object which is recognized by law or precedent as a proper ground for taxation is accomplished thereby. These gentlemen, or the majority who voted for the appropriation, clearly do not or will not recognize the difference between legitimate expenditure and robbery, and their leaders should be called down by the court and compelled to refund the money under penalty of a jail sentence. It is a characteristically Sinn Fein dodge to attempt to make others pay for their piping. One would have expected a body of noble patriots to have contended among themselves for the honor of paying it.

When Demarest Lloyd, the patriotic president of the Loyal Coalition, asked the Council to listen to his protest as a taxpayer against such an expenditure of public funds, which he had a legal right to do, being a taxpayer himself—not only did they refuse him a hearing, but one of them, a man named Brickley, a specialist in billingsgate, called him "a dirty cur," and "a jail-bird thief," and offered to "crack his skull." Brickley boasted of having bled for America in the late war. In the present instance he bled for Ireland, as Sinn Feiners in America usually do—at the mouth. This did not kill him, but all the same numerous floral tributes were sent to his house next day. This teapot tempest is but a small part of the entertainment the Sinn Feiners are providing for the Shamrock City, of which more on occasion.

### Back to Blavatsky!

*From a Krotona F. T. S.*—I am greatly in sympathy with your effort to arouse a fresh interest in *The Secret Doctrine* and the work of H. P. B., and feel, as you must, that if people would but study more steadily *The Secret Doctrine* they would know better what a principle is, and not go astray over personal issues and personalities. . . . The opponents of the "Back to Blavatsky" idea are opposing us on the ground that we are opponents of Mrs. Besant. Candidly I am not. We owe an immense debt of gratitude to A. B. for the books she wrote in the earlier days that were really simplifications of *The Secret Doctrine*, and which laid the foundations for a return to the direct study of *The Secret Doctrine*. Mrs. Besant, I know, would be one of the first to stand back of anything which would make *The Secret Doctrine* more understood and studied by the rank and file of T. S. members. . . .

*Note by the Editor.*—No one could more gladly admit than I do the value of Mrs. Besant's earlier writings in simplifying the study of Theosophy. But we are living today, not twenty years ago; we are concerned with the influence of the Annie Besant of today, not the Annie Besant of twenty years ago. What evidence is the Annie Besant of today giving of her desire "to stand back of anything which would make *The*



*Secret Doctrine* more understood and studied?" It is precisely because of her present position and influence in the T. S. that a word from her would be equivalent to a command with most of the members. Now, what are the facts? I base my conclusions on what she says or does not say; not on report or opinion.

Annie Besant is editor of *The Theosophist* and of *The Adyar Bulletin*. Moreover, every sectional organ is open to her and she has therefore had ample opportunity to encourage the study of H. P. B. What do we find? In *The Theosophist* for the six months, April to September, 1920, H. P. B. is mentioned editorially only twice, and one of these is only to inform us that she, Annie Besant, is H. P. B.'s successor. In *The Adyar Bulletin* for the six months, March to August, 1920, H. P. B. is not mentioned editorially at all. In neither of these journals during the same period is there a single contributed article bearing on H. P. B. or *The Secret Doctrine*, and even the times her name is mentioned can be counted on the fingers of two hands. Compare with this *The Canadian Theosophist*, the official organ of the Canadian Section, for the five months, April to August, 1920, which mentions or quotes H. P. B. 102 times! Compare also the official *Theosophy in Scotland* for the same period, every issue of which has a study in *The Secret Doctrine*!

In Mrs. Besant's *Pedigree of Man*, a small book of 151 pages written in 1903 and based on *The Secret Doctrine*, but which is now out of print and which she refuses to allow to be reprinted in spite of the steady demand for it, she acknowledges her deep gratitude and indebtedness to H. P. B., while *The Secret Doctrine* is referred to on almost every page. In her large work, *Man, Whence, How and Whither*, published jointly with C. W. Leadbeater in 1913, *The Secret Doctrine* is mentioned only casually, nine times in 505 pages, while the name of H. P. B. occurs less than a dozen times and is not allowed a place in the otherwise elaborate index. On the contrary, the book is filled with the "discoveries" by herself and C. W. Leadbeater. Among these are the various biographical incidents seen by the authors through the "rents in the veil of time." Here we find Alcyone (J. Krishnamurti) mentioned 20 times, Mizar (Krishnamurti's brother) 10 times, Sirius (Leadbeater) 13 times, Herakles (Annie Besant) 22 times, while H. P. B., as Vajra comes in for only 10 times. In fact, Annie Besant comes in for as much attention as the Master K. H. (Mercury) who is referred to also 22 times. "Damned with faint praise" is the most appropriate term which can be applied to the treatment of H. P. B. and *The Secret Doctrine* in this book, which bears every evidence that it was written to promote the interests of the Besant-Leadbeater-Alcyone cult at the expense of H. P. Blavatsky. In her foreword Mrs. Besant says: "The use of clairvoyance for research into the past is not new. *The Secret Doctrine* of H. P. Blavatsky is a standing instance of such use. Whether or not the work thus done is reliable is a question which must be left for decision to future generations. . . . Clairvoyance! What! When Mrs. Besant wrote this slur upon the character and authoritative value of *The Secret Doctrine* she conveniently overlooked that published letter of the Master K. H. to Col. Olcott, which says: "She is our direct agent. . . . I have also noted your thoughts about the 'Secret Doctrine.' Be assured that what she has not annotated from scientific and other works, we have given or suggested to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists was corrected by me, or under my instruction." (*Letters from the Masters of the Wisdom*, pages 53-54.)

Compare with this late neglect of H. P. B. the nauseating praise of herself which Annie Besant allowed to be published in the editorial columns of her two personal organs in 1919, calling her the greatest woman in the world; the greatest person on earth within a century; demanding that her birthday shall be celebrated by theosophists in the place of the anniversary of the birth of Christ, and lots more such folderol, such vulgarity as H. P. B. would have scorned to make use of, and you will see,

C/ If you have eyes to see, that there has been, and is still going on a deliberate scheme, to which she herself is a party, to keep H. P. B. in the shade and to cast the limelight on Annie Besant and Father Leadbeater. Mrs. Besant's personal organs have in this year 1920 given several hundred times—yes, a thousand times—more space to Leadbeater, to his Liberal Catholic church, and even to the petty gossip about the condition of his insides, when he goes to bed and when he rises, than they have to H. P. Blavatsky and *The Secret Doctrine*. It is a notorious fact, an example of which you yourself give me, dear madam, that those who are associated with the Liberal Catholic church which Annie Besant is so earnestly endorsing, are knifing Blavatsky on every possible occasion; it is a notorious fact that lecturers are sent out from headquarters of the American Section who openly disparage her in addresses before lodges. Without doubt they are acting under instructions. There is but one person connected with Adyar who has dared to commend the study of H. P. B., and that is Mr. Wadia. But Mr. Wadia had to come all the way to America to open his mouth. He would never have dared to say in Adyar what he has said here.

### The Magazine "Theosophy"

The O. E. LIBRARY has for loan the seven bound volumes of the monthly magazine *Theosophy*, which contains material invaluable to students of H. P. Blavatsky and of the history of the Theosophical Movement, including reprints of original articles and letters of H. P. B. and Wm. Q. Judge, which are not to be found in most theosophical libraries. The Library also receives subscriptions to *Theosophy*, \$2 a year, single copies, 25 cents.

### Some Recent Books and Reissues

*Blavatsky, H. P.*—The Key to Theosophy (reissue), \$2.50. The best introductory text book.

The Theosophical Glossary (reissue), \$5.00.

*Case, Paul F.*—Introduction to the Study of the Tarot, \$1.75.

*Leadbeater, C. W.*—The Science of the Sacraments, \$4.50.

*Mead, G. R. S.*—The Doctrine of the Subtle Body in Western Tradition, \$2.25.

*Rawson*—Life Understood (reissue), \$5.00.

*Vaughan, Thomas*—Works of Thomas Vaughan, ed. by A. E. Waite, \$6.50.

*Ward, A. H.*—The Seven Rays of Development (revised and enlarged), \$0.75.

*Wright, Dudley*—The Eleusinian Mysteries, \$1.50.

Some other books much in demand

*Besant & Leadbeater*—Thought Forms (many colored plates), \$3.75.

*Blavatsky, H. P.*—From the Caves and Jungles of Hindustan, \$2.25.

A Modern Panarion, \$2.50.

*Corbett, Sarah*—Extracts from the Vahan, \$2.50.

*Elliot, W. Scott*—The Story of Atlantis, with four maps, \$1.35.

Five Years in Theosophy, \$2.50.

Reprinted from the first five volumes of *The Theosophist*.

*Kingland, W.*—Physics of the Secret Doctrine, \$1.80.

*Marques, Dr. A.*—Scientific Corroborations of Theosophy, \$1.25.

*Because*—For the Children Who Ask Why, \$1.25.

Best theosophical book for children.

*Judge, Wm. Q.*—The Ocean of Theosophy, \$1.25.

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Vol. X

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ONE YEAR, 25 CENTS

SIX MONTHS, 15 CENTS

Entered as second-class matter April 8, 1914, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.

### HOW MISSOURI TREATS ITS WOMEN PRISONERS

*In Prison.* Being a Report by Kate Richards O'Hare to the President of the United States as to the Conditions Under Which Women Federal Prisoners are Confined in the Missouri State Penitentiary, under the Authority of the United States Department of Justice and the United States Superintendent of Prisons. July 1920. Published by Frank P. O'Hare, Box 1033, St. Louis, Missouri. Price, 25 cents.

"To every thing there is a season, and a time to every purpose under the heaven . . . a time to keep silence, and a time to speak." This precept of the Preacher was disregarded by a considerable number of people during the late war. They talked when urgent public considerations dictated that they should hold their peace; they expressed in more or less explicit terms views which might have been harmless or even commendable in times of peace, but which were calculated to cast discredit upon, or obstacles in the way of the enterprise upon which the nation had embarked, and where the only alternative of success was ruin. As a consequence not a few of them landed in the penitentiaries.

Among the many who were imprisoned for forgetting that there is a time to keep silence was Mrs. Kate Richards O'Hare, a highly estimable and cultivated lady of pacifist convictions and with the gift of presenting them on the public platform. In a recent newspaper article Mrs. O'Hare is reported as saying that she was "convicted of the crime of drinking a cup of tea with the village postmistress." Possibly such a statement may be accepted by some, but it is an unfortunate sort of pleasantry which tends to cast discredit on her other assertions. The court records show that she was convicted of using seditious language in time of war, under an act intended to prevent this, and after reading the mass of literature which has been showered on me, but still more on the basis of her own acknowledged statements, I judge that the court was right in the spirit of its decision, even though it may be—and there the testimony differs—that she did not make the actual remarks charged against her.



Be that as it may, rightly or wrongly, she was sent as a Federal prisoner to the Missouri State Penitentiary, the United States having no special prison for women. There she served nearly fourteen months of a five-year sentence, living the life of a common prisoner.

It is to be regretted that the author has designated the book mentioned above as "a report to the President of the United States," a statement to the truth of which it bears not the slightest evidence. A "report" is defined by the Century dictionary as "a statement or relation of facts given in reply to inquiry, as the result of investigation, or by a person authorized to examine and bring or send information." There is not one word in the book which indicates that the President of the United States or any one connected with the government requested or authorized the writing of the document. Official reports are the property of the government, while this states specifically that it is copyrighted by F. P. O'Hare. Neither do writers of official reports preface them with their photographs and with personal talk, including an airing of their own grievances. Such misrepresentations inevitably detract from the credence to be accorded to the narrative.

If, however, one can overlook the author's eccentricities and remember that this is a woman of sensibility who, whether through her own fault or not, has passed through a terrible experience, one can only be glad that she has the will and the power to place it before the public. For it is the public which is responsible; primarily the public of Missouri, secondarily the United States Department of Justice which, while having no jurisdiction over this prison, is under no obligation to send its prisoners there, and should certainly be fully informed as to the treatment they are likely to receive. For this is no narrative of years gone by. It presents what is being done as late as the year 1920. Get it and read it, and ask yourself whether, perchance, such things may not be going on in your own state prison, for which you as a voter are responsible, concealed by the efforts of those who have personal or political reasons for hiding them. In the following only a few of the more salient points can be referred to. It is to be understood that only the women's department is under consideration. We may differ as to the extent to which imprisonment is for "punishment," for segregation, or for reform. But none but a fanatic could maintain for one moment that it is the duty of the state to make bad worse, to contaminate the morals, to infect with tuberculosis or syphilis or otherwise wreck the mental, spiritual and physical health of those men and women who in most instances will return to society. It is astonishing beyond measure to witness the indifference to these centers of moral and physical infection on the part of

those who become alarmed if a case of smallpox develops or a leper appears in their neighborhood.

The Missouri State Penitentiary contains about 2,600 inmates of whom eighty are women. It is under the management of a state board of control consisting (Mrs. O'Hare informs us) of an editor of a small town paper, a mule dealer and a livery stable keeper. The general condition of the prison is such as to suggest that the two latter were selected under the impression that prison management is an allied profession. The inmates are driven like mules and a well conducted stable would put the prison to shame. But let us take examples. The women are engaged in making overalls, to which no objection can be raised. But sweatshop methods flourish. Every woman is allotted a fixed amount of work, a "task," which she is expected to finish in eight hours. Few of them do this, and have to do overtime work, while no allowance is made for varying conditions of health or strength, especially for those periodical disturbances peculiar to women. Those who cannot finish the "task" are likely to end up with being thrown into the "hole."

What is the "hole" or "blind cell?" Let us hear Mrs. O'Hare (page 31):

The blind cell is a cell built in the solid wall barely large enough to accommodate a human body. The only light or ventilation comes from a tiny hole in the outer wood door which covers the iron bars, and this hole is about three and a half by five inches. The "hole" is unheated in winter and unventilated in summer and is without toilet accommodations. When I entered the prison its only furniture was one filthy old blanket and a loathsomely unsanitary and offensive toilet bucket. The floor is of cement and the women, absolutely regardless of their physical condition, were compelled to sit or lie on this cold floor with only one blanket for protection in the most bitterly cold weather. . . . While in the "black hole" the women are given two very thin slices of bread, about two by four inches in size, each day and about half a teacup full of water. . . . The women are kept in the hole from two to fifteen days.

Women confined in the hole are sometimes gagged and hung up by the arms from the iron bars at the same time. Those who are put in the hole are mostly women who, because of periodical disability, are unable to complete their tasks. Tuberculosis and pneumonia are the frequent results (pages 32, 33).

The women's shop is under the charge of a young man who has absolute power over the workers and whose chief qualification is his possession of a rich vocabulary of profanity and obscenity, which he does not hesitate to use. We all know this fellow; his like has been ably described by Carlo de Fornaro. The prison goods, which are sold in the open market, are often provided with fraudulent labels directly on the premises. Women receive the munificent wage of from fifty cents to one dollar a month!

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Sex perversion exists in every prison, but here it is rampant and directly encouraged. Not only self-abuse, but sodomy of the female variety exists, and the latter is commercialized. A regular schedule of fees exists for allowing the use of an expert female sex pervert. The negro woman who has charge of the women's cell house not only receives an income from this source, but enforces abnormal practices upon morally clean women on pain of confinement in the dark hole (page 33).

Nominally the rules prohibit cigarette smoking, but this is only to allow graft on the part of certain female trustees, who have the tobacco monopoly. Most of the women smoke, but woe to the woman smoker who does not purchase her tobacco from these people; if detected she is sent to the dark hole. The extent of the graft is shown by the statement that a ten cent bag of tobacco sells for two dollars, a book of cigarette papers for fifty cents and matches, three for a dime (page 34). There is also much graft in supplying extra food, which is charged at twenty to forty per cent above outside value.

There are no hospital accommodations whatever in the female department. Those who are ill are as a rule simply locked up in their cells. Mrs. O'Hare tells how on one occasion, when she had suffered an attack of heat prostration from working in the hot and unventilated "sweatshop" she was locked in her cell and every one was prohibited under pain of punishment from giving her a drink of water, under the pretext that she was simply feigning in order to avoid work. The taking of the temperature—apparently the only "treatment" given—is the duty of a trusty, so ignorant that she cannot read the thermometer. At one time all the women, including Mrs. O'Hare, were examined for syphilis and out of eighty, fifty-six were found to be infected. Notwithstanding this, the thermometer was passed from the mouths of syphilitics to those of healthy women without even being wiped! But that is mild indeed. Mrs. O'Hare states that no attempt was made to keep the bathtubs clean and that she herself was compelled to bathe in a tub which had just been used by a woman covered with running syphilitic sores (on the statement of the physician) the bathtub being coated with the pus from these sores, and was threatened with the hole did she refuse (page 17). This is not a nice story, but why hide it?

The prison is infested with vermin of every variety from roaches to rats, but let me quote (page 17):

The rats overrun the place like a plague; they scamper over the dining-room tables, creep into bed with the inmates, chew up the shoes and carry off everything not fastened down or hung far above their reach. . . . For weeks I spent sleepless nights routing them out of my bed and chasing them from my cell. . . . One of the most nerve-trying things I endured in prison was the fact that the Indian woman



of whom I spoke occupied the cell directly under me. Until Dr. Clark became prison physician her open sores were never properly dressed and cared for, the stench arising from them was terrible and the flies swarmed over her disease-infested body and then awakened me at four in the morning creeping over my face.

Such is but a small part of the tale told by Mrs. O'Hare. With her discussion of prison reform we are not concerned here. There is no reason for supposing that these conditions, in a greater or less degree, do not exist in fully one-half of the prisons in the United States today. Possibly she indulges in some exaggeration, but the facts are facts. I must close with one more quotation (page 36):

In all the fourteen months I spent in prison I never heard an inmate addressed courteously, never heard one single kind, encouraging or helpful word from the petty officials with whom we were in constant contact. One of my most horrible memories is that of the voices of our keepers; they never spoke to us as normal human beings; they either snarled at us, cursed us or screeched at us, and those snarling, rasping, hateful voices still haunt my dreams.

*Note.* *In Prison* may be obtained from F. P. O'Hare at the above address.

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### Members Will Please Listen

We often enclose with letters to members a circular soliciting correspondents for prisoners. This bears the request to send to a friend. Don't forget that, but pass it on in your correspondence or otherwise. We are much in need of new members and these circulars are doing good service.

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### Back to Blavatsky!

*From a 1918 Letter of Albert E. S. Smythe, now General Secretary of the Canadian Section, T. S., (by permission).* I have been reading *Isis Unveiled*, *The Secret Doctrine* and *The Key to Theosophy* since 1887, and I find nothing to compare with them yet. The teachings that have been substituted for those of H. P. B., on the strength of contemporary observations, do not seem to rest on the same basis as those which have only been given out after generations of adepts have confirmed and corroborated them through thousands of years of research. The desire to add to the information supplied by *The Secret Doctrine* has been a lure and a temptation to many of the leaders in the Movement. Surely we can understand this and tolerate their weakness, while their inaccuracies afford further matter for the testing of our own judgment. If you can rally the real workers of the Movement in an effort of loyal devotion to the Society and its aims as distinct from the worship of personalities you will "turn many to righteousness" and shine "like the stars for ever and ever."

*Sydney Lodge and the L. C. C.* The Hon. Secretary of the Sydney (Australia) Lodge, T. S., communicates to *Theosophy in Australasia* (June, page 91) a keen and somewhat racy reply to Mrs. Besant's criticism of that lodge for a supposed discrimination against a priest of the Liberal Catholic Church in refusing to allow his title to appear after his name on an official program. As this is not likely to be given the publicity that Mrs. Besant's charges have received, I regret that it cannot be reprinted

here in full. It appears that Mr. Jinarajadasa, in his desire to "run and tell Mama" reported to Mrs. Besant things which never happened about the way in which the Sydney lodge was abusing the poor Catholics, and she, in her wish to vindicate the Liberal Catholic Church under the guise of defending the neutrality of the Society, simply swallowed Mr. Jinarajadasa's story and went off half-cocked, without giving the other side a hearing. The Hon. Secretary states that the lodge did not refuse to allow a priest of the L. C. C. to use his titles on the program, but for its own reasons declined his services altogether. He hints at the privilege of any lodge to manage its own affairs and that the right to accept a speaker implies the right to decline him also. He points out the peculiarly aggressive and offensive character of the L. C. C. in pressing for the use of the lodge room for performing the Mass, and for erecting its paraphernalia, and while asserting that the lodge has at no time sought to adjudicate on the question of the validity of the titles of this church, he shows that this validity has been denied by the head of the genuine Old Catholic Church in Great Britain, and that H. P. B. had declared the apostolic succession to be "a gross and palpable fraud." It is interesting to note that the Sydney Lodge contains nearly 700 members, and does not owe its prosperity to Father Leadbeater, but that he apparently chose it for this reason as the scene of his pernicious activities. Although he has spread himself over it for some time the newly elected board of about fifteen members does not contain a single Catholic.

### At the Periscope

*More Brutality in the Western State Penitentiary.* A letter recently received from an inmate of the Western State Penitentiary in Pittsburgh charges that within the last few weeks an imbecile boy was so brutally beaten by the deputy warden that two of his ribs were broken. I am not aware that the penal code of Pennsylvania includes bone-breaking as a form of punishment; it certainly does not contain any clause permitting public officials to break the bones of those entrusted to their care. If the story can be substantiated, which should not be difficult, seeing that it constitutes a surgical case coming under the prison physician, that deputy warden should be tried for criminal assault and locked up in one of his own cells, and then dismissed from the public service.

*Reynard the Fox.* That the Pope is now permitting Catholics in Italy to vote is taken in some quarters as an indication of the increasing liberality of the church. The pretext is to exert an opposing influence upon the revolutionary tendencies existing in that country today. One must be sublimely innocent to be taken in by such bunk. How much Rome cares for obedience to law and order is shown by its attitude in Ireland, where Papists are daily committing murder and arson, and doing it with the direct encouragement of the church. You can count on it that the old fox is looking after his own interests every time. Everybody knows that as far as Italy is concerned the Roman Hierarchy has but one object, to regain its temporal power, in other words, to get the city of Rome and the surrounding territory away from the Italian government. The refusal to allow its vassal Italians to vote was nothing more than a refusal to recognize the Italian government; it was a cheap show of dignity, because then the votes would have effected nothing. Now, however, things are different, the votes are needed. Italy is in a state of social unrest and the chance is too good to be lost. Catholics will vote as a unit, being merely tools of the church. In course of time they will hold the balance of power in the Chamber of Deputies and the church can then dicker for the return of Rome, upon penalty of withdrawing the Catholic vote and turning the nation over to the radicals, the Bolsheviks or what not. The incident has a much wider significance, however. He who re-

frains from voting at the dictate of the church, as pious Catholics in Italy have done, will vote whatever way the church directs him. He is taught from infancy to believe that the church holds the keys of heaven and hell, and will send him to the latter if he does not unquestioningly obey it. Where issues of no vital importance to the church are concerned he may use his own discretion; otherwise not. To make America Catholic, to control the schools and to bring up children to believe in its system of rescuing them and their relatives from purgatory in return for cash received, that is the purpose of Rome in America. There is no reason for assuming that American Romanists are not bound hand and foot by fear like their brothers in Italy. They are first of all citizens of the Holy Roman Empire of which the Pope is the autocrat, and which aspires to universal temporal dominion, to union of church and state with the church on top. First the Pope, then the constitution of the United States and the laws of the land when it suits the church to permit it. As a single illustration of this may be mentioned the Papal decree which forbids a Catholic judge, under pain of excommunication—and therefore of eternal damnation—to summon a priest as witness in court without permission of an ecclesiastical superior, which may or may not be granted, as convenient. Such a judge is a subject of the monarch in Rome, not a loyal citizen of the United States. What this arrogant defiance of our laws by Rome might lead to in times of stress can easily be imagined. Priests are rightly protected by our laws in keeping the secrets of the confessional, but anything beyond this should not be tolerated. Think over it.

*Statement of the Ownership and Management of The O. E. Library Critic required by Act of Congress, of August 24, 1912, for October 1, 1920.*

The O. E. Library Critic, published bi-weekly at Washington, D. C. District of Columbia, City of Washington, s.s.

Before me, a notary public in and for the District aforesaid personally appeared H. N. Stokes, who, having been duly sworn according to law, deposes and says that he is the editor of the O. E. Library Critic and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

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(Signed) H. N. STOKES, Editor.

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(Signed) FRANK B. TIPTON, Notary Public.

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### DELAWARE JUSTICE

Delaware is one of the few states, perhaps the only one, in which flogging is still a legal form of punishment. The Delaware whipping-post is regarded by many as a survival of barbarism and the finger of scorn is often pointed at this state by those who should know, if they do not, that their own states are allowing worse things to be done every day in their prisons and prison camps.

I am not advocating corporal punishment as inflicted in Delaware, neither am I speaking against it. But I do have a very pronounced opinion that whenever flogging or other forms of physical violence or torture are used, it should be strictly according to law, and under the restrictions imposed by the court. The judge imposes a penalty of so many lashes, just as he would impose so many years of imprisonment, and he does so because the law authorizes or directs him to do so. This is quite a different matter from flogging or clubbing, or other forms of violence or torture administered by officials arbitrarily.

Flogging is just as common in many other states than Delaware and added to it are various other forms of brutality. In these cases the authority of the law cannot be adduced as a justification. In every state other than the exception noted, and excepting the death penalty also, legal punishment is by imprisonment only, or imprisonment with hard labor, as the case may be. Where the laws prescribing imprisonment for a given offense are supplemented by laws providing systems of prison labor, then it is the assumption that it is the intention of the law to combine labor with imprisonment. Otherwise imprisonment means deprivation of liberty—nothing more. Labor, within the limits where it is not over-severe, and therefore painful and deteriorating, cannot be regarded as a hardship, seeing that it is the lot of the great mass of mankind. It is also to be presumed that imprisonment carries with it the necessary policing of the inmates, in order to

preserve order, and the use of force, when necessary, in order to compel obedience, up to, but not beyond the limit absolutely necessary to restrain, in short, such force as occasion may require a well disciplined police to use on free people. Beyond this limit violence or suffering of any kind is a punishment imposed in addition to the legal penalty, and added to the sentence of the court, and is therefore without legal warrant.

Yet what do we find? We find that prison officials and their superiors make any and every kind of rule restricting the inmates and causing them suffering or annoyance without the vestige of legal justification. Prison officials, whether wardens or their subordinates, or the boards, commissions or superintendents standing above them, are executives merely. Yet they constantly assume the role of legislators in adding to the punishment directed by law and imposed by the court, as happens to suit their own wills. It is not possible for a legislative body to prescribe in great detail the rules and regulations of a prison; much of this must be delegated to others. But it cannot properly give such agents *carte blanche* to increase the intensity or duration of punishment. Just as even the worst criminal is entitled to the protection of the law against arbitrary treatment, by being guaranteed a legal trial and the right to employ counsel and to summon witnesses, so too he should be guaranteed the protection of the law against arbitrary acts, of whatever kind, which add to the punishment legally imposed.

That a large portion of the rules in force in many prisons are arbitrary and unwarranted by law is obvious, for the law does not prescribe them; that they are unjustified as police measures is equally obvious, as would be seen by placing the regulations of the different prisons side by side and striking out those which do not exist in all prisons. It is folly to say that a rule is necessary when the majority or even a considerable number manage to get along just as well or even better without them. The silent system, still in vogue in many places, the restriction of correspondence, other than for the purpose of protecting the public, preventing plots and the like, limitation of the class of literature the prisoner may receive, these and many others are simply the arbitrary inventions of individual prison wardens or prison boards and constitute an additional punishment not prescribed by law. I see no reason why a prisoner who has the energy, the means and the friends to back him up could not successfully fight such regulations on this ground.

Worst of all are the various forms of physical maltreatment which are imposed by officials who have the men in their power and who can prevent their protesting. We constantly hear of them, and the prison which does not make use of them



is the exception. One of the commonest is the hanging of men, and even of women, by the wrists or thumbs in positions which quickly become agonizing, and this for days at a time. Another is the beating and clubbing of prisoners, which is professedly done because of insubordination, but which cannot be justified on the ground of resistance, seeing that the victims are no longer in a position to resist. It is a matter of official record that in the Texas state prison at Huntsville, 1,186 men were hung up in chains during the year 1918. The recent revelations concerning the Maryland state penitentiary, the letters I have quoted from the Western state penitentiary of Pennsylvania, are cases in point and might be multiplied indefinitely. I am not in a position to confirm the statement that the United States Department of Justice contemplates legal proceedings against officials of the Maryland penitentiary who maltreated Federal prisoners. If true, it indicates the actionable character of such abuses.

All of these forms of violence, then, are arbitrary and illegal and lacking the legal warrant of the flogging system still in vogue in Delaware. Recently, however, Delaware has entered upon an era of prison reform which seems to place it in the front rank of those states which have adopted modern methods. It still clings to the contract labor system, to be sure, but it has a highly developed honor system, in which discipline is maintained by a corps of men elected by the prisoners from their own number, and subject to their recall. Although a considerable portion of the men are allowed to work outside the walls without guards, there has been but one escape, while there had been forty-nine during the same period of the year before the new system was inaugurated. So jealous are the men of their privileges that in this case they united in offering a reward for the capture of the runaway. The satisfactory working of the system appears to depend on a good understanding between the men and the new warden, Mr. Plummer, who seems to be a man of much the same type as Thomas Mott Osborne. It is certain that the personality of the warden is a large factor in the successful working of an honor system.

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### Clearing Out Maryland Penitentiary

On the ground of the reports concerning abuses in the Maryland Penitentiary, referred to in a recent *CRITIC*, Governor Ritchie promptly ordered an investigation by the State Board of Prison Control, in which the Governor took part, the star witness being Federal Prison Inspector Fishman, who was permitted to present some of the evidence he had collected and embodied in his report to the U. S. Attorney General and which had led to a decision to transfer the Federal prisoners to other institutions. No attempt was made to make the investigation a complete one, as quite enough evidence was forthcoming to confirm fully the previous assertions and to prove that physical abuse of convicts, notably

beating up and blackjacking, had been prevalent for many years. Governor Ritchie showed the most commendable zeal in his desire to place the institution on a modern basis, and this could be done, he contended, only by the appointment of a thoroughly competent and up-to-date warden. The final verdict of the Board included not only this, but the summary dismissal of a number of guards and the identification officer, all of whom were found guilty of brutality.

All of this is a ground for congratulation. The Board's report is lacking in a very important point, however. It fails to explain why these things had been going on for years without its knowledge. If any one thing is clear, it should be that a Board which permits or does not discover abuses which have occurred not occasionally but constantly, is not competent to fulfil its duties, and ought to be replaced by more wide-awake men. What a Federal prison inspector and a daily newspaper can uncover can be uncovered by a board which is composed of the right sort of men. It would also be interesting to know how it happened that deputy warden Wirth, who held office under the late Warden Leonard, and who was responsible for much of the trouble, was able to hold his place and to carry on his nefarious practices without protest on the part of Mr. Leonard.

### Back to Blavatsky!

*From a Member of the Krotona Lodge.*—Out of all the factional fight there is emerging one fine thing, namely a distinctly *Back to Blavatsky* movement. Wadla was in favor of this, though I do not believe he was the originator of the movement, though he has given it some impetus. . . . And with the *Back to Blavatsky* movement, there is growing up a very strong feeling against Leadbeater and all his work. You would be surprised at the extent of this at Krotona and other places in the Section. And this movement is growing and will increase as time goes on. By the way, while at Krotona I got a glimpse of Leadbeater's new work on the *Science of the Sacraments*. I wish you could read it and see the illustrations!!!!

*The Key to Theosophy.* The Washington (D. C.) Lodge has started a study class in H. P. B.'s *Key to Theosophy*. The class has adopted as its motto "Back to Blavatsky!" This is the first time in my experience of many years as a member that an H. P. B. book has been seen in the lodge room anywhere except through the glass front of a locked case. The General Secretary of the Canadian Section writes that he has recently finished his *tenth* reading of *The Key*. The United Lodge of Theosophists is getting out an edition of *The Key* which is an exact reprint of the original edition. The current "third and revised" London edition has been "doctored," as G. R. S. Mead frankly admits in his preface, among other things, by "the omission of some passages of a controversial nature, which are no longer of general interest." Of general interest? Who knows? Unfortunately Madame Blavatsky failed to consult Annie Besant and G. R. S. Mead before writing her chief books. These worthies waited till she was dead and then doctored them to suit themselves as far as they dared to. *The Key* has not been much changed, nor the first two volumes of *The Secret Doctrine*. These were already in print and monkeying with them would have been too obvious. Not so the so-called third volume of *The Secret Doctrine*, however. This was first published after the death of H. P. B. The manuscript of this was in the hands of Annie Besant and she "edited" it to suit herself. The former editor of a London paper, a theosophist, writes me that he had a chance to see some of H. P. B.'s manuscript of this in the printing shop and that "there was hardly a line of H. P. B.'s writing left, the corrections being in the handwriting of A. B., Chakravarti, Mead and others prominent in the anti-Judge campaign." He adds, "Obviously quite two-thirds must have

been struck out entirely—a gross literary crime which cries out for exposure and due punishment.”

Some day the true history of the Theosophical Movement will be written—it is even now being written—and we shall see the evidence that those who have installed themselves as leaders and who have set up a “Theosophy” their very own did not hesitate to corrupt the original fountain-head of our knowledge when it suited their purposes and when they thought it could be done without discovery. It will be seen that they have deliberately forced H. P. B. into the shade—only bringing up her “ghost” on occasion in order to confirm their misdeeds—and have set themselves up as divinely inspired prophets, even going so far as to betray the Movement into the hands of that ecclesiasticism of which there was no more bitter enemy than H. P. B. herself.

The Toronto Lodge, T. S., has adopted Mr. Judge's *Ocean of Theosophy* as the text book for its elementary class. The class is conducted by the General Secretary of the Canadian Section.

“Back to Blavatsky!” Today one hears everywhere in theosophical circles the very expressive slogan “Back to Blavatsky!” and the origin of this seems to be somewhat in doubt. Several correspondents have attributed it to Mr. Wadia, during his recent tour of the United States. I am very glad to assent to the opinion that it was Mr. Wadia who adopted this and used it to give force to his talks. So far as I know the phrase first occurs in the *CRITIC* for November 14, 1917, where it forms the heading of a short list of books which is prefaced by the following: “As an antidote to the pseudo-theosophical doctrines now being put forward by certain leaders of the T. S., who are using their position and influence to push the Society into the arms of the Catholic Church, I recommend the study of the following books.” Since that date it has been repeated in almost every issue of the *CRITIC*. The O. E. LIBRARY also issued in February, 1918, a specially selected list with the same heading, which has been widely circulated, and which begins as follows:

“Theosophy, as presented by H. P. Blavatsky and her colleagues, comprises a system of philosophy of the origin and nature of the Universe and of the spiritual evolution and destiny of Man, and a rational and practical theory of ethics consistent with this, and of the highest value and dignity. In recent times certain ideas have been advanced under the cloak of Theosophy and by those claiming to be theosophists, which are reactionary, irrelevant and often misleading and inconsistent with the ideals of its Founders and the Masters. The following list of books, which makes no claim to completeness, has been compiled for the use of those who desire to learn what Theosophy is, without being confused by what it is not.”

The phrase was suggested by listening to an address by “Bishop” Wedgwood, of the Liberal Catholic Church, which gave me about the biggest jolt I had ever experienced, and which convinced me of the absolute necessity of a return to first principles as enunciated by the Founders.

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## The “Critic” and the Present Crisis in the T. S.

The *CRITIC* is the only periodical which has discussed freely the present crisis in the T. S. and the American Section and the causes responsible for it. It is loyal to the Theosophical Movement, but is not bound by pledges or obligations to any leader or official. The series began October 31, 1917 and has continued to date. A printed list of such articles from October 31, 1917 to October 29, 1919 will be sent on request. Back issues can be supplied at 1 cent a copy, minimum, 5 cents.

This office has left a few sets of the *Bulletins of the Theosophical Towards Democracy League* and other documents issued by the reform



party, which will be sent while they last to F. T. S. only, on receipt of a 2 cent stamp. It has also Mr. T. H. Martyn's three pamphlets on the Liberal Catholic Church, officially suppressed, which will be sent on receipt of a 2 cent stamp.

### At the Periscope

*Prison Reform in New York State.* New York State is considering the adoption of numerous reforms, notable among which is the payment of wages to prisoners in proportion to the value of the work actually done by them. It is also proposed to make Sing Sing prison a sort of reception house for newly convicted persons, who will be subjected to a complete scientific study in order to determine their mental status and the kind and grade of work which they are able to perform, after which they will be sent to the particular prison or institution best adapted to their abilities and needs in the way of training. Whether it is proposed to retain the abattoir department at Sing Sing is not stated. Governor Smith, who seems to have carried out fairly well his promise of prison reform, is quoted as saying that he looks forward to the day "when by the policy of the State no man will be sentenced in the court room, but he will be adjudged either innocent or guilty and turned over to an institution of this kind with a corps of experts to determine the length of time the offender should be kept in." At first sight that sounds perfectly ideal. But it is to be hoped that the Governor will have to look forward a long time before he sees its realization. Practically it means that if a person is guilty of an offense, no matter how trivial, he shall be turned over to a body of men who shall decide how long he shall be kept locked up until he is "safe." While the principle of the indeterminate sentence between minimum and maximum limits is right, it is not the aim of the law to punish an offender for what he is, but for what he does. Otherwise a large, very large, fraction of the community would be placed under restraint. The unlimited indeterminate sentence opens endless opportunities, as humanity is constituted at present, for people in power to get rid of those to whom they object. With all respect for scientific experts, morally they are no more impeccable than other people. When Governor Smith's parole board refuses parole to a prisoner unless he consents to place himself under the guardianship of a Roman Catholic, and threatens to run him back to prison if he marries a Protestant, it is easy enough to see what might happen to the man whose freedom depends on a board of "experts," deriving its power from the same source and instigated by the same motives. Without the protection of impartial laws, such an institution could and probably would become nothing more than a scientifically conducted Bastille, a place for shutting away people who are politically, and possibly religiously, objectionable to those who pull the wires. The jury system, stupid as it is, affords a protection against the unjust judge, and the judicial system of today, with all its faults, backed and limited as it is by laws which were enacted by the public without reference to the personality of any particular offender, must continue to be the protection of the individual against arbitrary persecution. Massachusetts with its "scientifically" conducted state insane asylums, offers a glaring instance of the dangers of Governor Smith's "expert" system, for these are being used as places of detention for people whose insanity consists only in being objectionable to those to whose interest it is to have them out of the way.

*Astrological Forecasts and the Election.* The editor of *Azoth* sought the opinions of sixteen "prominent astrologers" as to the outcome of the presidential election, and these were published in the October issue. Ten of these predicted the election of Harding and five of Cox, while one was in doubt! These gentlemen deserve credit for being willing to risk their

reputations, but a plain skeptic like myself may be excused for remarking that they have afforded the best possible proof that it is better to let the future take care of itself than to try to read it in the stars. I am not denying that the stars may influence elections, just as I do not deny that there are cosmic reasons for my pipe going out at this minute. But we are not concerned with what a super-astrologer could do, but what lies within the power of the ordinary mortal who has studied the subject. If ten doctors tell me that an operation is necessary to save my life, while five others assure me that it will certainly kill me, I would say "a plague on your doctors." I am left to decide for myself anyway. If the elite among the astrologers cannot agree better than this, what is to be expected of the average horoscope reader? I once had every astrologer, palmist and psychic I could find predict my future, some for love and some for money. Absolutely not one of them hit it within a thousand miles; they could not have gone further astray had they deliberately intended to. It is now up to the gentlemen who guessed wrong about the election to indulge us with elaborate technical explanations as to why astrology failed them in this particular case, and likewise to prove that any other predictions made by them are more worthy of credence. They might learn a lesson from "our revered leader" Father Leadbeater, who is far too astute to predict anything which lies in the immediate future and who limits his forecasts to centuries hence.

*Massachusetts Prisons as Health Resorts.* Dr. W. J. Gallivan, director of the division of tuberculosis, Massachusetts state board of health, has recently completed an inspection of the state and county penal institutions, from which it appears that the percentage of cases of tuberculosis is only about one-half as great as on the outside, taking the average of the whole country. He found only seven cases of the disease. Since the inmates are drawn from the general population, and not the best of it, either, the moral seems to be that at least half of the consumptives sent to jail are cured by the treatment. That is probably a better record than the hospitals can show. An interesting sidelight on the thoroughness (?) of the inspection is to be found in the fact that the sheriffs in charge of the Springfield and Dedham jails refused to permit inspection and the doctor seems to have had no authority to compel them. Perhaps the officers of other jails, who were more accommodating, had their consumptives hidden in the cellar. Faith is a beautiful trait, but the official who would investigate a state prison or county jail and uncover, if possible, something which might cast discredit on the warden, should back his faith with a corps of state militia, and force his way into the secret places of the most high. The story sounds decidedly fishy.

### Some Publications of William Rider & Son, London

(Continued from last CRITIC. Subject to change without notice)

Frings, J. W.—The Occult Arts, \$1.25.

Gosse, A. Bothwell—The Rose Immortal (mysticism), \$0.50.

Grand Orient—A Manual of Cartomancy, \$1.00.

Hamel, Frank—Human Animals (werewolves, etc.), \$2.00.

Hartmann, Dr. Franz—Geomancy, \$1.25.

With the Adepts; An Adventure among the Rosicrucians. Out of print; loaned.

Hill, J. Arthur—New Evidences in Psychical Research, \$1.25.

Emerson and His Philosophy, \$1.25.

Ince, R. B.—Franz Anton Mesmer; His Life and Teachings, \$0.50.

Jaccoliot, Louis—Occult Science in India and Among the Ancients, \$2.25.

New edition of a classic work.

J. K.—The Prophecies of Paracelsus, \$1.00.

- Johnson, Ethelbert*—The Altar in the Wilderness, \$0.50.
- Joire, Dr. Paul*—Psychical and Supernormal Phenomena, \$3.00.
- Jones, Amanda T.*—A Psychic Autobiography, \$1.35.
- Kozminsky, Isidore*—Numbers; Their Meaning and Magic, paper, \$0.50.
- Zodiacal Symbolology and its Planetary Power*, \$1.25.
- Leland, Charles G.*—Have You a Strong Will?, \$1.35.
- Flaxius* (a reincarnation story), \$1.25.
- Levi, Eliphas*—The History of Magic, \$3.75. Introduction by A. E. Waite.
- Lewes, Mary L.*—Stranger than Fiction (psychic narratives), \$1.25.
- Marryat, Florence*—There Is No Death, \$1.25.
- Minetta*—Card-Reading, \$0.65.
- Mysticism*—See *Bruce, De Steiger, Eckhartshausen, De Senancour, Gosse, Johnson, Sampson, Shirley, Waite, Taylor, Whitby.*
- Morrison, Rev. W.*—Highland Second Sight, \$1.25.
- O'Donnell, Elliott*—Animal Ghosts, \$1.25.
- Byways of Ghostland*, \$1.25.
- No one interested in this phase of the occult should fail to read Mr. O'Donnell's narratives, which are for the most part well attested. They quite surpass anything in recent literature of the subject.
- Old, W. Gorn*—Lao-Tze; the Book of the Simple Way, \$1.00.
- Translation of the Tao-Teh-King, with commentary.*
- The Yoga of Yama*, \$0.75.
- A version of the Kathopanishad, with commentary.
- Paget, Lady Walburga*—Colloquies with an Unseen Friend, \$1.25.
- Papus (Dr. G. Encausse)*—What is Occultism?, \$0.75.
- The Tarot of the Bohemians*, \$2.50.
- Paracelsus*—Life and Writings of—
- Waite, A. E.*—The Hermetic and Alchemical Writings of Paracelsus, for the first time translated into English. 2 large quarto volumes, \$20.00. Claims to contain all of his known occult writings.
- J. K.*—The Prophecies of Paracelsus, \$1.00.
- Stoddart, A. M.*—The Life of Paracelsus, \$2.00.
- Swainson, W. P.*—Theophrastus Paracelsus, \$0.50.
- Note.* Every student of Paracelsus should read Franz Hartmann's Life of Paracelsus (\$2.50) and Robert Browning's Paracelsus (\$0.85).
- Pavitt, W. T. and K.*—Book of Talismans, Amulets and Zodiacal Gems, \$3.75.
- Redgrove, H. Stanley*—Alchemy, Ancient and Modern, \$1.65.
- Roger Bacon; The Father of Experimental Science*, \$0.50.
- Sampson, Rev. Holden E.*—Ekklesia, \$1.50. A compilation from his writings on Mysticism.
- The Bhagavad Gita; interpreted in the Light of Christian Tradition*, \$1.25.
- The Message of the Sun, and the Cult of the Cross and the Serpent*, \$0.75.
- The True Mystic*, \$1.25.
- Schuré, Edouard*—The Priestess of Isis (fiction), \$1.00.
- The Great Initiate Series, comprising: Jesus, the Last Great Initiate; Hermes and Plato; Krishna and Orpheus; Pythagoras and the Delphic Mysteries (the best book on Pythagoras); Rama and Moses; each, \$0.80.*
- The Great Initiates, 2 vols., not loaned, \$2.50.* Contains the above five books in two volumes.
- The above are the best and most widely read popular treatises on the Great Initiates.
- Severn, Dr. Elizabeth*—Psychotherapy; Its Doctrine and Practice, \$1.25.



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# THE O. E. LIBRARY CRITIC

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### THE PASSING OF "LEND A HAND"

It is with a feeling of unusual sorrow that I have read the announcement in the November issue of *Lend A Hand* that its publication is to be discontinued.

*Lend A Hand*, which was published by the inmates of the Oregon state penitentiary, has fought the fight for nearly sixteen years, being now in its sixteenth volume. For the past ten years it has been edited by Jesse P. Webb, a lifer, known "at home" as Prisoner No. 6435. It was one of the pioneer prison magazines, being preceded, I think, only by the old *Star of Hope*, of Sing Sing, and perhaps one or two other of lesser fame. For long it bore on its cover the legend "The Leading Prison Magazine," which unaccountably, and I think quite needlessly, was dropped a year or two ago. The reason for its discontinuance was lack of support, combined with the greatly increased costs of production.

I owe a peculiar debt to *Lend A Hand*, for it was the casual reading of a copy sent me by a friend which first aroused my interest in prisons and prisoners, some six years ago. Since that time I have never failed to read each issue carefully, and always with profit, sometimes from cover to cover. While Mr. Webb quoted liberally from other publications, a large part of the contents were written by himself, and his comments and criticisms were almost always to the point, frank and outspoken. I do not know of any other prison publication which gave so little evidence either of censorship or of any attempt to curry favor with the authorities. Oregon penitentiary has not always been an ideally conducted institution even for the period during which I have known *Lend A Hand*, but for some reason Prisoner No. 6435 always seemed to be allowed freedom of speech. He was relentless and often scathing in his criticism of the prison systems elsewhere, and not infrequently of the political conditions and judicial system of his own state. Formerly it contained not a few articles

contributed by other inmates of the Oregon prison. During the last five years, however, the population of the prison has fallen off to about one-half—the editor attributes it to prohibition—and this naturally curtailed the number of writers proportionately and threw more work on the editor himself.

Editor Webb was a plain, blunt man, and it is to this that the value of the magazine was largely due. There was not the least cant about him; he never preached nor indulged in the sentimental ethics which are supposed to constitute appropriate food for prisoners. In fact, his appeal was not so much to the man behind the bars as to the public. This is manifested in his book *The American Prison System*, which was reviewed in the CRITIC at the time of its publication, and which has been pronounced by competent judges as the best general work on the subject within the scope adhered to.

I cannot conclude this very brief obituary of *Lend A Hand* without expressing, not only my great appreciation of Mr. Webb's work—which is obvious from what I have said—but my very deep sympathy with the man himself under the circumstances. Webb is a life prisoner—he has never stated publicly the reason for his imprisonment, nor have I been curious about it. But this much is plain. For ten years Webb lived in and for *Lend A Hand*. He never complained. He seemed to have no object but bettering the lot of his fellow convicts, whoever and wherever they were. He loved his paper as I love the CRITIC, as a parent loves a child. When a man devotes ten years of his life to a single object, even an unselfish one, and suddenly finds his channels for expression taken away, it is a hard blow indeed. This is especially true of him who is in prison and therefore restricted in finding other outlets of activity in harmony with his nature. Men have gone to pieces and have even died from such deprivation. There have not been wanting indications that the strain of keeping *Lend A Hand* going was telling on Webb; there has been of late a tone of despondency, I might almost say pessimism, which was not in evidence before. In his valedictory he speaks of himself as a failure, because he has been unable to get the necessary support. That is untrue. Many another publication has gone to its last rest in recent times because of economic conditions entirely beyond the control of the publishers. His recent book shows him to be a man in the prime of mental energy. He can look back on a service admirably and unselfishly done and which has had its effect. But that may be but slight consolation with the prospect of life imprisonment before him. Such good material should not be allowed to go to waste behind prison walls. Oregon should either parole Mr. Webb or give him a pardon outright. No error of which he may have been guilty in the past could be

worse than the failure of the state to give him another chance.

*Note.* Copies of *The American Prison System* can still be had by sending two dollars to Jesse P. Webb, Route 6, Box 1, Salem, Oregon.

### The League Needs Financial Help

The General Manager wishes to urge upon LEAGUE members the necessity of rallying to its support. The LEAGUE is maintained entirely by voluntary contributions. Its office and publication expenses are considerable. Nearly every member could contribute something, while but few contribute anything. During the past two months the receipts have been ten per cent less than for the corresponding period of last year, while the operating expenses have been greater, thanks to higher rent, cost of printing and other items. Unless there is a marked improvement in the willingness of the members to support it, the work of the LEAGUE will have to be brought to an end.

### A New Maryland Warden

The vacancy in the wardenship of the Maryland penitentiary has been promptly filled by the appointment of Col. Claude B. Swezey, a West Point graduate who commanded a Baltimore regiment during the war and is now head of a cavalry regiment in California. It is stated that politics had nothing to do with the appointment. Col. Swezey is reported as being in good favor with the War Department, which is loath to let him go, and it is further said that he maintained a high degree of discipline and yet retained the regard and affection of the men under him. He has had no previous experience in prison management, however.

The result of this experiment will be watched with interest and may do much to allay the suspicion that personal influences rather than proved fitness are responsible. As a Baltimorean, who has already reached the age at which he is eligible for retirement from the army, he would doubtless be glad to get a permanent job in his home town. Why Governor Ritchie's expressed desire to place an experienced penologist at the head of this institution has been waived, can hardly be explained on other grounds. It is not intended as a criticism of Col. Swezey to say that under any circumstances the progressive management of a large prison is quite a different matter from the command of a regiment. The ability to maintain a high degree of discipline, combined with the power of retaining the confidence and affection of those under him is doubtless a prime essential in a successful warden. But there is a vast difference between prison inmates and soldiers. Soldiers are specially selected men; they are physically and as far as can be ascertained morally sound, whereas the rank and file of prisoners are selected for their bad rather than for their good qualities; they are the failures, the outcasts, often diseased and mentally subnormal. Add to this that a prison is not a camp, but a large business affair; that its management includes the successful direction of one or several industries which should be and can be, if properly managed, made not only self-supporting but profitable; that it includes not only the commissary, but the purchase of raw materials and the manufacture and disposal of products. It also includes, or should include, the education and reformation of the inmates; in fact, rescue work. The Maryland penitentiary presents a specially difficult case because its outfit and its methods are antiquated in the extreme and need a thorough overhauling from the ground up.

Military men have not distinguished themselves as prison administrators. Some of the most notorious scandals and troubles of the past three or four years have been in the military prisons, where the military method, however successful it may have been before, when applied to



recalcitrants from the regular army, who were accustomed to it, broke down when applied to the hotchpotch of raw recruits, conscientious objectors and the like who were unloaded on these prisons through the exigencies of the war. Major Lawes, of Sing Sing, is a successful administrator, not because he is a military officer, but because he had previous experience in penal administration.

In this country we are far too prone to lay weight on general executive ability or success in a special field as being a guarantee of success in something almost wholly different. We put a newspaper editor in charge of our navy and a lawyer in charge of our army and trust to God to pull us through. The selection of a soldier to run a prison is about as sensible as putting a ship's captain in charge of a hospital or insane asylum. The most successful railway presidents (unless high finance means success) have been trained in their business from track-walking up. We shall never have a satisfactory prison system until prison administration is recognized as a profession requiring as elaborate training as medicine or factory management. The proof of this lies in the fact that, with one or two exceptions, all of our prisons are failures because they neither reform nor pay their running expenses.

Col. Sweezy will have the co-operation of a state board of prison control which seems destined to stay by its job, but which should be promptly fired, because it knew nothing of the abuses which were going on for years under its very eyes. The Colonel would have a hard time to make as big a failure at his job as have those who selected him.

### A Bog-Trotter on the Rampage

Modesty usually prevents the Editor from publishing complimentary remarks, but the following is too good to be lost:

"You, sir, are an orange bigot of the worst type and I guess you are well paid for doing British propaganda. Instead of the *CRITIC*, call your vile little sheet the 'Belfast Bigot.' It would be a real proper name for it. I am writing to tell my prisoner I am not corresponding with him any more and also to warn Irish prisoners about your orange *CARTIC*. . . . The flags on the City Hall of New York City, Boston and Philadelphia are flown at half-mast today and lovers of liberty the world over are paying tribute to a brave Irish martyr murdered by the most cowardly nation in the world. America kicked you out twice and please God we will get a chance to do so once more again."

Refusing to write to a prisoner of his own nationality because he does not like me is funny enough, but then Sinn Feiners are usually funny. It was an Irishman, was it not? who cut a large and a small hole in his barn door, one for the big cat and one for the kitten. And now we are witnessing Sinn Feiners killing themselves because the wicked Government will not give them a chance to kill somebody else. An Irish association in this city has just started to march around the White House seventy-three times, once a day for seventy-three days; once for each day that the "murdered" MacSwiney required to kill himself. If this patriotic association expects to honor the other starvationists in the same way, and they deserve it still more, for they have been on the task longer, it will have a job on its hands, or rather on its feet, and will have added to the starvation argument for Irish freedom the argument of wearing out sole leather.

A speaker at a MacSwiney meeting in Philadelphia the other day said: "The time will come when a certain navy will sail across the seas, lick the British and forever free the earth of autocracy. In the not distant future American boys will find their way over there, and then. . . ."

How effective all of this Hibernian bluster has been is indicated by the result of the late election. Candidate Cox, who made an open bid for the Sinn Fein and Catholic vote by promising to use the League of

Nations as a shillalah with which to cudgel England, will have to wait indefinitely for a chance, while Mr. Harding, who had the courage to speak the truth that Ireland's fit of colic is none of our business, just wiped him out. Sometimes it pays to be honest, even in politics. Champ Clark, who headed the party of congressmen who sent an impertinent cablegram to Lloyd George, is going to stay at home for two years at least. The Knights of Columbus have been cleared out of the White House and the capitol at Albany. It would take many pages to list the evidences that this country is still owned and run by Americans, and that its interests center neither in Ireland nor in Rome. There are still enough Americans to bring about a landslide who have not forgotten that we did not fight side by side with England in order to ally ourselves with its enemies today, with those who not only did their best to turn victory into defeat, but who would like to see the war renewed, with Great Britain as our opponent. The majority of Americans without doubt sense vaguely, that which is obvious to some, that the future of Western civilization depends absolutely on the maintenance of good will between its leading powers and the preservation of their integrity, and that a group of malcontents who would set the world on fire once more in order to get the privilege of jumping from the frying pan into the fire—and who can doubt that "Irish freedom" means just that?—will be assigned to their proper place when it comes to a show-down.

The incoming administration owes nothing to the trouble-makers and its overwhelming victory should be regarded as a mandate to separate De Valera from the American fleshpots to which he is clinging so tenaciously and send him where he will have the glorious opportunity of carrying out his threat to starve himself.

How far the Loyal Coalition has contributed to the result cannot be told, but its president, Demarest Lloyd, may now properly go to bed for a season and receive the congratulations of his friends.

*Note.* The address of the Loyal Coalition is 24 Mount Vernon Street, Boston.

### From B. P. Wadia

*Note by the Editor.*—The Editor gladly steps aside in order to allow Mr. Wadia to present his viewpoint, which, it will be seen, coincides essentially with that of the *Carric*. Copies of this letter, for distribution, can be obtained from Foster Bailey, Box 155, Hollywood, Calif.

Theosophical Society,

Adyar, Madras, September 16, 1920

To the Members of the American Section, Theosophical Society,

My Dear Fellow Members:

I have received numerous reports of the Convention of the American Section held at Chicago in July. I am writing this without the aid of a full verbatim report of the Convention, and on the basis of such information as friends present at the Convention sent me.

I wish to write on two simple issues: (1) Concerning the right of members to criticise the Section Administration, (2) Concerning the action of the Convention in reference to myself.

As an old member of the Theosophical Society, and as a member of its International General Council, I claim the privilege of advising my co-members of the American Section<sup>1</sup> to challenge the validity of a resolution proposed giving power to Sectional authorities to strike off the roll the names of members of the American Section who make propaganda against the administration. I have not before me the text of the Resolution<sup>2</sup>; but if a resolution purports to give any power to the General Secretary<sup>3</sup> or the Trustees, to remove the names of the members from the membership roll, simply because they think it proper or necessary to criticize the actions of Sectional officials, then that power militates

Original from

against the spirit of the constitution of the International Society; therefore that power should be challenged, and the application of such a resolution should be fully resented, fought against and overthrown. During the past few months many American members have thought it necessary to attack the administration; they and others may deem it necessary to continue their propaganda with a view to cleansing the Section of autocratic and underhand methods of administration. Whether they are in the right or wrong, is another matter; what I want to insist on is that as members of the Theosophical Society, they are free to criticize the administration if they choose to do so, and no power in the Theosophical Society should be in a position to put them out of the Theosophical Society. Therefore even by a majority vote a section of the T. S. cannot be allowed to so frame its constitution as to put into the hands of its Sectional officials such arbitrary powers.

I sincerely hope that such bodies as the Toward Democracy League and the Committee for Theosophical Harmony, and others who have courageously attacked the administration because they thought it to be in the wrong, will continue their propaganda, if for nothing else than testing the validity of the resolution, and as an open challenge to the General Secretary and the Trustees, to act on it. On such an occasion perhaps our lion-hearted H. P. B. would have written:—"Inaction in a deed of right is action in a deadly sin." I fully trust that those for whom this resolution was framed and intended, will pick up the gauntlet thrown down by the Trustees, and fight for freedom of expression of opinion in the American Section.

Let me turn to item No. 2.

Mr. Rogers and the Trustees sent a cable to Mrs. Besant complaining of my "unwarranted interference" in sectional matters. It is reported that the Convention has passed a resolution supporting that step. Once more, I am writing this without the text of the resolution before me. The cable to Mrs. Besant was as follows:

"Regretfully but emphatically protest Wadia's unwarranted interference Section politics. May split Section."

First, let me thank all those who have written sympathizing with me and repudiating the slur a few people with vested interests, have tried to throw on me. Equally welcome have been the many expressions of gratitude for my work at Krotona and the American Section; not only propaganda work, but that which has to do with the American Section "politics." The Convention, I understand, has also passed a resolution of appreciation for my *platform* work. "For this relief much thanks." It is gratifying to me that hundreds among you have seen through the tactics of some of your administrators, and that this cable sent to Mrs. Besant against me, has been instrumental in making others see more clearly. To all those friends who have written to me, and who have fought on my behalf, I offer my grateful thanks.

Second, I want to assure such members who have unknowingly participated in upholding the action of Mr. Rogers and the Trustees condemning me, by their direct or indirect voting, that I have not the least feeling of resentment towards them. A few, I think a very few, of them honestly believe, on the information supplied to them, that there was an "unwarranted interference" on my part; the rest of them know nothing about the matter, and have not had opportunities for an impartial investigation. I am sorry that I should have been the object of their condemnation. Presently most of them, I believe, will see differently, as hundreds already have.

<sup>1</sup> I am a member of the American Section.

<sup>2</sup> The resolution to which Mr. Wadia refers was supported by the Administration Party, and Mr. Rogers made a strong plea for its adoption. (See *CARRIC* of September 29—*Ed.*)



Although in the resolution the offense was designated as slander its proponents clearly evidenced in their speeches that it was the intention to apply this resolution to those who had criticized the methods of the administration; and to intimidate those who objected to those methods or who might evince a desire for a change in the personnel of the administration.

This resolution aroused such a stormy debate that it was withdrawn by its promoters, and upon motion by Mr. Rogers, was referred to the Board of Trustees for action, with instructions to endeavor to "devise some method short of expulsion that will cure the evil." (See Official Convention Report, page 118.) (Signed) CRAIG P. GABMAN

<sup>s</sup> National President.

(Mr. Wadia's letter to be concluded in next CRITIC)

## New Subscribers Wanted For The Critic

The Editor urges upon those who sympathize with the aims of the CRITIC to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the CRITIC has to say?

## Some Publications of William Rider & Son, London

(Continued from last CRITIC. Subject to change without notice)

Sepharial—Cosmic Symbolism, \$1.50.

Astrology; How to Make and Read Your Own Horoscope, \$0.75.

Directional Astrology, \$1.50.

The Kabala of Numbers, 2 vols., each \$1.25.

One of the best works on the occult properties of numbers.

Manual of Occultism, \$2.00. Covers all branches of occult science and arts.

New Manual of Astrology, \$3.00.

Second Sight (a guide to clairvoyance and crystal gazing), \$0.50.

Your Fortune in Your Name, or Kabalistic Astrology, \$1.25.

Sepharial (W. Gorn Old) is one of the leading English occultists. Shirley, Ralph (Editor of "The Occult Review")—The New God and Other Essays, \$0.80.

A Short Life of Abraham Lincoln, \$1.25.

Occultists and Mystics of All Ages, \$3.25.

Simmonite, W. J.—Complete Arcana of Astral Philosophy, \$4.00.

Smith, Hester T.—Voices from the Void; a Record of Six Years' Experiences With the Ouija Board; Introduction by Sir W. F. Barrett, \$1.25.

Stoddart, A. M.—The Life of Paracelsus, \$2.00.

Swainson, W. P.—Theophrastus Paracelsus, \$0.50.

Tarot of the Bohemians—

Papus—The Tarot of the Bohemians, \$2.50.

Set of 78 Tarot Cards, drawn by Pamela C. Smith, with Key by A. E. Waite, in a box, \$2.75.

Waite, A. E.—Pictorial Key to the Tarot, \$1.50. Contains full page pictures of the 78 Tarot cards, and text of the "Key."

Taylor, Thomas—Select Works of Plotinus, with Introduction and Bibliography, \$1.50.

The Twice Born (a case of reincarnation), \$0.75.

Valentinus, Basilus—The Triumphal Chariot of Antimony (alchemical), \$1.50.

- Waite, Arthur Edward**—*The Way of Divine Union*, \$2.50.  
*Azoth; the Star in the East*, \$2.25.  
*Pictorial Key to the Tarot*, \$1.50.  
*Steps to the Crown*, \$0.80.  
*The Turba Philosophorum, or Assembly of the Sages (alchemical)*, \$2.00.  
*The Collected Poems of Arthur Edward Waite*, 2 handsome volumes, \$7.50. Not loaned.  
*Encyclopedia of Freemasonry*, 2 volumes, \$12.50. Not loaned.  
*Life of Louis Claude de Saint-Martin*, loaned only.  
 For other books see *De Senancour, Paracelsus, Levi*.  
**Ward, J. S. M.**—*Gone West; Three Narratives of After Death Experiences*, \$1.50.  
*A Subaltern in Spirit-Land; sequel to "Gone West,"* \$2.00.  
**Whitby, Dr. C. J.**—*The Wisdom of Plotinus*, \$1.25.  
**Wright, Dudley**—*Vampires and Vampirism*, \$1.25.  
*The Epworth Phenomena*, \$1.25. Psychic experiences of John Wesley.  
*Periodical*  
**The Occult Review**, monthly, edited by Ralph Shirley. Annual subscription, \$3.00; single recent copies, 30 cents; sample copies (back dates only), free on receipt of 4 cents in stamps. The best general review of occultism. Editorials; contributed articles; correspondence; book reviews. The best general review of occultism. The editorials, by Mr. Shirley, business man, occultist and member of a large business firm, are especially valuable, being characterized by their wide range, critical ability and sanity. Incidentally it may be stated that Mr. Shirley's firm, William Rider & Son, is primarily in the lumber trade and secondarily—one might say accidentally—in the occult publishing business.

### "Theosophy"

THEOSOPIY is a monthly magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now in the front rank of theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contain reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to students of the present generation. THEOSOPIY has made them once more available. In addition to these reprints the magazine contains many original articles written by Robert Crosbie and others, devoted pupils and students of the Messengers of the Theosophical Movement of the nineteenth century. Not the least of the contents of the magazine are the studies of the teachings, the historical articles relating to the Theosophical Movement, the Parent Theosophical Society, and the many allied and related organizations and societies of the present day. The entire contents of the magazine are universal in scope and application, unbiased in treatment, and free from sectarian or partisan influences.

Back volumes and back numbers can be supplied *unbound* at \$4.00 per volume and 50 cents per number. *Bound* volumes, \$5.00 each. Subscriptions can begin with any desired number of the current volume. Subscription price, \$2.00 per annum; single copies, 25 cents each. From the O. E. LIBRARY.

Volumes 1-8 can be borrowed from the O. E. LIBRARY.

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Wednesday, December 8, 1920

No. 9

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under Act of March 3, 1879.

## A PRISON ROBINSON CRUSOE

*Behind Gray Walls.* By Patrick C. Murphy, Life Prisoner in the Idaho State Penitentiary. Price, \$1.50. To be had from the author, Penitentiary Box 58, Boise, Idaho.

When Pat Murphy, sentenced to life imprisonment in the Idaho state penitentiary, was being taken to the prison, the first thing he did on seeing it was to look for the cemetery which would finally be his place of "freedom." He had an idea that the state honors its dead convicts with tombstones. Once within the walls, however, he abandoned morbid thoughts and looked about for something to do. Idaho has no system of prison labor. When not occupied with jobs about the prison the men have plenty of time on their hands and those who are industriously inclined and who are not satisfied with what the state allows them in the way of accommodations and food utilize this time in making trinkets for sale, or, to use the prison term, "junk." Murphy had not a cent wherewith to buy materials and not a friend in the world to advance him a dollar. So he worked as assistant to a junk maker for a whole season, receiving as total payment, not cash, but a lot of refuse or "bull's wool junk" which he disposed of for \$1.40. This he spent neither for tobacco nor food. For forty cents he bought some scraps of abalone or mother-of-pearl shell, and procured a dollar's worth of silver from Chicago. By grinding down bones from the garbage can on a rough stone in the prison yard he fashioned twenty-four bone toothpicks which he sold to visitors. He improvised a soldering lamp from an old tin can and fed it with oil from the drippings of the oil house which would otherwise have been thrown away. His abalone shell he fashioned as he did the bones, grinding it into shape on a stone. Later a departing convict left him his savings of ten dollars.

From these humble beginnings, backed only by his determination to get ahead, Pat finally accumulated enough money to erect at his own expense a special building within the prison



enclosure, with seven windows and concrete floor, and provided with all the necessary electrically driven lathes and other machinery required by his rapidly growing junk business. Around this shop, in his spare time, he has made a large lawn with well-kept grass and flower beds, instead of the barren waste of stones. His junk is sold all over the state of Idaho.

Murphy has written a book which is quite unique in its way, describing his experiences and doings during the five years which he has been in prison. Superficially considered it is one of the plain, unvarnished sort of tales, for whatever literary ability Murphy possesses was born in him; he did not get it at school. And yet I have found it intensely interesting, for it shows how a convict can make good even while in prison. Pat was born to make a man and a success of himself and was not to be deterred by such a trifle as a life sentence to prison. He indulges in no self-pity or regrets; he has nothing to say against the justness of his sentence; he does not tell us how prisoners are abused, nor is he over-enthusiastic about prison reform. It is easy enough to see why. His recipe for turning a bad failure into a success is the same which he applied in making useful articles out of waste bones; work like the deuce, as hard as you can with the best means at your disposal; do whatever work is assigned to you better than your superiors expect of you; be perfectly frank and honest with everybody, whether your fellow inmates or the officials; avoid entangling alliances of all sorts; do not try to curry favor by doing anything savoring of the stool pigeon. There have been several changes of administration during the five years, one of them involving a complete change of personnel, for Idaho prison is still in politics. Murphy has always won favor with every new official by virtue of his frankness and straightforwardness. It is his belief that if you act squarely you will be treated squarely.

At the conclusion of his narrative Pat indulges in a little philosophy, and it is pure gold, even if home-made and crudely expressed. He says: "I have seen things I never saw before and learned things that a few years ago I could not have believed. But now I know that there is a squareness inside human beings. The people who have befriended me inside of prison and tried to help me have made me know that this is true." Pat has probably never heard the term "The Higher Self," but it is the exact equivalent of his "squareness inside of human beings." It is within every one, no matter how much it may be hidden. The great problem of our age is to uncover it and to help others to uncover it in themselves. And Pat went about it in the right way. By showing his best towards others he evoked a similar reaction towards himself. Deep calls to deep. Instead of waiting for opportunity to

scrap heap, the rough stones of the prison yard, an old tin can, knock at his door, he found his opportunity in the bones of an assignment to a painting gang. It seems never to have occurred to him that it was not worth while and that opportunity had knocked for the last time. Pat was working with the best at his disposal while others were killing time, complaining or indulging in hostile or bitter feelings towards the world. To get this knowledge by a prison sentence, yes, even a life sentence, is to get it dirt cheap. Pat has gotten further along the path in five years in prison than most of us will get in as many lives.

There are men without number in prison today who could make it their opportunity if they would. It is much better that they should be preached to by one of their number rather than by an outsider who, they may think, is talking fine because he has never suffered under their handicaps, and by example rather than by precept. The book is one that should be read by all prisoners who are disposed to be disheartened, or to think that shirking work, or devious and underhand ways with officials or with fellow inmates can pay. So I want as many of our readers as can afford it to buy a copy and after reading it to send it to some prisoner whom they may know, or if that is not allowed, then to a chaplain or prison librarian for general use.

In concluding, I would recommend Pat's book to those who are "seeking a Master." Our true teacher is our fellow man. If we refuse to seek the "squareness" in our fellows, if we turn aside from these, even from the criminal, because we think we are worthy of the attention of some higher being, we are sure to be disappointed, and rightly so. We are placed in the world to learn the lessons we can learn from the world if we will. Had we been worthy of sitting at the feet of the Master we would have been placed there. Nothing surprises me more than the attitude of those, and they are legion, who turn their backs on humanity, its problems and its incomparable lessons, in order to seek some Master who will teach them a higher way. They are victims of Maya, and their selfish craze for self-development, their running after this and that leader, their prayers and meditations, their rituals and sacraments, result, if in nothing worse, in endless fads and fancies about the true worth of things, in abject and maudlin humility, self-satisfaction, all the way to intolerable priggishness. Not one of them is to be compared with this plain Irishman in the Idaho penitentiary.

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*From Two Readers.*—(a). "The opening articles are always resplendent, but the remainder is almost wholly noxious effluvia or exhalations."  
(b). "Why does the *CARRIC* give so much space to the prison and so little to Theosophy?"

## From B. P. Wadia

(Concluded from last CRITIC)

Third, a word about my "unwarranted interference." If I have "interfered" it has been at the express wish of Mr. Warrington, Mr. Walton and other Krotona and Sectional Officials. Perhaps Mr. Rogers is not aware of this. I went to Krotona as a friend and champion of Mr. Warrington, extended my stay at his special request,<sup>4</sup> looked into Krotona problems at his behest<sup>5</sup> and am sorry I have not been able to accommodate him in my findings. Much has been said about my report on Krotona problems against Mr. Warrington and the administration; the Section will have an opportunity of knowing the full contents of that Report at an early date. I am not in the least ashamed of the part I have played; if I should visit the American Section again, I would do all things I did. I would repeat every word I have uttered and act exactly as I have. People should ascertain what I actually said and did. When I found things amiss at Krotona and in the American Section, I encouraged people to educate the Section, to agitate against wrong principles and wrong methods. To all who came to me making enquiries, I gave such facts as were possible for me to give. I have been instrumental in making a breach in the citadel of autocracy and high-handedness; I have also been instrumental in exposing underhand methods and devious ways. I have taught the virile doctrine of following the Voice of God within and not listening to the prattle of assumed authority. I have recommended the members to discard dubious talk and objectionable invocation of High and Holy things in ordinary mundane affairs, and to have clear judgment by a legitimate and proper use of the intellect. If the results of these teachings and all I did, are "interference" then I *have* interfered, and I know in doing so I have been in the right. If I had not taken such steps as I was capable of, in handling the situation I confronted, I would have been a coward, untrue to the dictates of my Higher Self. I am answerable to that Self, and can justify my "unwarranted interference" at that court.

Fourth, some of my devoted friends are very angry at the slanders cast on me by certain people. Remember what our H. P. B. has said: "Men slander only those whom they hate or fear." If your case is weak you must abuse your opponent. Mr. Warrington, Miss Poutz and some others are reported to have gravely attacked my personal character. I need not tell my friends that such attacks do not affect me. But let us suppose that all they say is true instead of false—how does that make the management and affairs of Krotona and the American Section for the last eight years all right? The Section is anxious to know about the doings of Mr. Warrington and his colleagues at Krotona and in the American Section. Mr. B. P. Wadia of Adyar, may be a scoundrel or an immoral person, but how does that become a fit answer to the question—Have Mr. Warrington and his colleagues mismanaged Krotona and the American Section? Have they been autocratic? Have they been underhanded? Once again I am reminded of a statement by H. P. B. "That cause must be weak and desperate indeed, that has to resort to the arts of the slanderer to prop it up."

I beg of my friends to forgive the traducers. Their attacks do not hurt. These attacks but chip a bit off the personality, which has been the recipient of much undeserved praise and deep devotion in that very American Section. I wish to remind my devoted friends that combative loyalty for any personality, however high or however holy, is apt to take us away from the region of principles; therefore I would appeal to all to forget the personal attacks levelled at me, and to remember that the struggle for principles is not over. The correct attitude for a good Theosophist in America at present is to stand firm, to enquire and learn the actual facts, and judge for himself. I am not in the least nervous as to



satisfaction of a contented individual who has tried to discharge his duty worthily and well, and who is prepared to abide by the verdict of time.

In a way the Krotone experience has been the saddest in my Theosophical career of twenty years. But through sadness one learns and is able to serve as through joy, provided the right inner attitude is maintained and the hard outer work is kept up. I am grateful for the splendid opportunities which the American Section has given me to learn and to serve. To have met many friends of old, to have silently gone through a very trying time, to have joyously spoken out the message of Theosophy broad and wide, to have brought strength and insight to even a few, to have been an humble instrument in the hand of the great God of Change, who fain would transform the American Section into a channel worthy of the benediction of the God of Love which is Wisdom—these are facts which inspire life, and before them what are unworthy attacks of a few people? The former will endure; the latter are bound to decay and die.

O Lord of the Burning Ground, Mighty Mahadeva, extend Thou Thy Hand of Power on my brothers and sisters of the New World, and give them the Boon of Thy Blessing. Show them the Magic of Thy Handiwork which builds even while it destroys.

With that prayer, let me remain,

Your faithful servant,

B. P. WADIA

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\* Mr. Warrington cabled to Mrs. Besant requesting her to let me stay on for three months.

† Mr. Foster Bailey, the then National Secretary, and Mrs. Evans, the then Editor of the Messenger, both fully trusted by Mr. Warrington, can testify to this.

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### Employment for Discharged Prisoners

The most important thing a prisoner has to think of when he goes out, is getting employment and temporary shelter. It is my observation that prisoners are often not properly informed in advance as to where to apply for help. In this issue of the *CARRIC* will be found a brief list of associations which help the outgoing prisoner in a variety of ways.

It is proposed that a reprint of this list be made and sent to such prisoners as communicate with us, for their own information or that of their friends. The cost of this will be about ten dollars.

Is there any member who sufficiently appreciates the importance of this to donate such an amount for the purpose?

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### Gifts to Leavenworth Inmates—Official Notice

If you desire to send any gift packages of edibles to the inmates of this Penitentiary Christmas week, please be guided by the following articles listed permissible and those not permissible:

*Articles permissible:* Cakes, cookies, candies, apples, oranges, lemons, bananas, grapes, figs, dates, nuts, smoking tobacco, chewing tobacco, cigars.

*Articles not permissible:* Cigarettes, canned goods, preserves, jams, meats, tooth powders, talcum.

From December 20th to 30th inclusive, prisoners will be permitted to receive Christmas boxes from home.

These things will be delivered only in such quantities as can be consumed during the holidays, and *positively* must be received on or before December 30th.

A. V. ANDERSON, Warden

*Editorial Note.* We think it a downright hardship to exclude such nutritious delicacies as tooth powder and talcum from the list of permissible edibles.

## About Gifts to Prisoners

Members who desire information as to what articles may be sent to prisoners at Christmas or at other times, should inquire directly of their inmate correspondents as to the rules of their particular prison. These rules change frequently and modifications and exceptions are often made at Christmas. As we cannot keep posted on these, information from this office is likely to be misleading.

## Prisoners' Aid Associations

*Note*—The CRITIC will be glad to publish every now and then the addresses of associations having for their object securing employment for prisoners, or aiding their families, provided they are not of purely local scope; also of local or state societies in states in whose prisons the LEAGUE is active. The wide circulation of the CRITIC in many prisons offers a good means of attracting the attention of inmates.

*The O. E. Library League*, H. N. Stokes, General Manager, 1207 Q Street, N. W., Washington, D. C. National scope. Specialty, finding correspondents for prisoners. Membership, including receipt of the CRITIC, free to prisoners; for others, 10 cts. registration and 25 cts. a year for the CRITIC. The LEAGUE does not conduct an employment bureau.

*The Central Howard Association*, F. Emory Lyon, Superintendent, Room 1846, 608 South Dearborn Street, Chicago. Special field, Illinois, Indiana, Ohio, Kentucky, Iowa, Minnesota, Wisconsin and Michigan. Gives assistance to discharged or paroled prisoners by signing first friend papers, securing employment, furnishing tools, clothing and transportation; also board until pay-day when needed.

*The Prison Association of New York*, 135 East Fifteenth Street, New York City. Purposes of interest to prisoners: protection of those unjustly accused; employment, and when necessary, food, tools and shelter for discharged prisoners; necessary aid for prisoners' families.

*Prisoners' Relief Society*, 509 E Street, N. W., Washington, D. C. Employment for discharged prisoners. Scope national.

*Department of Delinquency of the Presbyterian Church in the U. S. A.* Headquarters, Columbia Bank Building, Pittsburgh, Pa., Rev. John Steele, Director. Western branch office, 222 Ottawa Street, Leavenworth, Kansas. Rev. Edward V. Ruskin, Assistant Director. Eastern branch office, 50 William Street, Ossining, N. Y., William H. Moyer, Assistant Director. Aid for discharged prisoners and families of prisoners.

*The Society for the Friendless*. Employment and other aid for ex-prisoners. Apply to any of the following superintendents: National Office, 415 Massachusetts Building, Kansas City, Missouri, Rev. James Parsons, National Superintendent. Dr. M. C. Wilcox, 415 Massachusetts Building, Kansas City, Mo. Rev. Taylor Bernard, 1500 Central National Bank Bldg., corner Seventh and Olive Sts., St. Louis, Mo. Rev. J. R. Schultz, 611 South Topeka Ave., Wichita, Kan. Rev. W. A. Shannon, 515 Tribune Annex, Minneapolis, Minn. Rev. Charles Parsons, 328 Century Bldg., Des Moines, Iowa. Rev. J. A. Leavitt, Y. M. C. A. Bldg., Omaha, Neb., and 48th and South Sts., Lincoln, Neb. Rev. A. C. Petrie, 3118 Sycamore St., Milwaukee, Wis. Rev. Geo. B. Newcomb, Bismarck, N. D. Rev. R. B. Wright, Boise, Idaho. Rev. John Pearson, 276 B St., Salt Lake City, Utah. Rev. J. L. Collins, Carson City, Nevada. A. E. P. Robinson, Santa Fe, New Mexico. Mrs. Florence S. Fredenhagen, Woman's Dept., 722 Garfield Ave., Kansas City, Kan. Rev. T. F. Talliaferro, Frankfort, Ky.

W. J. Warrington, 1140 Royal Street, New Orleans, La., maintains a large house with accommodations for one hundred men, well equipped as a temporary home for discharged prisoners, and aids them in finding employment.

*Readers of the CRITIC who are in a position to give employment to*

discharged prisoners, or who can find others who will do so, are invited to report the same to one or more of the above associations. Only first-hand information should be sent.

### At the Periscope

*A Spiritual "Registered Plumber."* After a long stay in Australia Mr. Irving S. Cooper has returned to America, where he will head the Liberal Catholic Church. Mr. Cooper brings back with him the title of "bishop" and a full assortment of ecclesiastical petticoats, kimonos, head-gear and other paraphernalia for the saving of souls. If any theosophist is convinced of the futility of the methods laid down by Christ, by Buddha and other Masters, and set forth in the *New Testament*, in the *Bhagavad Gita*, in *Light on the Path*, and elucidated by H. P. Blavatsky, and desires an easier and more spectacular way of getting grace, he might appeal to Mr. Cooper, who is an authorized expert in the use of Father Leadbeater's system of condensing, piping down and sprinkling the Divine Love. It is understood that a determined effort will again be made to draw away theosophists into this church, and the fact that Father Cooper was once a theosophist and a popular lecturer on Theosophy will perhaps gain him entrance into some lodges and a hearing for his pseudo-theosophical doctrines. Father Cooper insists on wearing his ecclesiastical duds on the platform, and the appearance in the lodge room of a second Solomon in all his glory would form an attraction to curiosity seekers.

Between the teaching of Christ who said: "But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret," and the scheme of the Liberal Catholic Church of drawing down the divine blessing by parading in peacock garments, making gestures and muttering set phrases, there can be no agreement. It is because I am absolutely convinced that the admonition of Christ is correct that I believe that the methods of the church are a gross delusion and a snare. As for the Liberal Catholic Church, it was conceived and born of fraud. The demonstration of this and its repudiation by the very source from which it claims to have derived its authority, have been set forth in the *CRITIC* of August 18, 1920, and in many another article, a list of which can be had on request. These remarks, of course, are not intended to reflect on the sincerity of Father Cooper, who has simply been hoaxed by "Bishop" Wedgwood and supersaturated with Father Leadbeater's psychic monstrosities.

### A List of Books by Mabel Collins

This list contains all of the books by Mabel Collins, author of *Light on the Path*, which are now in print. They are imported and for sale and rent by the O. E. LIBRARY.

Prices and terms are subject to change without notice. Positively no books sent "on approval." Discount to dealers and lodges. Renting terms on application.

*Light on the Path.* "A treatise written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence. Written down by M. C." Said to have been communicated to Mabel Collins by a Master. Few books, if any, equal it in profundity, directness and spiritual value. It forms an indispensable supplement to and elucidation of the Christian Gospels, the *Bhagavad Gita* and other great religious scriptures. In saying that I owe more to *Light on the Path* than to almost any other work, I am saying that it should be owned and studied by every serious student of the great problems of the soul. Various editions: With Notes, Comments and an Essay on Karma; London Edition,



- paper, \$0.45; cloth, \$0.75; fine lambskin edition, \$1.60. The same, American edition, cloth, \$0.60.
- United Lodge of Theosophists reprint of the original edition, with the Notes and Comments. Cloth, \$1.25; leather, \$1.50.
- With historical introduction by C. Jinaradasa, without the Comments, paper, \$0.20; cloth, \$0.50; leather, \$0.75. The most conveniently arranged edition for study. Too much weight should not be placed on the "historical" introduction, however, as some of the statements therein are positively denied by Mabel Collins.
- The Idyll of the White Lotus, \$1.35.**  
Adventures of a youth among the occult priesthood of ancient Egypt. Said to be a true account of the experiences of a Master in a former incarnation. Second only to *Light on the Path* in value.
- Through the Gates of Gold, \$1.20.**  
When the Sun Moves Northward, \$1.40.  
A record of the occult ceremonies and festivals of the six sacred months. One of the most valuable of Mabel Collins' books.
- As the Flower Grows, \$1.30.**  
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An interpretation of *The Idyll of the White Lotus*.
- The Threshold of Life (pamphlet), \$0.10.**  
**The Transparent Jewel, out of print. A few copies, leather, at \$1.50.**  
The famous Yoga Aphorisms of Patanjali, with commentary by Mabel Collins.

### To Parents and Teachers

In order to afford the maximum possible assistance to parents and others interested in the proper education of children, The United Lodge of Theosophists maintains a Bureau of Correspondence to which particular problems connected with the bringing-up of children may be addressed. Replies to enquiries are in all cases by women associates of the Lodge who are themselves mothers and teachers and who voluntarily and gladly give their time and experience to benefit their perplexed sisters. There are no fees or charges of any description in connection with this labor of love, and all mothers and teachers are invited to benefit by it. Address, *Children's School of Theosophy, 504 Metropolitan Bldg., Los Angeles, California.*

### TRACTS?—OR TOBACCO?

Prisoner Pat Murphy concludes his book *Behind Grey Walls* with these words:

I have simply written it to try and tell the world what a man sees, what he feels, and what he faces when prison doors swing shut behind him. . . . I have not spoken much of religion. Christianity is a good thing. But I have made no pretense of "lip religion." It does not appeal to me. I have come to see things different to the way I saw them five years ago. And even here, inside of this prison, I have found opportunity to discover good in the hearts of men and honesty in the lives of others. That is what appeals to me.

Every now and then some new member asks me what should be written to prisoners. For the benefit of these, as well as of many older members who have not met with the success they hoped for, I quote the following letters which indicate rather what should not be written to them, and which I have every reason to know express the sentiment of by far the larger number of men in prison.

A prisoner writes:

You would do me a great favor if you would please ask my future correspondent to kindly spare me from religious literature. There are always two, and sometimes three and four religious services held here every Sunday, besides occasional meetings during the week. It is impossible to read the current religious literature that we receive, and our library is deluged with more religious literature than we could possibly read in a lifetime. So you see we are pretty well provided for spiritually.

Another says:

Would you be so kind as to give me another correspondent, as it is impossible to get along with ———, being that he does nothing but write of religion. This of course is very good, but too much of the same kind makes it very tiresome.

These are just two letters of one day and we are getting them all the time. The correspondent assigned to the writer of the first letter had offered to write to prisoners, and on being given one had never written him a word, but had deluged him with tracts and religious periodicals. In effect this means nothing but this: "I am too busy to bother with you, but if you

will call up Jesus, perhaps He will look after you." As a rule prisoners are too courteous to tell their correspondents directly that they don't want to be preached to, but I am convinced that this is one of the commonest reasons for the ceasing of correspondence. I have known some deeply religious people who have made a great success with prisoners, but they never, not one of them, made it by preaching to them, or telling them that Jesus will save them. I can tell pretty surely when new members write me that it is their aim to "bring the glad tidings" to the prisoners that they will make a dismal failure of it and will soon drop out.

The reason is obvious enough. Religion is something which, like children, should be seen but not heard; it is something to be taught by example, not by precept. "Show me thy faith without thy works, and I will show thee my faith by my works." Prisoners are very keen to detect genuine sincerity. They regard the average religious sentiment as sham and hypocrisy, because it is based on self-seeking. They see in the attempt to proselyte them nothing but an attempt to gain credit for oneself by saving souls; they look on those who refer them to Jesus as they would look on the runner for a hotel, who tries to get guests, not because he is honestly interested in them, but because he has his week's wages in mind. It is quite true that some prisoners make a show of interest in the religious literature sent them, or in the religious letters written to them. I believe that when this is done it is usually because they are thinking about the "incidentals."

I mean no disrespect to religion of the real kind when I suggest to those who are disposed to send tracts and other religious reading matter to save up their pennies and send a bag of tobacco in its place. It will have much more effect, even in a religious way. By so doing they will be imitating Christ, who fed the hungry multitude before preaching to them, and who even set up the wine at the wedding feast instead of offering a sermon.

Just trash!

### **The Future of the White Race**

*The Rising Tide of Color Against White World-Supremacy.* By Lothrop Stoddard. New York, Charles Scribner's Sons, 1920. 320 pp. \$3.00.

Few books have been written of late, I think, which are so worthy of earnest consideration as the above. It may be called sensational, perhaps, but the deductions of the author seem fully warranted by the facts of history, especially of recent history. By colored races Dr. Stoddard does not mean the negro alone, nor even primarily. He means the various races of yellow, red, brown and black men. More than two-thirds of the world's population consists of colored races in this sense. Aside from the few familiar cases where white and colored races exist side by side with or without partial blending, each of these races is limited to certain definite regions which it inhabits, even if it does not control, to the practical exclusion of the others. Ancient as it is, the white race has attained to its preeminence in historic or late prehistoric times. It has



spread and multiplied as none of the others have. For us history is the history of the white race, and, in fact, we have come to the conclusion that we are the race of the future, that our heritage is secure and that the dark races are destined to dwindle as has the red man in America. The earth is ours and the fullness thereof, or finally will be, seems to be the notion which pervades the white race.

To those who entertain this belief Dr. Stoddard's book will cause a terrible jar. By arguments which appear to me to be irrefutable he shows that the white race, far from being destined to ceaseless progress, has reached a point where, unless it gives heed and mends its ways, it will become not merely stationary, but will recede. The waves of the colored races are already threatening our dykes.

What causes racial expansion? Briefly, more births than deaths, combined with enough initiative to go to other lands rather than stay at home and starve. It is this which has caused the great racial movements of the past, as it will of the future, whether they take the form of military invasion or of peaceful and piecemeal immigration. For the involuntary hosts, immigration on a large scale may become quite as disastrous in the end as military invasion and conquest. Even the semi-religious conquests, as those of the Moslems, had their root in the belly.

Hitherto the white race has had the advantage. It is possessed of initiative and inventive power. It built ships and explored the uttermost parts of the earth for new lands in which to settle; it sent out its emigrants, armed with axes and shovels, and fortified with guns, tuberculosis, syphilis and whiskey, and other ready means of getting rid of the defenseless natives. Even in lands where it could not replace the native population it has dominated them, not infrequently to their advantage. But all the while restraining forces have been at work, mainly intraracial warfare, often prompted by the same motives as have led to outward expansion. The very inventive faculty which should have proved a blessing has led to ever newer and greater means of internal destruction. The late war is said to have resulted, directly and indirectly, in the death of 35,000,000 people. The best men, those who should be the fathers of the next generation, have been killed off, leaving the duty of propagating to the inferior. As for the children, we all know the story.

For centuries, and with ever increasing determination, the white race has devoted itself to race suicide. We all believe that these conditions will remedy themselves in time if the nations composing the white race can devise a plan by which these intraracial struggles shall cease. It is not my business to consider this here. But one thing is certain; it must be done and done quickly. Another great war, aided by the constant technical advances made in the art of warfare and the growing unscrupulousness in the matter of destroying indiscriminately by poison, and, as has already been sporadically attempted, by spreading disease, will leave the white race a wreck, unable to resist attacks from without by the so-called colored races.

Until recently there was little to fear in this regard. The darker races have not possessed the initiative of the whites; they have been content to stay at home. Overpopulation was chronic, but held in check by plague, pestilence and famine and ignorance of the ways of combating them. These, combined with conservativeness, with fear of the unknown, with lack of means of transportation, have combined to keep the colored races within their limits.

All that is now changed. The white man, driven by the same pressure of the struggle for existence, and aided by greater inventive power, has discovered means of combating disease, thus greatly reducing mortality. This he has taught to the colored races, notably to the Japanese. He has instructed them in his methods of warfare, his methods of peaceful production. He himself has started an awakening which has been growing with the increasing rush of an avalanche. Slowly but surely all of the more capable colored races are overcoming the forces which hitherto

have kept them within territorial bounds, and the pressure for emigration is growing apace. I myself remember when there were more elephants to be seen in the streets of our eastern cities than Chinese or Japanese. At the same time there is a growing sense of independence, an increasing restlessness under white domination.

In short, the white race is one-third of the world's population, but it has been the most aggressive and progressive. Now the other two-thirds are beginning to wake up. The one-third, paralyzed by internal struggles, faces a two-thirds which is no longer content to be ruled and to suffer. It too demands its "place in the sun." There can hardly be a question that an outward pressure will come about which, as such pressures have done in the past, will lead to an endeavor to get all of the acreage of the world it can for itself.

I need to point only to Japan, and it is the opinion of experts that the same thing is soon going to happen in China, possibly also in India. There are many still living who remember the expedition of Commodore Perry to Japan—it was in 1852-4—which, in the name of opening that self-satisfied and exclusive country to American trade, injected the virus, or let us say the hormone, of progressive "civilization." The progress of Japan since that day is the wonder of modern times. Before then nobody ever saw a Japanese outside of Japan. Now they are, thanks to modern sanitation and medical knowledge and a natural fecundity which is no longer counterbalanced, increasing so fast that they are overrunning Korea, Manchuria and eastern Siberia, have almost driven the white man out of the Hawaiian Islands and are loudly knocking at the doors of America, of Australia and even of India. Unless China gets on its feet the time will come when it will be preeminently Japanese. It is the opinion of Dr. Stoddard and of others who know China, that that is just what China will do, and that the instinct of allied race will lead to a practical consolidation of the yellow races against the western world.

*(Concluded in next CRITIC)*

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### **Prisoners Who Want Correspondents**

are invited to write to us, giving their own age, race, nationality, and length of term in prospect. There is no charge for this service. It is necessary, however, to correct the idea which some inmates get, that the LEAGUE is a matrimonial bureau, or a society for encouraging flirtation. We cannot undertake to answer applications which are obviously made under this impression, and those who attempt to use their privilege for writing flirtatious letters to their correspondents will be promptly dropped from our list. While we do not object to inmates making specifications as to the approximate age or place of residence of desired correspondents, such requests naturally limit us and cause much delay, and should be avoided if possible.

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### **A List of Prison "Junk" Makers**

It is proposed to publish in a near issue of the CRITIC a short list of prisoners who make articles for sale. Owing to limited space the first list so published must be limited to those who are members of THE O. E. LIBRARY LEAGUE, who apply first and who limit their notice to four lines, including name and address and descriptive of articles for sale. No charge for the insertion.

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### **Critic of October 3, 1917, Wanted**

If those readers who have copies of the CRITIC of October 3, 1917, and who do not wish to keep them, will send them to this office it would be very greatly appreciated. The title of the leading article is "The Back Stairs."

## Mrs. O'Hare's Prison Experiences

In the CRITIC of October 27 I reviewed Mrs. Kate Richards O'Hare's book narrating her experiences as a prisoner in the Missouri state prison. I am requested to say that the address of Frank P. O'Hare, from whom the book can be obtained for 25 cents, is now Box 223, Girard, Kansas.

## Newspaper Clippings Wanted

This is again to ask our readers to send us newspaper clippings bearing on prison and criminal topics. Almost every reader can render us service in this way. Of late most of them have forgotten to do so.

## Back to Blavatsky!

*Monkeying With Blavatsky.* The United Lodge of Theosophists has rendered a service to students of H. P. Blavatsky by issuing a verbatim reprint of the first edition of her famous *Key to Theosophy*, now once more coming into vogue as a textbook. It is to be hoped that this is but the forerunner of a complete edition of H. P. B.'s writings, as she wrote them herself, not as Annie Besant or G. R. S. Mead imagined that she should have written them. The third volume of *The Secret Doctrine*, which is really not such at all, but what should have been a second volume of the *Modern Panarion*, is notoriously so altered and corrupted by the editors that it is impossible to tell what is, and what is not the original. In the CRITIC of November 10 I have pointed out some evidence bearing on this wholesale corruption, and there is plenty more to be had. Even *The Secret Doctrine* properly so called—volumes 1 and 2—has not escaped the touches of those who thought they could say what H. P. B. wished to say better than she could say it herself.

There is not the shadow of an excuse for such vandalism. It is true that Madame Blavatsky was a Russian, that English was not her native tongue. But her English was excellent, and even if she sought the aid of friends in correcting the copy or the proofs, what got into print in her lifetime was her own, even if a word or an idiom had been changed here and there with her consent. Compare any ten pages of genuine H. P. B. with as many pages of Annie Besant, or Mr. Mead for that matter, and you will see that her style was more clear, more logical, more forcible and more convincing than that of either of those who have presumed to improve upon it. H. P. B. always gave evidence of knowing what she was talking about, which is more than can be said of the editors named. By all means, then, let us have Blavatsky as she was, not as someone thought she ought to be.

Soon after H. P. B.'s death Mr. Mead took it on himself to "revise" *The Key to Theosophy*. Just how far this "revision" extended can only be learned by a painstaking comparison of the original and the Meadized edition. But this much is clear at first sight. Fully fifteen pages of the original text have been wholly omitted by Mr. Mead under the pretext (see his preface) that they contain controversial matter no longer of general interest. The reading of these omitted pages and paragraphs shows that they are far from being no longer of interest. Very largely they deal with historical questions concerning the T. S., notably the Coulomb incident and the attack by the Society for Psychical Research, and with a refutation of charges that the T. S. or its leaders were influenced by mercenary considerations. Sandwiched into a chapter on the Atma or on Kama Loka these might have been out of place, but no, they occur largely in a section devoted to "Misconceptions About the Theosophical Society." Mr. Mead seems to have been influenced by the desire either to spare the Society for Psychical Research, which H. P. B. handles without gloves, or to conceal the fact that such a controversy ever arose.



In so doing he not only lops off a valuable section of history which quite appropriately belongs where H. P. B. placed it, but he also denies her the right to defend herself and the T. S. against these and other charges which have been spread broadcast and which one constantly reads and hears today.

We may say that this was bad judgment or poor taste. It is that and more to mutilate the work of a deceased writer of the standing of H. P. B. Once admit the propriety of cutting out whatever does not appeal to your taste and you open the door for all manner of changes. It was not a case of doubtful translation from a foreign tongue, or of questionable authenticity such as often occurs with ancient manuscripts. It was simply a case of "You shut up!" It was the first taste of the sweets of monkeying with an authentic document, the first lollypop which has started the theosophical Toms of today, notably Annie Besant and Charles W. Leadbeater, to indulge in a riot of corruption of Theosophy as it was taught by H. P. B., and to ignore and suppress her writings and to replace them by their own. Witness their almost total omission of reference to H. P. B. and *The Secret Doctrine* in *Man, Whence, How and Whither* and the substitution of their own psychic visions, and Annie Besant's reference in the preface to the same book to *The Secret Doctrine* as a work of questionable authority. Witness the "study courses" issued from Krotona as late as 1919, containing 115 titles, of which 49 are by Annie Besant, 16 by C. W. Leadbeater, and only two—the smallest two—by H. P. B.

I believe that students of H. P. B. want to know what she said; they neither want it garbled, nor do they invite any one, even of the standing of Mr. Mead, to expurgate or to keep any of it away from them. They will not thank him for omitting page after page, or even a word or a phrase which may seem a bit too strong for his sensitive nature. They will not thank him for patching together the remnants of chapters in such a manner as to be misleading. That these things have been done, a cursory comparison of the original with the "revision" will show.

It would have been well, I think, if the publishers of the reprint of the original edition had added as an appendix the short glossary which H. P. B. herself prepared, with the statement that it was taken from the second edition. But the glossary is not essential, and even in its absence we should be pleased to know that we now have the *Key* exactly as it was written. Students of *The Key* would do well to read Mr. Judge's *Ocean of Theosophy* in conjunction therewith.

### At the Periscope

*The Millenium Not Yet Here.* The recent report of the Juvenile Protective Association of Chicago gives statistics showing that complaints of cruelty to wives and children have increased 233 per cent since prohibition went into effect, against disorderly houses 80 per cent, against run-away and immoral girls, 110 per cent. A California correspondent informs me that drinking among women in that state has greatly increased. Formerly the men went to saloons to drink. Now they keep and even make the booze at home and the ladies help them to dispose of it. Possibly this explains the Chicago observations. A law which drives liquor to seek refuge in the home is in effect a law to turn the home into a saloon. The man stays at home, drinks with his wife, quarrels with her and abuses the children, instead of keeping company with men whom he dares not abuse. Prohibition seems unlikely to prohibit until Congress repeals the law of chemistry that a mixture of yeast and sugar produces alcohol, or until the Supreme Court of Heaven declares it unconstitutional.

*Facts on Parole.* The November report of the parole officer of the Oregon state penitentiary contains some interesting data regarding paroled prisoners. Since the passage of the parole law in 1911, 1,466 inmates have been paroled. Of these, 26.55 per cent violated their parole either by new offences or by failure to report. 53 per cent of the viola-

tions were through committing crime, while 47 per cent consisted in not reporting. The latter, while not creditable to the parolee, constitutes a technical offense merely and cannot be taken into account in considering the propriety of the parole system.

If we disregard these technical violators and consider only those who have committed new offenses of a criminal character, it appears that 14 per cent, about one man in seven paroled, broke his parole in the sense of committing crime, while six out of seven paroled have gone straight. Nervous people who are advocating the abolition of the parole system would, if they had their way, keep six safe men in prison in order to hold the seventh, who is sure to offend again. That would be much like locking up seven men suspected of an offense because you cannot decide which one of them is the guilty party, the only difference being that in one case the crime has been committed, while in the other it is prospective.

*Fairfield Boys.* My friend Mr. F. P. Fairfield used to be instructor in printing at the Suffolk School for Boys, a state school located on an island in Boston Harbor. He edited *The Leader*, the monthly written and printed by the boys, and in his day it was one of the periodicals the reading of which was a joy rather than a duty. When Mr. Fairfield left and started printing for himself I felt like putting on mourning. Later he turned up as instructor in printing at the State Juvenile Training School at Gatesville, Texas, where he has caused its weekly, *State Boys*, to blossom forth in like manner. Nearly everything in it is written by the boys themselves. I receive various papers written by boys, but I think I can spot a Fairfield boy nearly every time—they are so natural and so free from the cant which comes from too much "moral instruction." If I had been a Fairfield boy I think I might write even better than I do. All boys love Mr. Fairfield, and in this respect I am still a boy myself. If you want to know why, and if you love boys yourself, you will send twenty-five cents to *State Boys*, Gatesville, Texas, for a year's subscription.

### For Students of H. P. Blavatsky

In view of the growing strength of the "Back to Blavatsky" movement, the O. E. LIBRARY offers the following books and pamphlets by or on H. P. Blavatsky, or which have special reference to the study of her teachings.

*Prices and terms are subject to change without notice.* Positively no books sent "on approval." Discounts to lodges and dealers. All foreign publications are our own importations. Most of these books will be loaned as well as sold, but pamphlets and paper bound books will be sold only. Renting terms on application.

*When several editions are mentioned, state which is wanted.*

*Blavatsky, Helena Petrovna—Books by:*

*Isis Unveiled.* 2 volumes; vol. 1, Science; vol. 2, Theology. Temporarily out of print. Reprint in prospect. Loaned only until reprinted.

*The Key to Theosophy.* In two editions:

Verbatim reprint of the original edition, issued by the United Lodge of Theosophists. Buckram, \$2.50. *Special price of \$2.00 if ordered from the O. E. Library through T. S. Lodge purchasing agents.*

Third and revised London edition, with a glossary by H. P. B. Revised by G. R. S. Mead. Cloth, \$2.50.

*The Key to Theosophy* presents the subject in the form of questions and answers. Because of its comparative simplicity and its application of theosophical principles to the problems of life,

it is admirably adapted for elementary and medium study classes. Students would do well to read Mr. Judge's *Ocean of Theosophy* (see below) in conjunction with it. The origin edition of the *Key* is to be preferred, as Mr. Mead in his "revision" has omitted considerable matter of interest and importance.

Five Years of Theosophy, \$2.50.

Reprints of articles by H. P. B. and others from the first five volumes of *The Theosophist*.

From the Caves and Jungles of Hindustan, \$2.25.

Largely narratives of travel in India, often in lighter vein.

A Modern Panarion, Vol. 1, \$2.50.

A collection of miscellaneous articles by H. P. B. A second volume has never been published, but the so-called third volume of *The Secret Doctrine* is properly such.

Nightmare Tales. Out of print; loaned only.

Practical Occultism, and Occultism versus the Occult Arts. London edition, cloth, \$0.60; leather, \$1.35. American edition, cloth, \$0.40.

The Secret Doctrine. 3 volumes and index volume. Temporarily out of print. Reprint expected early in 1921. Till then loaned only. When possible the volumes will be supplied separately at a slightly advanced price.

Vol. 1, Cosmogogenesis, and Vol. 2, Anthropogenesis, constitute *The Secret Doctrine* proper, as published by H. P. B. Vol. 3 is a posthumous volume "edited" by Annie Besant and others and for this reason is regarded by the most competent Blavatsky students as not entirely of her own production. More properly it forms a part of *A Modern Panarion*.

The Stanzas of Dzyan, with Introduction and Notes, cloth, \$0.60; leather, \$1.35. Also published in an American edition of *The Voice of the Silence* (see below).

A Theosophical Glossary, \$5.00.

A verbatim reprint of the famous Glossary of H. P. B.

The Voice of the Silence, and other Chosen Fragments from the Book of the Golden Precepts, for the Daily Use of Disciples. Translated and annotated by H. P. B. Various editions:

London edition, paper, \$0.45; cloth, \$0.75; fine lambskin special edition, \$1.60.

American edition, paper, \$0.25; cloth, \$0.60.

American edition with Stanzas of Dzyan, cloth, \$0.65.

United Lodge of Theosophists' edition with Stanzas of Dzyan, cloth, \$1.25; leather, \$1.50

Articles by H. P. B. reprinted in the Adyar pamphlet series, \$0.12 each:

No. 29. Ancient Egyptian Magic.

49. "Spirits," of Various Kinds.

68. The Fall of Ideals.

71. Spiritual Progress.

77. My Books.

78. The Origin of Evil.

81. Star Angel Worship in the Roman Catholic Church.

105. The Kabbalah and the Kabbalists.

109, 110. Roots of Ritualism in Church and Masonry, pts. 1, 2.

116. Kosmic Mind.

Many articles and letters by H. P. B., originally published in *The Theosophist*, *Lucifer*, and *The Path*, and from other sources, are reprinted in the volumes of the magazine *Theosophy* (see below).

(Continued in next CRITIC)



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### BRUTALITY IN MICHIGAN STATE PRISON

Michigan has two state prisons, the main prison at Jackson and a branch prison at Marquette. With the latter we are not concerned. It is, or was two or three years ago, humanely and intelligently managed.

The Jackson prison, on the other hand, seems to be one of those hell-holes which disgrace our country and which are doing their best to swell the volume of crime, the number of those who are sworn enemies of social order. The warden, one Hulburt, recently elected president of the Wardens' Association, seems to be a sort of McKenty, and is described by a correspondent who has a wide acquaintance among wardens and with the inside of prisons as "one of the most ignorant, egotistical blatherskites that I have met. I do not know of a prison official who is so fond of the limelight, or who is so anxious to be in print, and who is so incompetent as to what a warden should be, and I also believe it is high time we were heading off such a man as this."

If I had read this description and that in the letter below, and had not had the name, I would have thought that it was the Eastern State Penitentiary and its warden which were being spoken of. The parallel is complete, even to the fondness for fresh paint. Why is it that this admirable trait so often serves as a cloak for inner brutality and conceit? Is it another case of the whited sepulchre?

I reproduce below an underground letter from an inmate of the Jackson prison. How it came into my possession is my own affair. The appearance of underground letters is a good indication that something is rotten within; sometimes it is the food, sometimes the officials. Without doubt men often tell untruths, but not when they are likely to be made to repeat their charges under oath before an investigating commission, with the certainty of being severely punished if they have misrepresented facts. Facts—these are something quite different

from vague complaints prompted by irritability and peevishness.

There is not a shadow of justification for physical violence of the sort mentioned, at least in Michigan. In Delaware flogging is a legalized form of punishment, when prescribed and limited by the court, but in Michigan it is not. The floggings described in the letter cannot be justified on the ground of self-defense, seeing that the victim is already in the power of the officers. It cannot be too often emphasized that unless the law specifically mentions flogging as a form of punishment, to be imposed and limited by the sentence of the court, and when it simply specifies imprisonment, or imprisonment with labor, such violence is an additional punishment imposed by the warden without authority of law; it is a case of the warden arrogating to himself the function both of legislator and of judge. It is wholly unjustified and has no status other than any common case of assault. The criminal in prison is as fully entitled to the protection of the law as the man outside; he is the ward of the state, but not the chattel of an autocratic and vindictive official.

The reported floggings in the Jackson prison should be thoroughly investigated, and if confirmed, Warden Hulburt should be brought before a court for felonious assault, and not let off with a reprimand or even with dismissal. He should be made to suffer the full penalty of the law meted out to those who are guilty of the most aggravated forms of assault short of attempt to kill. No amount of fondness for fresh paint, no amount of self-assertion, no degree of popularity with his fellow wardens should stand in his favor.

Nothing but a few severe lessons of this kind will serve to bring to their senses those little tin gods who, because they have been selected as agents of the state to confine, control, and if possible to reform convicts—an honorable position, if rightly understood—take it as letters patent to beat, bruise, break their bones, drive them insane, and otherwise maltreat and torture them. Ruffians belong in the cells, not in the front office.

Here follows the letter:

This is an underground letter from inside Michigan State Prison, and am writing this to you because I know you are square. You will find that everything in this letter is true and most of it can be verified without much trouble.

I am writing you facts which should open the eyes of the State of Michigan—and the entire United States. Warden Hulburt brags about his Honor System in Jackson because he likes to shoot the bull, and because they like to hear it. He has no System at all—he acts on the one hand like a brute, and then again he gives the Convicts a lot of hot air of how good he is trying to be to them. We want nothing but justice and a square shake. We have no use for bull.

Do you know that flogging in the most brutal and inhuman way is going on in here, under the direction, and in the presence of the war-

den? I do not know all the men who have been flogged, but I can give you a few names, and their prison number, and, no doubt, these men can be asked all about it. Now think of this—three men who were flogged recently have gone insane—they are now in the Insane Asylum at Ionia. Their numbers are 10759, 11782, and 11348. They can be seen in Ionia. No. 11782 was flogged about three weeks ago, and the other two a few months ago. Other men who have been flogged lately are No. 12621, No. 12551, No. 12407, and No. 12306, and a young boy by the name of Lapp.

The man to be flogged is put in the bull pen, and is made to stand up in a narrow cage. He cannot sit down, but is forced to stand all day in this cage; only a man who has gone through this knows the torture of standing in that narrow cage. At night the man is put into a cell behind the cage on a concrete floor without any bedding. He is fed only bread and water. After a few days he has become very weak; then the warden, two huskies over six feet tall, and the prison doctor, come into the bull pen, blindfold the man, handcuff him, and put leg irons on his feet; then he is jerked to a ladder fitted up with a big barrel; over this barrel the victim is stretched. The handcuffs and leg irons are drawn so tight that he can hardly breathe. Over his bare back a wet cloth is put on, and he is then flogged with a leather paddle, and he becomes unconscious after a few lashes. He gets about twenty or thirty lashes—this is repeated for about three, four or five days in succession. They all but kill a man, but the prison doctor looks out for that, and stops them just in time.

The screen cells—another form of punishment—they are narrow, dark, clammy, unventilated. About a year ago a man committed suicide in one of them. They set in there for a week or more, mostly more, on bread and water. This is done whenever it pleases any guard, and for the least infraction of the rules.

The warden is absolutely uneducated, and shows very little sense. Sometimes we wonder whether he is in his right mind. He is crazy about himself. It is I, I, I,—nobody but I. He is drunk with power. I have been here under other wardens, but this one is the most stupid and egotistical of them all. The world does not know what is going on in here. Visitors who come occasionally see little, or nothing. As a rule it is known they are coming, and precautions are taken they don't get wise. No visitor sees the dark cell, or the bull pen.

In the East End Cell Block men are confined in solitary—sometimes for many months. Warden Hulburt jumps at conclusions without proper investigation. He spends money on building, painting, etc., like a drunken sailor. I understand within the last few months he has built and torn down walls and partitions in the front offices because he changed his mind after the job was done. He is some grafter.

FROM AN INMATE

(Dec. 9, 1920)

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### District of Columbia and Foreign Subscribers Please Notice

Please notice on the front page the change in subscription rate for the District of Columbia and foreign countries from 25 cents to 50 cents. Copies sent abroad require postage stamps, and as the postage amounts to 26 cents a year we get less than nothing from the subscription at the old rate. Through a freak of the second-class mail matter law, copies of bi-weekly publications mailed for local delivery must be stamped, hence, so far as the CRITIC is concerned, Washington is a foreign city. These subscribers, however, can receive *additional* copies, mailed under the same cover, at the old rate.

The above applies equally to LEAGUE members.

Hereafter no half-yearly subscriptions will be accepted.



## The Future of the White Race—II

(Concluded from last CRITIC)

There is another factor to be considered. Industrious as some of the colored races are, their activity has been limited mostly to the surface of the ground. They have hardly penetrated beneath the surface. Vast as are the resources in coal and oil in Europe and America which form the basis of our industries, they can last but a short time longer. At the present rapidly increasing rate of consumption three or four generations will certainly see them nearly depleted. Electrical and water-power experts tell us that it is idle to imagine that the available water power in this country, even if fully developed, can begin to equal our present coal consumption. Even the coal and oil which may be found in the frozen regions cannot be exploited except at far greater cost. As for other minerals the supply is strictly limited. The copper, the lead, the zinc, yes, even the iron in such forms as can be utilized, are rapidly vanishing. Our fate will be to dig deeper and deeper, to be satisfied with poorer and poorer deposits extracted at ever growing cost. Doubtless we could live without them if we had to. We could go back to the soil, burn wood, build of timber and mud instead of iron and concrete, and be just as happy if let alone. But when we reach that not very remote time the tremendous mineral wealth of China will be in full process of exploitation; the resources of eastern Siberia will be in the hands of Japan. As for those of central Africa, of India, of other lands inhabited by colored races, control by the white race depends on military supremacy and falls with it. We have been consuming our heritage, while the colored races have theirs still untouched.

What then? One can hardly doubt that even if the conditions of the past are not reversed in a manner most disastrous to the supremacy of the white race it will at the very least find itself faced by an aggressive and now powerful majority of the population of the world.

It is useless to say that each race can be brought to agree to stay within its present confines. The white race has taken possession wherever it could, quite regardless of the natives. But the same game can be and will be played on both sides. No agreement can stand in the long run against the impulse to expand, caused by overpopulation, and backed by the power to do so. Hunger will be the ultimate arbiter for ages to come. Already today we see Japan showing its teeth at us and claiming that every acre of untilled land in America belongs by right to the whole world, to the Japanese as fully as to the children of those who now hold mastery over it. And within a month we have read the open expression of sentiment by public men in Japan that if we will not allow them and their surplus population to occupy this peacefully, they will do so by force. You may say that this is the talk of a few hotheads. But no; it is a rapidly growing sentiment and beyond doubt one which might easily get beyond control of the conservative forces. Nations go to war because of popular demand. They go to war because the people cannot get, or think they cannot get what they want without it. It is stated that at the present time there are two Japanese children born in some districts of California for every white child; that at the present birthrate ratio there will be in 1929 150,000 Japanese children born in California and but 40,000 whites and that by 1949 the majority of the population of this state will be pure Japanese. And this without additional immigration—a foreign race, which does not blend to any appreciable extent with the whites, but remains separate and distinctively clannish and alien in sympathies.

Is it any wonder that last November the people of California voted three to one in favor of the new alien land law, prohibiting aliens from owning or even holding a rental interest in land within the state? Rather it is a wonder that as many as one in four could have had the interests of their own posterity so little at heart.

Original from

NEW YORK PUBLIC LIBRARY

Who are these? If one omits the sentimentalists, they are those who want cheap Japanese labor, or who have business interests with Japan and the Japanese. They want to see the Japanese increase, and the white man be damned. They are prompted by precisely the same motives as prompted the earlier settlers of our original colonies to bring the negro from Africa—cheap labor. It is the very same reason which today opposes the prevention of the dumping of from fifteen to thirty million indigent Europeans on our eastern shore.

Let us wake up to the fact that whatever may have been true years ago, our population has so grown that every foreigner coming in today is likely to cut your child out of a job, out of a home, for that matter; that now that we have built our house we want our few spare rooms for our own children. As long as we take the responsibility of posterity upon ourselves we should see to it that they have the first chance. And this applies especially to the admission of races which, like the Chinese and Japanese, do not blend, but who, even if they become citizens, still retain their race feeling and instincts. We have one race problem already, and it is no nearer a solution than ever. Let us be satisfied with that one trouble and not invite or allow a second of the same kind. It is not a pleasant thought to think of our western coast states becoming predominantly Japanese, peopled by a race likely to turn against us at any moment. We may and most of us do respect the Japanese race, and desire to be friends with them. But two different races cannot well exist side by side on the same ground without trouble, especially when one of them is a proud and determined people backed by a powerful foreign nation. This is our house. We are here first and we have no desire to be forced into birth restriction and celibacy in order to allow a foreign race to breed like flies at home and dump its surplus on us, only to repeat the process. It must be prevented at all risks.

It appears to me that the most disloyal man in America today is he who is willing to allow this to continue in order that he may have cheap labor, or from other mercenary considerations. Further, while I am not an advocate of foreign missions, I would gladly contribute my mite towards sending Margaret Sanger and other advocates of birth restriction to Japan, where they would find a fertile even if not fruitful field of endeavor. To discourage breeding Americans while opening our doors for the accommodation of the offspring of yellow or any other sort of people on the other side of the world seems to be the height of folly.

### **"Official Communications"**

In a circular letter sent to all the lodges and dated December 5, the Krotona Lodge announces the following resolution unanimously adopted by it:

*"Be It Resolved:* That Krotona Lodge unanimously protests against the discourteous treatment meted out to Mrs. Annie Besant, President of the Theosophical Society, by the Editor in the November issue of *The Messenger* in not placing Mrs. Besant's very important letter to the American Section on the front page. Apart from other considerations, ordinary journalistic courtesy demanded a front page position for the President's letter."

While I entirely agree with the position taken by the Krotona Lodge, still in view of the manner in which *The Messenger* is being conducted it seems like a straining at gnats and swallowing camels.

The Chicago convention adopted a resolution to this effect (*The Messenger*, August, page 519):

*"Be It Resolved:* That *The Messenger* as our official organ, be reduced in size to the space necessary for official communications and news of the Section's activities, and that it be furnished free to all members as in the past."

What is an "official communication?" Evidently, in the eyes of Mr.

Rogers, it consists in any communication from an official, quite irrespective of its bearing on Theosophy or on the objects of the Section. What would you think if some one, under pretext of an "official communication," should insist in taking up valuable space with his experiences at a prize fight or any other fight? Mr. Rogers takes up over two pages of the December *Messenger* with his English experiences, much of which is devoted to his dispute with a Manchester restaurant waitress over the way she served potatoes and his efforts to have his stomach served as it would be. What little space is not given to the gastronomic delinquencies of the British is mostly devoted to accounts of London busses and tin lizzies. In the November issue he promised, "unless the unexpected happens," to tell us next time something of the author of *Light on the Path*. But the unexpected did happen in the form of a baked potato in Mr. Rogers' soup, and Mabel Collins and *Light on the Path* were forgotten.

Mr. Rogers is always entertaining, both as an official and as a private, and not the least when he thinks that anecdotes about his foreign rambles, his complaints about the unreasonableness of English waitresses, should have precedence over, and to the exclusion of theosophical matters, and that his position gives him the right to lecture others for their shortcomings, while he himself disregards the plain orders of the convention. He is the great "I am that I am" of the American Section and Mrs. Besant must take a back seat, especially when she protests against his scheme of running her out of the book business.

### Back to Blavatsky!

*Lessons in "Isis Unveiled."* The Krotona Lodge has taken up *Isis Unveiled* for study class work this winter, and has sent out to the lodges and others a syllabus of the first four lessons. The following ones will be sent if desired. This is a ground for much encouragement and the Krotona Lodge is to be congratulated for taking this initiative. It is to be hoped that full use will be made of the lessons and that many lodges will be induced to take up the study of this first masterpiece of H. P. B. And this emphasizes the crying necessity for a reprint of *Isis Unveiled*, which is at present unobtainable. Recent advice from London indicates that this will have to be postponed for the present, owing to the prospective reissue of *The Secret Doctrine* early next year, and the impossibility of financing both at the same time.

The announcement of the Krotona Lodge states that *Isis Unveiled* is to be studied "with the assistance of the wise teaching embodied in the books of our revered President, Mrs. Besant, and her colleague, Mr. C. W. Leadbeater." That is truly delightful, seeing that these worthies have put themselves on record as denying some of the most pregnant points set forth in *Isis Unveiled*. When the class, for instance, reaches the point where H. P. B. pays her respects to the dogma of apostolic succession, as "a gross and palpable fraud" (vol. 2, page 544), and calls in the aid of the revered leaders, it will find page after page in defense of this dogma by Father Leadbeater, who claims to be himself a beneficiary of apostolic succession, an agent of Christ for working miracles on the higher planes. Further they will find Mrs. Besant's amen to all that Father Leadbeater says. When they find H. P. B. insisting on the existence of an irrevocable law of karma they will find the Father, while pretending to accept it, actually denying it in his dogma of the absolution and remission of sin by a priest; they will learn that he is performing one fraud with the aid of another. A careful reading of *Isis Unveiled* and a parallel reading of the recent pronouncements by Father Leadbeater should make the latter's pretensions shrivel to the size of a wart. The fact is, if you accept C. W. L. as an authority, beyond what he has absorbed from H. P. B., you will have to accept the Liberal Catholic Church, apostolic succession, absolution and remission of sin, the mass, the efficacy



of colored petticoats and brass ornaments in calling down the blessing of God. They all stand on precisely the same ground, his claim to clairvoyant vision. Deny these things if you choose and ask yourself why he can be rejected here and accepted in other respects. The clairvoyant who sees Christ pouring the condensed Grace of God down a bona fide pipe (Bishop Leadbeater in *The Theosophist*, April, 1920, reviewed in the *CRITIC*, May 26, 1920), may be declared bughouse. If so, he is likely to be as bughouse in his other revelations.

I think the study of *Isis Unveiled* a splendid undertaking, and not the least of the benefits resulting therefrom will be the Unveiling of Charles W. Leadbeater as well as of Isis.

*From a Canadian Lodge President.*—As President of the ..... Lodge of the T. S., I am trying to do my little bit to combat disintegrating influences within our ranks—Priestcraft, in whatever form, whether Leadbeateritis, Annieolatry or any other influence which would obscure the real message of the Founders. I cannot see that compromising with theology is necessary or expedient. "Is Theosophy anti-Christian?" Yes. Then why not say so? While recognizing that it is not antagonistic to true Christianity we should not fail to emphasize its opposition to all that is known as popular Christianity.

### At the Periscope

*A Freak Judge.* Judge J. B. Lander, of the West Orange, N. J., police court, has devised a novel punishment for bad boys. He sentences them to go to bed for a term of weeks at an hour when boys think it most desirable to be up and eating. The last batch was also sentenced to go without Christmas presents and to remain away from Christmas festivities. This last was too much for New Jersey sentimentalists and the judge has been besieged with appeals for mercy. Whether the judge personally supervises the going to bed, or sends a policeman to attend to it is not stated, but his plan is an excellent one and capable of many modifications, such as abstaining from fishing and base ball. When I was a boy I was an expert liar, and was cured by washing out my mouth with soap, followed by a dose of rhubarb, not the pie kind, but the bitter stuff the doctors used. It may be questioned whether New Jersey laws empower judges to impose such freak sentences, and perhaps an appeal might be made on the ground that the penalty is illegal, cruel and excessive. But the judge has the best of it. He can give them the alternative of going to a reformatory according to law, or to bed against it. I think the boys have good cause to be satisfied as it stands.

### For Students of H. P. Blavatsky

(Continued from last *CRITIC*. Subject to change without notice)

*Blavatsky, H. P.*—Biographies and reminiscences of:

*Besant, Annie*—H. P. Blavatsky and the Masters of Wisdom, paper, \$0.50.

*Bragdon, Claude*—Episodes from an Unwritten History, \$0.50.

In Memory of H. P. Blavatsky, by Some of Her Pupils, paper, \$0.40.

*Mead, G. R. S.*—Concerning H. P. B., Adyar pamphlet, No. 111, \$0.12.

*Olcott, Col. Henry Steel*—Old Diary Leaves, 4 vols. Vols. 1, 2, 3, out of print; loaned only. Vol. 4, \$2.00.

*Old Diary Leaves* is filled with reminiscences of H. P. B. and the founding and early days of the Theosophical Society. For criticism of this work see magazine *Theosophy*, vol. 9, nos. 1, 2. The Count St. Germain and H. P. B.; two Messengers of the White Lodge. Adyar pamphlet No. 90, \$0.12.

*Sinnett, A. P.*—Incidents in the Life of Madame Blavatsky, \$1.20.

The most complete life of H. P. B.

Original from

The Occult World, \$2.00.

Full of information about H. P. B.

*Wachtmeister, Countess*—Reminiscences of H. P. B. and *The Secret Doctrine*, paper, \$0.50.

*Whyte, G. H.*—H. P. Blavatsky; an Outline of Her Life, \$0.65.

The Magazine *Theosophy* (see below) is a mine of personal information about H. P. B.

*Some Books of Special Importance to Students of H. P. B.*

*Besant, Annie*—The Pedigree of Man. Out of print; loaned only.

Based on *The Secret Doctrine*; with many references.

*Dunlop E. N.*—Nature Spirits and the Spirits of the Elements. Blavatsky Lecture No. 2, \$0.40.

*Gardner, E. L.*—Matter is the Shadow of Spirit. Blavatsky Lecture No. 1, \$0.25.

*Hillard, Katherine*—Abridgement of *The Secret Doctrine*, \$3.00.

Hints on Esoteric Theosophy, \$0.80.

Issued in the early years of the Theosophical Society and containing interesting discussions about H. P. B., the existence of the Masters, etc.

*Judge, William Q.*—Books by:

The writings of William Q. Judge, the most trusted co-worker and colleague of H. P. B., are invaluable in conjunction with her teachings, and should be carefully studied. Of all persons connected with the Theosophical Movement, Mr. Judge occupied the nearest place to H. P. B. and was most highly regarded by her.

The Bhagavad Gita, cloth, \$1.25; leather, \$1.50.

Mr. Judge's version of the *Bhagavad Gita* is in our opinion the clearest and most satisfactory for theosophical students.

Culture of Concentration, and Occult Powers, paper, \$0.10.

Echoes from the Orient, paper, \$0.35; cloth, \$0.60.

A clear elementary presentation of Theosophy.

Letters That Have Helped Me. 2 vols., each, \$1.00. Both in one volume, \$1.50.

Letters by Mr. Judge, embodying lessons and guidance of high value to all students.

Notes on the Bhagavad Gita, leather, \$1.50.

The first seven chapters by Mr. Judge; the others by his pupil, Robert Crosbie.

The Ocean of Theosophy, \$1.25.

This widely read work is written in clear language, free from technical terms, and constitutes not only the best general introduction to Theosophy, but also an invaluable adjunct to the study of *The Key to Theosophy* and *The Secret Doctrine*.

The Yoga Aphorisms of Patanjali; with Introduction and Notes. Cloth, \$1.25; leather, \$1.50.

Many articles and letters by Mr. Judge are reprinted in the magazine *Theosophy* (see below).

*Kingsland, W.*—The Physics of The Secret Doctrine, \$1.80.

Lessons in *Isis Unveiled*—A syllabus or course of study in *Isis Unveiled*, issued bi-monthly by Krotona Lodge, T. S., at Krotona, Hollywood, California, for the use of students. Apply to the Lodge.

Letters from the Masters of the Wisdom, 1881-1888, \$1.30.

Edited by C. Jinarajadasa. A collection of authentic letters. The most important theosophical book recently published.

*Marques, Dr. A.*—Scientific Corroborations of Theosophy, \$1.20.

The Theosophical Movement. A history published monthly in the magazine *Theosophy*, beginning February, 1920 (see below). The only complete history of the movement. Full information about H. P. B.

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# **O. E. LIBRARY CRITIC**

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BY

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### **THE INDETERMINATE SENTENCE IDEA GONE MAD**

The present unsettled state of society has, as everybody knows, given rise to much thought upon the matter of the proper treatment of those individuals whose unsettlement has caused them to violate the criminal laws, and, as is to be expected, we find the doctors disagreeing. On the one hand there is a strong agitation in some states for the abolition of the parole system and a return to the old system of imposing a flat sentence to be served out to the limit in all cases. This is advocated chiefly by police officials and prosecuting attorneys, whose business it is to hunt down and punish offenders, and who, while posing as protectors of society—which they are, without doubt—are predisposed to see only the worst side of the criminal. To them "protection" means to catch as many as possible, and keep them as long as they can. With rare exceptions they take no stock in ideas of salvage; they do not perceive the possibility and economy of making over much of this human wastage instead of sending it finally to the social dump.

On the other hand we find a class of social reformers who would go to the opposite extreme and make every sentence without exception, or with but few exceptions, indeterminate to the fullest extent. They would take away from the court the power of prescribing the limits of sentence, and would send everybody who has fallen into the clutches of the law to prison for a term of "from one year to life." Far from abolishing the parole system, this would mean its almost indefinite extension and elaboration. The convict would be placed at once in the hands of a board of experts, who would test his mental capacity and decide upon what treatment he is to receive with respect to education and employment. He would be constantly under observation and would be held indefinitely until the experts decide that the interests of society will not be jeopardized by setting him at liberty under parole. And under unfavorable circumstances such detention might mean life im-



prisonment. Ex-Governor Smith of New York is quoted as saying:

I look forward to the day when by the policy of the State no man will be sentenced in the court room, but he will be adjudged either innocent or guilty and turned over to an institution of this kind with a corps of experts to determine the length of time the offender should be kept in.

Judge Otto A. Rosalsky, of New York, says:

I advocate that when a man is sentenced to prison he should be sent there to remain a year or the remainder of his life. It is then up to him to work out his own salvation. Many men I know, even with a life sentence, would have been sufficiently punished and would be fit to return to the community at the end of two years. In every prison there should be a rehabilitation board, composed of men who know and understand human nature, expert sociologists, criminologists and penologists, men who are competent to give an opinion as to whether a man is fit to go out, or whether he looks on prison as a home.

It is customary to regard the indeterminate sentence as a modern innovation, but it is doubtless older than the flat or determinate sentence. In old times, when criminal law had not crystallized into as complete a system as now, and when the courts were largely the tools of the reigning potentate, men were sent to prison, often with no trial worth speaking of, or on framed-up charges, and kept there as long as it suited those in power to keep them, that is to say, as long as they were considered dangerous—dangerous often to society, but still oftener dangerous to the personal interests of those who put them there. Before the time of habeas corpus this was a very frequent occurrence indeed.

There is a striking resemblance between this good old plan and the "one year to life" system. Both make the imprisonment as long as may be "necessary," in the one case, for the protection of a ruler or ruling class, in the other for the protection of society, that is to say those who have goods to be stolen. Both are based, not so much on what the prisoner has done as on what he might do, in the opinion of an expert. Formerly the expert used his common-sense, backed up by his fears; now he uses psychological calipers as a means of predicting the future.

It was one of the triumphs of law over arbitrary power to devise the flat sentence, by which the offender could not be held over a predetermined term for any offense. The terms imposed have often been brutally long, to be sure, but they at least offered the certainty of final freedom. One may say of the flat sentence that it is based on the notion of a time equivalent of crime. Every offense is regarded as having its fixed equivalent in time units, which must be served in prison. For a petty larceny society is entitled to so many months of "protection," for a grand larceny to so many years. As regards deterrent effect, it is assumed that a small penalty in prospect will deter from a small offense, while a large penalty is needed

to prevent a large offense. If the reformatory influence was considered at all, it was assumed that it too could be measured by time units spent in a prison cell. In short, the system of fixed or predetermined penalties assumes all men to be exactly alike, which isn't true. It assumes that a definite act committed by one man involves exactly the same degree of moral turpitude as when committed by another man, which is also false. It is like requiring everybody to wear the same sized shoe or suit. The impossibility of this is shown by the widely different penalties prevailing in different states or lands for the same offense.

But with all its faults, its absurdities, the flat penalty system involves this highly important and beneficent feature. It assumes that justice demands that no one shall be punished indefinitely for a definite offense. It assumes that while society has a right to protect itself from the offender, this right expires by limitation in the absence of a repetition of the offense and that an assumed possibility of its repetition is not a certainty and cannot be made the ground for indefinite detention. Further—and this is highly important—it affords protection against arbitrary treatment, against persecution by political, business, social or religious enemies, something very essential in the days of arbitrary autocracy and the political supremacy of the church, but still worthy of consideration in these days of justice tempered by all sorts of "pull" and "influence."

The glaring absurdities of the flat sentence system have in recent times been obviated with more or less success by the system of indeterminate sentence combined with parole, a sentence lying between two perfectly definite limits, a minimum and a maximum, between which it is possible to secure release if the convict has proved by his actions that he is a safe risk. It is a concession to the fact that no two men are alike, that what is a proper punishment for one may be excessive for another, and that this depends on conditions lying within each prisoner, but which are not to be accurately gauged in advance. It is a concession to the idea that the prisoner is often a mentally or morally sick man and that, as in a hospital, the time of internment should not exceed the time required for recovery.

An admirable feature of the indeterminate sentence between fixed limits is that while the penalties are sufficiently elastic to meet individual cases and to offer a chance to those who really are willing to make good, they are in the first place fixed by a body of legislators who have had no particular individual in view. No matter to what unjust and arbitrary treatment the culprit may be subjected, no matter what personal enemies or hostile interests may desire his internment, there is a limit beyond which they cannot go. "Thus far, but no further," says the law. The possible abuse of the indetermi-

nate sentence by the paroling officials and influential friends is checked on the side of favoritism and overleniency by the minimum limit, while abuse on the side of prejudice, over-severity and hostility is restrained by the maximum.

The proposed plan of sentencing every offender for "one year to life," no matter what the offense or the conditions leading to it, and subject to the conclusions of a board of experts is, in my opinion, throwing both justice and good sense to the winds. It is the moral disease hospital idea gone mad.

It proposes that an offender may be made to suffer indefinitely up to the limit of his natural life for a definite offense which in other cases would deserve only one year of punishment. In other words, the convict is to be punished, not so much for what he has already done as for what he may possibly, in the opinion of a board of experts, do in the future. It controverts the present basis of criminal law that punishment must be limited to the actual offense committed, and which does not concern itself with some possible future, potential or prospective offense. It probably violates the eighth amendment to the United States constitution, which states: "Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted," as well as the thirteenth amendment, which says: "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party *shall have been duly convicted*, shall exist within the United States, or in any place subject to their jurisdiction." At present the law holds that every one is entitled to his liberty, no matter who or what he may be, as long as he continues to behave himself. Nobody can be deprived of liberty merely because somebody, even a doctor or other expert, thinks that perhaps some day he may break the law. Deprivation of liberty is punishment, say what you will, and to punish in advance, or as a preventive measure, as provided in the "one year to life" plan, is distinctly punishment on suspicion.

Once you introduce the plan of confining on suspicion or anticipation for an indefinite term, using a perhaps minor offense as a pretext, and you are faced with the fact that there are innumerable people who do not commit crime because they have no temptation so to do, but given a change of environment, throw them into bad company, or submit them to unusual temptation and they would do the very same thing. Potentially they are as dangerous as the man you would hold in prison indefinitely. Why not lock them up also? Why not submit everybody to a psychopathic analysis and run in the questionable ones? Certainly society is entitled to protection in this case as well as in the other. I do not think this view extreme. I have seen enough of interference with personal liberty, of regulating this and that through laws made by mad reformers, to doubt that such a condition may come



about. There is no law, no provision of the constitution protecting individual freedom and rights which may not be repealed or amended if enough reformers, clergymen and anti-this and anti-that leagues get to work on the business. Not even habeas corpus will protect you, not even the courts, for the courts simply obey the law, be what it may, and habeas corpus has to do only with illegal confinement, not with the justice of the law. It is no more sane to confine a person indefinitely because a lot of experts fear a future criminal act, than for a maternity hospital to hold a woman indefinitely because she might have another child.

Further, while the system of psychopathic examination and control of convicts is admirable, it is dangerous to give such a board unlimited power of confinement. No matter what their scientific ability, as men experts are no better than other people. When public officials prostitute their offices to personal gain, when they are appointed for political reasons, when they act for political reasons, when even judges—legal experts—are not free from being influenced consciously or unconsciously, when physicians perform malpractice, when all society is a seething mass of corruption, it is folly to think that the scientific experts will be impeccable. They can, will, and as it can easily be shown do, act from reasons which are not impartial. As long as such experts are human, as long as it may be to the interest of some one to keep a man in prison, in order to use him as a shield for his own wickedness, so long will any system of unlimited indeterminate sentence be a menace to society which will far surpass any supposed advantage. Let us have our experts by all means, and the best we can find, but let us not place in their hands unlimited powers over any individual.

To the O. E. Library League,  
1207 Q Street, N. W., Washington, D. C.:

Date.....

I will contribute each month for the work of the LEAGUE the sum checked in the margin, until you receive a notice from me to the contrary. This contribution will be sent as near the first of the month as practicable.

My contribution is to be used for the general expenses of the LEAGUE, including publication of the CRITIC.

\$5.00	50 cts.
\$4.00	40 cts.
\$3.00	30 cts.
\$2.00	25 cts.
\$1.00	20 cts.
75 cts.	15 cts.
60 cts.	10 cts.
.....	.....

Name and Address.....

## Correspondents for Prisoners

Prisoners desiring friendly correspondents should apply to the O. E. LIBRARY LEAGUE. There is no charge for enrollment, but applicants should state age, race or nationality and probable length of term in prospect.

Prisoners using the LEAGUE for begging purposes will be eliminated upon complaint of their correspondents. Those seeking to use it for purposes of flirtation or wife seeking will be transferred to the Grandmother Department.

One of our members wants to correspond with one or two prisoners interested in chess.

We specially need volunteers to write to colored, illiterate or poorly educated prisoners.

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## New Subscribers Wanted For The Critic

The Editor urges upon those who sympathize with the aims of the CRITIC to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the Critic has to say?

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## Critic Articles on the Crisis in the T. S.

A complete list of CRITIC articles published since October 1917 bearing on the conditions in the Theosophical Society and especially in the American Section, and on the raid of the Liberal Catholic Church, has been printed and will be sent to any address on request. All of these back numbers can still be supplied. While the CRITIC at first stood almost alone in its views and was subjected to hostile and often bitter criticism, its standpoint is coming to be adopted by an ever increasing number of F. T. S. Get these articles and circulate them among your friends.

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## Back to Blavatsky!

*More Tampering with Blavatsky.* A correspondent who is thoroughly familiar with the various editions through which the works of H. P. B. have passed writes: "We think that you will find that in not a single reprint made by Mrs. Besant or under her auspices have the authentic teachings of H. P. B. been reproduced as they were given. In our opinion the time has not yet come to speak fully in these matters, but the liberties taken with *The Key to Theosophy* can serve you as an example (see CRITIC of Dec. 22, 1920). In the 'Third and Revised Edition' of *The Secret Doctrine* there are as a matter of fact literally thousands of changes from the original edition." The same student writes: "You might not be aware that although G. R. S. Mead stands as the editorial sponsor of *The Key*, the responsible party is Annie Besant. She owned *Lucifer* and the Theosophical Publishing Society, and Mead was her assistant and employee. He was unquestionably 'glamored' by the greatness of Annie, turned against Mr. Judge, and followed Annie Besant with blind loyalty until after the death of Olcott when the celebrated Adyar phenomena occurred. This was too much for even Mead's credulity and he spoke bravely what he thought of the matter (see his letter of March 1, 1907, printed in *The Theosophic Messenger* of April 1, 1907, opposing the election of Mrs. Besant as president of the T. S.—Ed.). For this plain speaking, he was in fact turned out of *Lucifer* and 'sent to coventry' as far as the T. S. was concerned."

He who should issue an edition of a standard classic, such as Darwin's *Origin of Species*, and should make unacknowledged suppressions or changes in the text, would deservedly be called dishonest, and the same applies to those who change the words of H. P. B. It is not a question

of her books being "inspired," or "revelations;" it is the right of every reader to have the original text of a classic and of every writer to be protected from having the words of another passed off as his own. This lack of fine moral perception soon leads further, to ignoring her almost completely and to introducing into Theosophy false and misleading ideals based upon psychism and erroneous notions of spiritual development. Those seeking advancement, while not actually discouraged from doing so along the lines laid down in the *Bhagavad Gita*, in *The Voice of the Silence* and *Light on the Path*, are virtually so discouraged by having held up to them the alluring vision of clairvoyant power, of abnormal states of consciousness, with which nobody in this stage of development has any real concern, and which seem easier and pleasanter than the razor-edged path. This is so far encouraged by recent leaders, notably by Charles W. Leadbeater, that in his recent book, *The Monad and Other Essays*, he directly holds up to students as a desirable ideal the production of what he terms "buddhic consciousness," but which is obviously, from the description given, nothing more than a condition of psychic orgasm, to borrow a term from sex phraseology, a condition which can be produced by certain drugs.

This is perhaps nothing more than is to be expected of a man who has been convicted of inculcating similar practices of a physical nature in his youthful pupils. It is mighty delightful and does no harm seems to be the plea in each case. Besides, it has the advantage of binding his disciples to him as a drug fiend is bound to him who supplies the dope. "All these things will I give thee, if thou wilt fall down and worship me." It is needless to say that no method of producing spiritual jags will be found in H. P. B. Hence, let her alone.

The damnable thing about such teachings is that they are sandwiched in with much that is noble and inspiring, and in such fashion that the student is unawares gradually led away from the true path. Only the young, the ignorant or the grossly minded can be led astray by carnal gratification. To those on a higher level the temptation is offered in the form of gratification of personal ambition, and, when this has been surmounted, by the offer of various forms of "spiritual" pleasure, the attainment of one or another form of psychic orgasm, which may and often does become a dominating passion, disguised and dignified by such terms as "buddhic consciousness."

### For Students of H. P. Blavatsky

(Continued from last CRITIC. Subject to change without notice)

Two Books by Mabel Collins

Both these books are indispensable to those who would learn what Theosophy is and avoid what it is not. Ask for a complete list of books by Mabel Collins.

*Light on the Path*—"A treatise written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence. Written down by M. C." Said to have been communicated to Mabel Collins by a Master. Few books, if any, equal it in profundity, directness and spiritual value. It forms an indispensable supplement to and elucidation of the Christian Gospels, the *Bhagavad Gita* and other great religious scriptures. In saying that I owe more to *Light on the Path* than to almost any other work, I am saying that it should be owned and studied by every serious student of the great problems of the soul. Various editions:

With Notes, Comments and an Essay on Karma: London Edition, paper, \$0.45; cloth, \$0.75; fine lambskin edition, \$1.60. The same, American edition, cloth, \$0.60.

United Lodge of Theosophists reprint of the original edition, with the Notes, Comments and Karma. Cloth, \$1.25; leather, \$1.50.



M

With historical introduction by *C. Jinaradasa*, without the Comments, paper, \$0.20; cloth, \$0.50; leather, \$0.75. The most conveniently arranged edition for study. Too much weight should not be placed on the "historical" introduction, however, as some of the statements therein are positively denied by Mabel Collins. *The Idyll of the White Lotus*, \$1.35.

Adventures of a youth among the occult priesthood of ancient Egypt. Said to be a true account of the experiences of a Master in a former incarnation. Second only to *Light on the Path* in value.

*Periodicals and Reprints of Articles by H. P. Blavatsky and Wm. Q. Judge*

*Theosophy*. A monthly magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now in the front rank of theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contain reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to students of the present generation. *Theosophy* has made them once more available. A valuable feature of *Theosophy* is the history of the Theosophical Movement, beginning in the issue of February, 1920, and published monthly. No other history of the Movement equals it in scope and wealth of detail. It is indispensable to those who desire to study the work of H. P. B.

Back volumes and back numbers can be supplied *unbound* at \$4.00 per volume and 50 cents per number. *Bound* volumes, \$5.00 each. Subscriptions can begin with any desired number of the current volume. Subscription price, \$2.00 per annum; single copies, 25 cents each. From the O. E. LIBRARY.

All back volumes can be borrowed from the O. E. LIBRARY.

*The Canadian Theosophist*. Organ of the Canadian Section, T. S. (Adyar). Monthly, \$1.00 a year from the General Secretary, 22 Glen Grove Avenue, Toronto, Canada. An excellent publication, edited in the spirit of the founders of the Theosophical movement, with special reference to H. P. B., which should be read by all members of the American Section and other theosophists.

*Students' Notes*, issued by Isis Lodge, T. S., London, for the interchange of ideas between theosophical students, is devoted very largely to studies and discussions of *The Secret Doctrine*. Beginning April, 1914; now in its third volume and issued about every two months. Per volume of 12-13 unbound numbers, \$1.50; annual subscription, \$1.25; single copies, 20 cents. From the O. E. LIBRARY.

*Theosophy in Scotland*, monthly organ of the Scottish Section, T. S. (Adyar), contains many special studies in *The Secret Doctrine*. \$1.65 a year; single copies, 20 cents. From the O. E. LIBRARY.

*Note*. Those who desire a brief course for reading and as a guide in the spiritual problems of life, without undertaking more detailed study, are recommended to read the following: *The Ocean of Theosophy*, *The Key to Theosophy*, *The Voice of the Silence*, *Light on the Path*, *The Bhagavad Gita* (Judge's version), and *Letters That Have Helped Me*. Also, as a sketch of the life of the founder of the Theosophical Movement, *Sinnett's Incidents in the Life of Madame Blavatsky*.

*Note*. Those who wish advice in studying the works of H. P. B., or who feel that special guidance in this connection would be of assistance to them, would do well to write to *Editors of Theosophy*, 504 Metropolitan Building, Los Angeles, California.

# THE O. E. LIBRARY CRITIC

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## ANOTHER WORD ON TEXAS—I

Texas is by no means the Lone Star State when it comes to the matter of prison brutality, but it easily stands first in brilliancy and quite outshines all of the other stars in the constellation on our national emblem of liberty and justice. The time was when Texas vented its spleen in beating negro slaves. Today it knows no distinction of color in its system of slavery. Its Simon Legrees have gravitated to the prison farms, where they still beat and kill without interference. The Texas prison farms are as fully slave worked plantations as in the time of Uncle Tom, and worse, because their overseers are not restrained by the consideration which prompts even the most brutal owner to spare the life of his beast. Slaves, like horses, used to cost money, but the Texas prison slave of today costs the overseer nothing and he can and frequently does kill him without the least risk of being brought to justice for it.

If I can judge from reports which have come to me during the past two years Texas contains more prison reformers and prison workers than any other state, in proportion to the population, and yet the abuses continue. Two years ago the scandal assumed such proportions that the legislature appointed a committee to investigate (see CRITIC of April 2, 1919). This committee went the rounds, but saw nothing, held no hearings—probably it did not intend to—and after securing a pail of whitewash made a glowing report, while at the same time the governor sent a congratulatory message, complimenting the prison commission on its excellent management and the fine financial results obtained, but making no reference to the well proved abuses. At that time it appears that the state was making a profit of \$1,700,000 a year from its prisons and prison farms, while during the past year it has been \$2,000,000—a glowing testimonial to the efficiency of the present day Texan slave system. The whole business was a howling farce, calculated and doubtless intended to pull the wool over the

eyes of the people of Texas, to please the taxpayers and to enable the government to go on with the old system of beating and killing.

The same governor, W. P. Hobby, now retiring, has been liberal in the matter of pardons. In his late message, bristling with pious phrases and expressions of desire to imitate the Master, he states that during his term he has pardoned 2,000 prisoners. This astounding figure can indicate but one of two things; either there is something dreadfully wrong with the Texas courts, or with the governor. Texas has a parole system. It is unimaginable that the courts could make so many false convictions, or that the governor could find time to review them. It is inconceivable that as many as two thousand persons, fairly convicted of crime, could rightly be turned loose without the restrictions of parole. One wonders why the desire of this pious governor to emulate the Master did not extend to suppressing the constantly recurring cases of brutality and to dismissing those guilty of them. Yet he knows nothing of them. They are going on today as they were when he first took office.

The fact appears to be that the granting of pardons is a cheap way of getting a reputation for liberality while keeping on the right side of the politicians and grafters whose support is necessary, and who are interested in maintaining the present system. Signing a pardon costs but a drop of ink, but to sign a dismissal of a brutal overseer or manager, or of a member of the prison commission who is responsible for keeping him would cost not only ink, but votes. In most states the chair of the chief executive stands on a political dunghill, and its occupant is afraid to have the compost removed lest he come tumbling down. He courts and hobnobs with reformers, in order to gain their support, but in reality he depends on the interests and the grafters who would be like a nest of wasps if disturbed.

Governor Hobby's pious message is one of the most entertaining documents I have read of late.

But let us see a few of the facts about Texas state farms. And first let me quote a statement given out in December last by George W. Dixon, publicity director of the Houston Chamber of Commerce:

I have in my possession a report showing that the cruelties practiced on prisoners in Texas prison camps are sufficient to shock the conscience of the civilized world. I am no maudlin sentimentalist; no, habitual reformer. I am only a reporter of facts, which I am making public solely through sentiments of humanity. I have the names of prisoners who have been beaten to death. I have the names of the prison guards in charge at the time of death. My report shows 13 prisoners killed. Of this number, five were beaten to death and eight were shot down by prison guards. Three prisoners were beaten to death at Ramsey Farm, one at Camp No. 2, and one at Allen Farm, all operated by the Texas prison system.



Heavily manila rope was used in beating one man to death. The rope was first soaked in water, then applied to the prisoner's body until he fell in a crumpled heap, dead at the feet of the tormentor. I have the names of two old men who were beaten until their bodies were covered with scars. Nine other prisoners, whose names I have, are covered with scars inflicted with the wet manila rope.

One assistant manager beat a prisoner to death, then prepared the body for burial himself. I have the name of the dead prisoner and the prison camp at which he died under the cruel lash.

During the influenza epidemic, volunteer nurses obtained permission from the Governor to visit some of the sick prisoners. At Allen Farm they found a prisoner had been shot to death the night before and the cause of his death reported as influenza. I have the dead prisoner's name. I have the name of another prisoner on this same farm, who was beaten to death in June of last year.

Prisoners are afraid to give out information as to their treatment and dead men tell no tales. A prisoner at Imperial Farm was suspected of giving out facts to a lady who visited the farm in company with the prison physician. The prison farm manager had the man handcuffed and suspended from the floor by chains, and otherwise maltreated him as punishment for his supposed giving out of information, which had been used in a complaint to the Governor of Texas. On petition of more than 100 Texas women this manager was discharged, but the maltreated prisoner was transferred to a negro prison camp in East Texas, where the abuses continued.

Tubercular prisoners are driven to work in the rain. I have the name of a prison guard who chained two tubercular patients together by their wrists, then stripped them naked and kept them in the dungeon for 17 hours. They were beaten, kicked and punched with the muzzle of a loaded pistol. Tuberculars are supposed to get a ration of butter, milk and eggs, but these men received neither. A physician calls to see them about once a week.

In the next article we shall see more facts of which the pious pardoning governor is unaware, and shall learn something of the treatment of boys in the state juvenile training school.

### **"The Theosophical Bridge"**

The publication of a new magazine with the above title is under consideration, which will aim to bring about a co-ordination between the results and speculations of modern science and the writings of H. P. Blavatsky. It will also aim to afford a medium for the exchange of views between all persons interested in the Three Objects of the Theosophical Societies, whether believers in Theosophy or members of any society or not. Controversy and criticism will be encouraged to the fullest extent within the limits of propriety.

A thoroughly independent, scientific, critical journal devoted to the Theosophical Movement, which is neither an "organ," a "pipe," nor a "channel," which is the follower of no "leader" and which reveres only the truth, is a crying need. The editor, who is a university man of thorough scientific and technical training, and a student of *The Secret Doctrine*, is in a position to apply the results of science to Theosophy without bias of any kind. For the present he prefers to remain unnamed, but the editor of the *CRITIC*, who has known him for several years and who has confidence in his ability to carry out his program, will be glad to hear from those who realize the need of such a critical publication and who are in a position to co-operate in one way or another, with a view of forwarding their communications to him.

Original from -

## An Appeal from Great Meadow Prison

Great Meadow Prison, Comstock, N. Y., January 17, 1921.

DR. STOKES,

O. E. Library CRITIC.

Dear Comrade:—We trust you will forgive us if we appear presumptuous in writing to you as we do, it is in view of soliciting your co-operation, that we do so.

With the consent and approval of our kind Warden, Hon. William Hunt, a wise counselor and sterling champion of our cause, the inmates of Great Meadow Prison are to give a benefit performance which is to be presented to the public in the early part of May, 1921, the receipts of which are to be used to promote exercise and various sports, such as athletics—baseball, handball, and other outdoor recreation.

The boys at Great Meadow Prison are really too well acquainted with the noble work you have and are doing for your fallen brethren throughout the country; with those views in mind, we feel that you would readily render us any assistance possible. What we need at this time is some financial support, which we are sure many of your staunch supporters—those kind benefactors and benefactresses who would only too gladly render to such a worthy cause if brought to their attention.

Mere words would prove inadequate to even mildly express our profound gratitude for any kindness accorded. Thanking you in advance, we are,

Very gratefully yours,

Entertainment Committee,

BENJ. S. MARDEN, Chairman

## The Committee of Fourteen Hundred and the Appeal to Caesar

The Theosophical Towards Democracy League and other elements in the American Section opposed to the autocratic methods of the administration have finally merged into an informal association which has been designated "The Committee of Fourteen Hundred." This name originates in the fact that at the last convention there were approximately fourteen hundred votes cast by the reform party against twenty-one hundred supporting the administration. From these fourteen hundred a central committee of ninety-four has been selected, the names of whom may be found in the first announcement issued and dated November 30, 1920. A perusal of the list of members of the central committee shows many who have been closely associated with the administration up to very recent times, and one may well rejoice that they have seen whither things were tending.

It must be remembered that the list of members of the American Section is in the hands of the administration and is inaccessible to others, and that *The Messenger*, nominally the organ of the Section, but in reality the personal organ of Mr. Rogers, is not open to any who are opposed to the administration's policy. After passing through a period of peevishness, Mr. Rogers has finally settled down to ignoring the fact that there is any opposition to his ways.

For the reason that the Committee of Fourteen Hundred is not able to work through the regular channel of communication, *The Messenger*, and has not access to the mailing list, it is compelled to use such addresses as it may secure indirectly. It is therefore highly desirable that those who are in sympathy with its aims should aid it with addresses of members to whom literature may be sent, or by distributing it themselves. Information and literature can be obtained by addressing the Committee at Box 155, Hollywood, Calif. As its work depends on voluntary contributions, donations of cash in any amount, large or small, will be welcomed.

The first announcement of the Committee sets forth its aims and arraigns the administration for its autocratic methods. The aims are stated to be:

Original from

- a. Presentation in their true light of the policies, methods and tendencies of the administration as indicated by official acts.
- b. The offering of necessary constructive changes in the by-laws.
- c. Securing for all T. S. members freedom of speech and of communication.
- d. The building of the ideal of group activity for a common goal, carried forward in the spirit of brotherhood. This can only become effective through intelligent co-operation.
- e. The study of world needs and the application of theosophical teachings in those needs.

The first three objects are directly in the line of the reforms for which the Committee was established. Whether the other two, and especially the last, which are rather permanent functions of the Section as a whole, belong to a committee of temporary character confessedly organized for administrative reforms, is open to serious question. They are, or should be, permanent functions of the Section, and their inclusion among the aims of the Committee will tend to create the suspicion that after purging the Section of abuses, it proposes to find some excuse for keeping itself in power.

Under the heading "The Necessity for the Committee of Fourteen Hundred" is clearly and concisely set forth the proof that the National President, Mr. Rogers, is an absolute autocrat and that besides controlling the finances and the policies of the Section, he aims further to suppress freedom of discussion and to expel those members who dare to indulge in criticism. These points have been set forth in much more detail in the *Crucic* during the past two years, and those who have these issues would do well to read them once more. A printed list and index to all of these articles can be had on request.

In general, then, the *Crucic* is fully in sympathy with the aims of the Committee of Fourteen Hundred. It must, however, question the propriety of the first step which has been taken and which is announced in the document under review. This consisted in submitting a petition and argument to Mrs. Besant, president of the International Society, and to the General Council at Adyar, which constitutes, when printed, a book of 227 pages (to be had for 50 cents from Mrs. Kate C. Hanchett, Room 1038, 209 South La Salle Street, Chicago. The presentation to Mrs. Besant of a general statement of the conditions in the American Section, as viewed by the minority, is without doubt in good form and a matter of courtesy as well. The document has been prepared by a lawyer and is in legal form. It is a strong arraignment as well. But regarded as a petition the matter is quite different. A petition calls for some action by the President or General Council, that is, for intervention in Sectional affairs. The American Section is a legally incorporated autonomous body. By-law vi, sec. 1 states (see *The Messenger*, January, 1921, page 605):

"The administration of the Section is vested in its members assembled in an Annual Meeting, and in the interim between two Annual Meetings in a Board of Trustees, the action of either, however, being subject to a veto power in the general council of the whole Society in the manner prescribed by its rules, and also being subject to the rights of the members to veto or legislate directly by means of the Initiative and Referendum in a manner hereafter provided."

Much as I sympathize with the minority, I regard this appeal to Caesar as savoring distinctly of pusillanimity. It reminds me of the small boy who runs crying to Mama, instead of bravely fighting his own battle. It must be remembered that the Committee is so far represented, as it was at the convention, by a minority of votes. No matter how unwisely or unfairly, such actions as the convention took were taken by an actual majority, and an appeal for a reversal or veto would be an appeal to sustain a minority against a majority. I think that the proper, dignified and manly course is to continue the agitation until the Commit-



tee can win over a majority and carry its measures. Only in bona fide efforts at self-government, not in invoking the gods, lies the way to real democracy. Certainly nothing could be further from it than calling in autocratic powers from without.

If Mrs. Besant should decide against the appeal, on the ground that the convention was acting within its constitutional rights, that democracy means the rule of the majority, or for other reasons, the reform party would receive a rebuff which would certainly prejudice many against it, and add prestige to administration, and the Committee might be able to continue its work only at the cost of defying her. This I consider probable. In the July 1920 *Theosophist* she makes no secret of her sympathy with the powers in control and speaks disparagingly of The Towards Democracy League. Notwithstanding her fine talk about democracy, Mrs. Besant is the most absolute autocrat to be found anywhere. Far from fostering that spirit of independent thought which is a first requisite of democracy, she has in every possible way cultivated abject subservience to herself, not only through the inner circle of which she is the head, but through the preposterous and sycophantic praise of herself which she has printed in the editorial columns of her journals. There is not a sidetrack on which the Society has run off and which leads further and further from the Theosophy of the Founders which has not either originated with her or received her support. From her apotheosis of a man whom she had, under stress of popular opinion and incontrovertible evidence denounced as a sex pervert, down to her open support of the Liberal Catholic Church, the fraudulent claims of which are matters of public knowledge, and her threat to saddle it on the American Section by a false interpretation of the constitution, she has in every way shown herself the opponent of free and fair methods in the Society. I cannot conceive of a less appropriate court to which to take the present difficulties. But whatever her action may be, the American Section would best show its ability for self-government by a determined effort to govern itself, not by an appeal to some one outside to govern it.

### At the Periscope

*Empty Jails.* From all parts of the country come reports of diminished population of the county jails, which in some cases are nearly or quite empty. This is held up by the ultra-prohibitionists as a convincing proof of the efficacy of bonedryness in preventing crime. I am not by any means convinced that this is the case, or that it is the chief reason for the emptiness of the jails. Side by side with this interesting phenomenon we hear it claimed, largely by police officials, that a great crime wave is sweeping the country. The police courts, the city jails and the penitentiaries are doing a thriving business. Why not, with equal right, attribute this also to prohibition? I have heard of but one state prison which has shown a marked falling off in population, namely that in Oregon. Recently it was reported that there has been a steady diminution in the population of the four N. Y. state prisons for several years past. Superintendent of Prisons Rattigan reports that on June 30, 1916, it was 5,486, diminishing each year until on June 27, 1920, it was 3,867. On the other hand the last few days bring the report that Sing Sing is so crowded that prisoners have had to be transferred to other institutions.

I am far from denying that prohibition may be a factor in the emptying of jails, but I think it a secondary one. One will notice that those jails which complain of lack of patronage are in counties which do not contain large cities. The very great demand for labor which has prevailed until very recently is a large factor in keeping men out of mischief. This demand has existed mostly in the large industrial centres, and has drawn from the country mainly the restless and unsettled portions of the community, just the ones most likely to get into trouble. The steady people, those who have families and are to a certain extent rooted

to the spot are the very ones who would furnish the least portion of the county jail population, and these stay at home. It is the shifting, unsteady portion which has gone to the cities, and with them, the innately criminal element which has found better opportunities than ever in the large centers.

While it cannot be denied that drink is one factor in crime, it is equally true that crime, considered as a profession, demands sobriety and a cool head quite as much as any other profession. No professional burglar, safe-cracker or highwayman would think of getting drunk before doing his job. A Mississippi judge states in a recent issue of the *New York World* that in his experience of thirty years he has never tried a drunkard for a serious offense.

Those county officials who are talking of pulling down the jails or devoting them to business purposes would do well to wait a bit. Things are likely to return to normal after a time, and one of the phases of returning normality will be a return of the good old days of thriving business for the jails. In the meantime, they might be converted into summer boarding houses. As compared with the accommodations that many people put up with on their summer vacations, a nice, cool cell, with stone walls, would be a delight.

*Making State Boys Into Catholics.* From *State Boys*, the weekly published by the State Juvenile Training School at Gatesville, Texas (issue of October 2), we learn that the Protestant boys have to go without their breakfasts until the Catholic boys have attended Mass. This, we are informed, is because it is "inconvenient to have two breakfasts." This is nothing but a nice scheme for drafting the Protestant boys into the Catholic church. We are also told "A great many Protestant boys go to Mass. It is optional with them." Of course they go. Mass is a fairly entertaining performance and helps to make one forget hunger, but those who do not go, with the exception of the few who are put to work on empty bellies, have to loaf about hungry. In fact, the article tells us that the boys, including the Protestant ones, of course, are told by the priest how to get information about the church, how to procure catechisms, etc. The writer says, "We do not proselyte." Of course we don't. We only make it infernally uncomfortable for boys with healthy appetites unless they attend Mass "optionally." (*Note.* We understand that Mass includes a light luncheon.)

*Speeding Up.* The *Herald of the Star* for December tells the faithful that there is really nothing in the rumor that the coming of the World Teacher has been postponed and that on the contrary certain advanced occultists who are in a position to know something of the future state that it will be very soon now, and that there are signs that things "have of late been speeded up." That sounds like Father Leadbeater. This discovery came just in time. The fact is, there has been considerable restlessness among those who are awaiting the "Coming;" they have gone into this thing with the idea of getting a sort of dividend in the form of gratification of their curiosity to see a Master in the flesh. Hope deferred not only maketh the heart sick, but it also buttoneth up the pockets of the believers—no see, no cash. Being built up on the idea of a near coming, of a teacher whom everybody who joins can behold and perhaps shake hands with, the Order is in danger of going on the rocks. One old gentleman, a *Star* official, feels robbed of the one great hope of his life if the Teacher doesn't turn up in time for him to see him before he dies, and thinks that the possibility of delay takes the heart out of the Order. He doubts whether the members can be held on such terms. Where the old gentleman expects to go when he dies he does not state, but he might remember that even Christ descended into hell for a brief period. It was high time, therefore, that those who are engineering the Messiah

craze should get out their clairvoyant telescopes and see new "signs," lest the faithful depart after other excitements. Possibly, after their dupes have wasted half their lives rubbernecking, these will reach the conclusion that the kingdom of God cometh not with observation, but is within them.

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### ANOTHER WORD ON TEXAS—II

Here is what the good Governor Hobby, of Texas, says about cruelty to Texas convicts:

Rumors of cruelties inflicted upon and mistreatment of convicts are customary, but when these rumors have been presented to me I did not substantiate them. I feel safe in saying that the treatment accorded to convicts has been humane and the record will show a reduction of inflictions of the most drastic punishments of the law. I congratulate the Prison Commissioners upon the results shown and upon the efficiency of the system's management." (From the Governor's message of Jan. 17, 1921.)

Let us look into some of the things which the governor did not see, and quite clearly did not take the trouble to see. These form part of the system on which he congratulates the prison commission. Here is part of a letter from a well-known prison worker in Texas:

I am sorry to say that we have no reports of the governor ever visiting any of the prisons, and that his last appointee on the board of prison commissioners is an aged newspaper man who told the secretary of the Prisoners' Protective Association that he didn't want "you women writing these prisoners and giving them hope. They are desperate men and must be punished." Another commissioner, Sam Lowe, told the woman who interviewed him before his appointment that he knew nothing about these things. He . . . promised to oppose the brutality and obey the laws, but after about a month he ordered sixteen men whipped because they remained in the building to ask for better food. . . . The captain, Ennis Herring, had a special bat prepared and cut the blood out and mutilated every one of them, including one eighteen year old boy, who had been sent two years for stealing a \$2.50 thrift stamp. . . . Jim Barfield, who boasts of killing eight prisoners, climbed on top of the three tier bed and shot Whitney Hughes in the head about ten feet below him while Hughes was assisting the doctor to lift a man whose head was cut open and spurting blood. . . . A man by the name of ——— was beaten over the head by a guard when he had been whipped in the morning with a quirt by the manager for asking to remain in as he was ill. This man and Connor beat him after he had fainted that afternoon. All night he moaned and was delirious and died the next morning. Although we had witnesses, carpenters, not prisoners, and several convicts discharged willing to testify, we could not get these men indicted for

this murder. C. L. Jones shot McCollins and reported him as having "died of flu." On having made public this and other deeds he was discharged, but later given a farm employing negroes and he beats them in the field as of old. . . . Claude Huntington was run down and trampled by a horse ridden by guard Kirby from which injury he died some weeks later. . . ."

At Wynn Farm, according to the same investigator, "prisoners suffering from tuberculosis are driven with dogs and guns and swung in chains like the well prisoners. Most of the prison farms have been unloaded on the state. The commissioners, approved by the governor, buy overflow lands at fabulous prices and the mosquitoes poison the men until with other ill-treatment they emerge physical wrecks."

A recent legislative report (quoted in *Texas White Ribbon*, June 1920) says:

We have seen convicts who have been severely beaten by guards with no authority to punish convicts; we have seen convicts who have been beaten with ropes unmercifully, who have been spurred and lashed by guards on horseback; convicts who have lost their eyes from the effects of brutality; who have been swung by their wrists from chains until unconscious; who have been run in the fields; who are poorly fed and poorly clothed. We have seen white men who have suffered all of these acts of brutality.

Here is part of the testimony submitted to George Dixon, publicity director of the Houston Chamber of Commerce, by an ex-prisoner:

I am crippled for life as the result of cruelties I suffered at the hands of Texas prison guards. I will carry my scars to the grave. They bear mute testimony to the truth. A felony was committed on me at the command of a captain supposed to be a man of high principles.

A guard rode a horse over my body, crushing my right foot and breaking all the bones in the instep. The big toe joint was also crushed. The broken bones worked out through the flesh for several months. The large bone in my instep worked out through the skin and was exposed for an inch above the surface of the flesh. *During all this time I was driven to my daily task in the fields.* My foot was dressed daily, but I was kept at hard labor.

It all seems like a horrible dream. I have a scar on my head inflicted with a piece of iron tied to the end of a whip. This piece of iron was the nut from an iron bolt five-eighths inches in diameter. I have a scar two inches long over my right eye where I was kicked by a guard on June 7, 1919. I have another scar across my right cheek and upper lip inflicted with a rod of iron in the hands of a guard. The blow fractured my jaw bone and loosened my upper teeth. After I had fallen to the ground the captain told the "dog boy" to chew off my nose and ears. This boy bit my left ear entirely off, leaving me disfigured for life.

When my pardon came, I was called aside by two captains and given what they called fatherly advice. I was told that my wife had threatened to sue the captain who had made the "dog boy" bite off my ear, but was warned to keep quiet for my own good. They told me the captain's father was wealthy and influential and that I could not hope to get a hearing in court. They cautioned me to tell nothing that had happened to me during my prison term.

A history of my experiences in the Texas prison camps would be a series of horrors that would shock the moral consciousness of the world. The average Texas citizen will not believe these atrocities to be true,

and having no way to obtain first hand information is not in position to know the truth.

The following is taken from a statement by Rev. J. S. Kelley, published in a Texas paper of Jan. 11:

I saw one man actually beaten to death. I have seen them in chains. I have seen them whipped until the flesh fell off their bodies in great rolls. I have seen them driven in the cotton fields when their bodies were a mass of running sores inflicted by the "blacksnake" in the hands of brutal guards.

The inspector promised to protect the prisoner (who had told the inspector of the doings in the camp). The prisoner told the truth. Before the inspector had reached Huntsville on his return, the prisoner was stripped of his clothing, two men placed on his head and two on his feet, and he was whipped until his body was covered with blood.

The official investigations accomplish nothing. Convicts are afraid to tell that they have been beaten, kicked in the face, punched with loaded pistols, hung up in chains and otherwise maltreated in direct violation of state law. There is no one to offer testimony against guards. The prisoners fear for their lives, and profess ignorance of brutalities they have witnessed with their own eyes.

The guards are men of low morals. They are nearly always drunk. They have no spark of humanity in their souls. They are more degraded in many instances than the men in stripes under them. There is no rule of law or reason in the prison camps. The rule of whips, dogs and guns is the only rule a convict knows.

The above form but a part of the evidence that has come to me and I have quoted only the latest reports. It is impossible that they could have escaped the attention of the governor had he not had reasons for deliberately shutting his eyes to them. Governor Hobby's fad was pardoning; he pardoned right and left; two thousand prisoners, so he says. I would say he pardoned two thousand voters. But it does not appear that he has dismissed any of the proteges of his political friends, the men who have beaten, maimed and killed the prisoners. He has gone and may be left to practise his sanctimonious hypocrisy in other directions. According to the last report the state senate has ordered an investigation, but the new governor, Neff, has started his career by abolishing the board of pardons. Perhaps, like Hobby, he desires to reserve all the credit for pardoning for himself.

Before closing let us take a glance into the Texas State Juvenile Training School at Gatesville. I quote from a personal letter from one who has seen these things:

We have a dreadfully archaic system here in Texas and it is not safe to say anything about it. For instance, in this institution we have a form of punishment which is used a great deal. As many as fifty boys at a time "pull toes" from 15 to 30 minutes at a time with five minutes rest between times. "Pulling toes" is a bending over of the body, with knees unbent and rigid and the fingers touching the toes. It is a very painful and distressing posture. The boys are soon benumbed and some of them fall down and I have seen the boy in charge of them kick them in the buttock, and lash them with a leather strap. If they are unable to get



up again (!) two boys take them by feet and under arms and set them in place again. This punishment is for failing to respond properly to the military orders and instruction. Besides this the instructor, Mr. Twymann, gives the boy a blow in the face. I have seen boys many a time who have been cut by him in the face and been dressed at the hospital. The regular and constant method of punishment, and one the boys prefer is to be made to take their pants down exposing the bare flesh and receive a severe strapping with a leather strap with three brads in it.

Any reader of *State Boys*, the paper published in this institution, can see how responsive the boys are to kind treatment, such as that of the printing instructor, Mr. Fairchild. But it is obvious from the above that a part of the curriculum maintained by this fellow Twymann consists in training boys in brutality. I am not referring to the forms of punishment mentioned, but to the fact that the boys are made to take part in inflicting it on their comrades, when they are helpless and unable to resist. I cannot imagine any surer way of training bullies, just the sort of material Texas employs on its prison farms. Is it not possible that some of these very bullies who beat up the farm prisoners got their first training in this state school?

### **Donations of Books to the O. E. Library League**

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### **"A Gross and Palpable Fraud"**

Father Cooper, Regionary Bishop of The Liberal Catholic Church in North America, is accorded four pages in the January *Messenger* for a criticism of the "Back to Blavatsky" movement. Passing for the time over other points, including his insinuation that those who are leading this movement are instigated by the hope of personal reward in the shape of office, I think it necessary to answer a certain question which the Father asks (page 591). It is an exceedingly unpleasant task, but in view of the constant and deliberate efforts to deceive and mislead the members of the Theosophical Society it is necessary that they should be placed in the position to judge for themselves and to make further inquiry should they so desire. I wish it to be clearly understood that this is in no sense an attack on Father Cooper, whose integrity I do not impugn. He asks a question. I will answer it as bluntly as it is put, not with insinuations, hearsay or suspicions, but with facts of actual record. It is necessary to be exceedingly brief, but the documents in my possession would fill many pages of the *CRITIC*, and I can promise to supplement every such public utterance of Father Cooper with a choice selection, should he make it necessary.

Father Cooper's question is this: "What sane basis is there for this sudden orgy of suspicion and slander? Bishop Leadbeater has served the Society faithfully for over thirty years."

How Bishop Leadbeater served the Society, much less than thirty years ago, is not a matter of suspicion, but of official record. Mr. Leadbeater had a reputation as a teacher of young boys, and accordingly a number of members of the T. S. placed their boys under his tutorage. In

1906 it transpired that he was teaching immoral sexual practices to some of them, and doing it in the name of Theosophy and with the professed authority of the Masters. This was not "suspicion" or "slander." The information was given by the boys themselves to their parents only with extreme reluctance and in explanation of their growing distrust of him. Charges were filed with the executive committee of the American Section, April 13, 1906, and by it submitted to the executive council of the British Section, May 13, 1906, at a meeting which was presided over by Col. Olcott and at which Mr. Leadbeater was present. Mr. Leadbeater admitted before the council that he had been in the habit of teaching self-abuse to boys, making the flimsy excuse that he did it in order to save them from the alternative of seeking gratification in a normal manner. He could not state how many had received this instruction, but it was a considerable number. A copy of the minutes of this meeting, sworn to by G. R. S. Mead and the secretary, Mr. Glass, was submitted to the American Section and in part printed and circulated by the general secretary, Mr. Fullerton. Mr. Leadbeater resigned from the Society immediately, his excuse for using this method of sex prophylaxis being considerably weakened by the fact that he had initiated boys into the practice who were as yet wholly ignorant of the meaning of sex and too young to have been in need of such "protection." Extracts from the verbal evidence, containing Mr. Leadbeater's admissions, can be found in *The Theosophic Voice* of May, 1908, besides being part of the records of the American Section.

How Annie Besant (not yet president of the T. S.) viewed this matter at the time is shown by the following extract from her letter written July 1906 to the American corresponding secretary of the E. S. and made public with her authority (see *The Theosophic Voice*, May, 1908, page 20):

"Mr. Leadbeater appeared before the Council of the British Section, representatives from the French and the American Sections being present and voting. Col. Olcott in the chair. He denied none of the charges, but, in answers to questions, very much strengthened them, for he alleged that he had actually handled the boys himself, and that he had thus dealt with boys *before puberty* 'as a prophylactic.' So that the advice supposed to be given to rescue a boy, as a last resort, in the grip of sexual passion, became advice putting foul ideas into the minds of boys innocent of all sex impulses, and the long intervals, the rare relief, became 24 hours in length, a daily habit. It was conceivable that the advice as supposed to have been given, had been given with pure intent, and the presumption was so, in a teacher of Theosophical morality; anything else seemed incredible. But such advice as was given in fact, such dealing with boys before sex passion had awakened, could only be given with pure intent if the giver were, on this point, insane. Such local insanity, such perversion of the sex-instinct too forcibly restrained, is not unknown to members of the medical profession. The records of a celibate priesthood and of unwise asceticism are only too full of such cases, and their victims, on all other points good, are on the sex question practically insane.

"Let me place here on record my opinion that such teaching as this given to men, let alone to innocent boys, is worthy of the sternest reprobation. It distorts and perverts the sex impulse, implanted in man for the preservation of the race; it degrades the ideas of marriage, fatherhood and motherhood, humanity's most sacred ideals; it befouls the imagination, pollutes the emotions and undermines the health. Worst of all that it should be taught under the name of the Divine Wisdom, being essentially 'earthly, sensual, devilish.'"

In a letter dated Benares City, August 9, 1906, read before the convention of the American Section of the same year (see *The Theosophic Voice*, May, 1908, page 20), Mrs. Besant says, in part:

"Any proposal to reinstate Mr. Leadbeater in the membership of the T. S. would be ruinous to the Society. It would be indignantly repu-

diated here and in Europe and I am sure in Australia and New Zealand, *if the facts were known* (italics mine—Ed.). If such a proposal were carried in America—I do not believe it possible—I should move on the T. S. Council, the supreme authority, that the application of membership should be rejected. But I am sure Mr. Leadbeater would not apply."

There is before me a sworn statement by a boy (whose name I refrain from publishing) and which I can use for the information of Father Cooper if necessary, making even more serious charges against Mr. Leadbeater; asserting that he had taught him immoral practices in the name of the Master, at a time when he was too young to have developed the sex impulse normally, and that his health was greatly broken by the practice which he was persuaded to carry on "reciprocally" (mark that word well!) with Mr. Leadbeater for about seven months. This letter is not a forgery. Its genuineness is certified to by the boy's own father, a man not only not hostile to the T. S. but actually a candidate for admission to the E. S. It is quite unimaginable that the boy would have incriminated himself falsely under oath. The letter in full, together with the father's correspondence with Mr. Warrington, can be found in the book by F. T. Brooks, *Neo-Theosophy Exposed*, page 305. Mrs. Besant, who by that time had changed face, tried to make the father produce the original sworn statement and turn it over to her (for suppression), under penalty of exclusion from the E. S., thereby making the suppression of evidence of her own duplicity towards the Society a *sine qua non* of spiritual advancement. The unsavory correspondence is to be found in the place referred to (page 307).

There exists (fortunately in several copies, photographic or otherwise) a letter written by Mr. Leadbeater to one of the boys whose morals he had corrupted, which is partly in a cipher agreed on between himself and the boy. There is here no excuse of prophylaxis, but it contains explicit directions as to practising self-abuse, using language which one would not expect to be uttered outside of a nuptial chamber or a brothel, written, not even by a man to a woman, mind you, but by a man to a boy who had been entrusted to his spiritual care. It is impossible to quote here this letter, which I have read, and which is the most indecent thing I have ever set eyes on. Suffice it to say that its spirit is indicated by the closing sentence: "Glad sensation is pleasant. A thousand kisses, darling." That this letter is fraudulent cannot be maintained for a moment, seeing that it was received by the boy himself and written in a cipher known only to the boy and Mr. Leadbeater. A full discussion of this letter and correspondence relative to it will be found in *Neo-Theosophy Exposed*, p. 330, and in Levy, *Mrs. Besant and the Present Crisis in the Theosophical Society*, page 142. As the authors of these illuminating books say, the letter itself is too dirty to print.

These matters caused an intense sensation in the Society at the time, and not a pleasant one either. Many members resigned and others went so far as to collect their Leadbeater books and burn them. Still others compromised with their sense of decency, decided that it wasn't so bad after all, and swallowed Leadbeater once more.

Prominent among the last was Annie Besant. Notwithstanding her emphatic denouncement of Leadbeater at the time (see the letters quoted above), she faced about, for reasons best known to herself, but strongly suspected by others, first palliating and excusing, then defending, then starting the cry of "slander," which Bishop Cooper is taking up, and holding him up as a much persecuted man. A reading of her utterances would be an interesting study. I can quote but a recent one (*The Theosophist*, February, 1919, page 409): "The life begun down here on February 17th has been a varied and a difficult one, from the physical tragedy of its boyhood to the cruel persecution of its late maturity. A life of singular purity (singular, no doubt—Ed.)—I have known on earth



no spirit more Christlike than that dwelling among us as Charles Leadbeater. 'Of whom the world was not worthy.'

What? That which Mrs. Besant calls "cruel persecution," in which she was one of the first to throw stones, is simply the protest of those who objected to the corruption of boys under the pretext of spiritual instruction, to the recognition as an initiate of one who was guilty of using the name of Theosophy and of the Masters as a cloak for his sex-perversion, and, later, to the systematic policy of distortion, concealment and actual deceit which Mrs. Besant has practised on the members in this connection.

Do not understand this to be an attack on Mr. Leadbeater as such. We may admit that this "revered leader" has reformed. We know that the path of evolution leads through all places, foul and clean alike, and we may admit that one's past is not a valid reason for exclusion from the T. S. But this is not the question. The point is simply this: While no theosophist may judge his brother, as the world judges, *every member of the Society is entitled to judge for himself whether he will or will not accept as a spiritual authority, as a leader, an initiate, as one whom Mrs. Besant declares to be "on the threshold of divinity," a man who is an ex-professor of onanism, who used the confidence which parents placed in him to corrupt the morals of their children and inculcate sex-perversion under the claim that it was the teaching of the Masters.* I think every member of the Society is entitled to decide for himself whether one who fifteen years ago taught practices which most decent people look on with abhorrence, is to be accepted as a safe teacher today. If any one likes that sort of teacher, that is the sort of teacher he likes, and it is his affair, not mine. If you accept Father Leadbeater as an authority on the Masters today, then, too, you must accept what he said to his boys: "My Master told me to teach you this." The one teaching must be as genuine as the other, or both equally questionable. Are you prepared to go so far? It is these things which the members are entitled to know—the newer generation of members who know not Joseph. Any concealment, any talk about "cruel persecution," is a gross and palpable fraud upon them. Years ago it was Mr. Leadbeater who was the offender. Today it is Annie Besant, who stands as the chief upholder of spiritual fraud towards the members of the Society. She knows the facts. The records are as black today as they were fifteen years ago. We have her own words of that time concerning them. Is it possible that the path of spiritual progress lies along such lines and that the guiding principle of the highest teachers is "The end justifies the means?"

### Presidency of the American Section, T. S.

During this February the ballots nominating candidates for National President of the American Section, T. S., are cast. If 60 per cent of the ballots are for one person he is considered elected, and no further election is held. If this is not the case, a selection from the names of those receiving 10 per cent or more of the nominating votes is made at a final election.

The choice, always important, becomes at this time doubly so, because on it depends the decision whether the Section will be ruled autocratically and under Catholic church domination, or democratically.

There appears to be a general feeling among those of the progressive and reform party that Miss Isabel Holbrook is the logical candidate. Her standing as one of the most able and popular national lecturers, her experience in administrative offices, including general secretary and editor, and above all, her long and open opposition to underhand and autocratic methods, would seem to make her the one whom all members of the reform faction could unite.

The failure to elect a reform national president and the return to office of Mr. Rogers will mean three years more of autocratic rule, three

years of effort to turn the Section over to the Liberal Catholic Church and, possibly, the secession of large numbers of members whose patience is exhausted.

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# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

ASTOR, LENOX AND  
TILDEN FOUNDATION  
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Wednesday, March 2, 1921

No. 15

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### A PRISON REFORM WAVE IN MICHIGAN

The article in the CRITIC of January 5, on "Brutality in Michigan State Prison," containing a letter from an inmate of the Jackson prison describing in detail the system of flogging in vogue there, was sent out by the Pathfinders of America to all of the leading Michigan newspapers and to many prominent citizens, and has resulted in one of the most sudden and violent upheavals of recent years. Governor Groesbeck and the state legislature at once undertook investigations in dead earnest, which covered not only the Jackson prison but likewise the state reformatory at Ionia. According to the latest reports the warden and board of control of the Ionia Reformatory have been forced to resign, while the case of Warden Hulburt of the penitentiary is still pending.

Let us begin with the Jackson prison. I have often contended that clandestine or underground letters from prisoners form good evidence, as far as specific charges are concerned, charges which relate definite facts rather than vague complaints, for the reason that no prisoner in his right mind is likely to put in writing statements which he may be called upon to repeat under oath before an investigating committee, unless they are true, or at least as true as the average testimony in court. To make false charges would be to invite severe punishment, to call down on himself the very evils of which he complains. You may say that a prisoner who bears a grudge against an official is likely to lie about him, that he is a criminal and therefore not to be trusted. It is just the reverse. Remember, please, that it is one thing for an outsider to lie about his enemy, whom he can dodge, and against whose forcible retaliation the law gives him protection, while it is quite another for the prisoner to make false statements about a man who has him completely in his power, who can throw him into a stinking dungeon for months and even maim or kill him without the least probability of being called to account. In our human and enlightened country, whose government spends more money on the health of its hogs and cattle than



on the education of its children, there is scarcely a state in which one may beat his horse or even his dog with impunity, while there is hardly one which has effective laws for protecting the prisoner from the wrath or whim of those who have him in their power. I say *effective* laws, for prison officials can and frequently do maltreat and maim prisoners in the most shocking manner, and in some cases kill them or drive them insane, and are always ready with the stock excuse that their victim is a desperado, that he committed suicide, that he died of some disease, or that he was already crazy. Eye witnesses are afraid to testify lest they bring the same fate on themselves, while the testimony of the prison doctor, in league with or under the thumb of the warden, is accepted without question.

In the present case it is interesting to note that the statement of our prisoner as to the details of the method of flogging is corroborated in all essential points by Warden Hulburt himself while under examination, as well as by the prison physician who officiated at the floggings, keeping his finger on the prisoners' pulse and stopping them when there was danger of complete collapse. It is needless to repeat the details, which were given before. Flogging is flogging, whether the flogger wears kid gloves or not. It is not massage or even plain spanking. It is intended to be just as painful as possible and to go just as far as can be done without actually killing the victim or maiming him permanently, that is to say, physically, for there is evidence that he has at times been driven insane.

Warden Hulburt put the best face on the matter he could. He insisted that discipline could not be maintained without flogging. He was doing it, not from hatred or malice, but in the best interest of good order. That may be the fact, but I doubt it. There are wardens a plenty who do not use flogging and would never think of so doing, no matter what the provocation, and they are strict and successful disciplinarians, too. But they have some sense; they know that brutality begets brutality; they know that the sentence of the court to imprisonment does not carry with it *carte blanche* to the warden to resort to physical violence one iota further than that which is absolutely necessary to bring an infuriated man under control. The brute naturally resorts to the methods of the brute; he knows no others. If this man Hulburt cannot get along without flogging it proves, not that flogging is necessary, but that it is necessary when he is warden. While he thinks himself a little tin god, he is just an everyday sort of he-devil, and that is why he can't get on without acting like a he-devil.

In the former article I quoted a correspondent who knows Warden Hulburt and who described him as "an ignorant, egotistical blatherskite." Lest this size-up be regarded as inspired by personal animus I quote below a letter written by the

chaplain of one of our largest penitentiaries, a man well-known to many of our readers as a humanitarian, a man who knows the convict better than most. What he says throws an interesting sidelight on Warden Hulburt:

January 22, 1921

About the middle of last October I was asked to make a tour of inspection of a few of the leading prisons in the country, both State and Federal, by the Department of Justice.

Among the prisons designated, by this order, was Jackson, Michigan. On arriving at the institution I remembered that I was acquainted with one of the officials and promptly asked to see him. I had worked with this man as an official at the State Penitentiary of Kansas for nearly five years. After meeting him, and exchanging the usual greetings, I asked to see the Warden. My friend left me standing in the hall while he went to the Warden's office to inform him of my presence. In a few minutes the Warden came out with this official and I was introduced as an old friend of his. The Warden asked me if I had any credentials showing my authority for such a visit. I told him that my order, from the Department of Justice, was in my grip at my hotel, remarking at the same time, that being acquainted with one of his officials, as I was, I didn't think it necessary to bring up my order with a formal departmental introduction.

He demanded that I have my credentials for his inspection. I left the prison at once and went several blocks to my hotel, bringing back the requested credentials. I gave the credentials to my friend, who took them into the Warden's office and returned shortly with the Warden, who gave me a little pass—giving me permission to go through the prison in company with the official mentioned—for one day only.

I should have stated, before this, however, that when the Warden handed me the little pass, permitting me to go through the institution, he told me pointedly that he had little use for a chaplain's work in a penitentiary, incidentally remarking—that, he as Warden, did more humanitarian work than any chaplain would do, giving as an illustration an instance of two colored prisoners having died without friends or relatives. In such cases, he remarked, that it was customary to send the bodies of prisoners thus dying without friends or relatives, to the State Hospital for dissection, but that a friend might call for them. Then, turning to me again, he said, that you could not get a Corporal's guard out to hear the Chaplain anyhow. I begged leave to differ with him and he spoke of the number of men who came out to hear me every Sunday morning.

Turning on his heel, with his back to me, he ejaculated very forcefully, the very common but rather vulgar expression: "RATS."

I, at once, sized up the man and saw that there was no use to argue with him. Also, I knew at once that the Jackson prison was poorly managed. I frequently heard of cruel beatings of prisoners. Whenever opportunity afforded, I inquired of prisoners as to their situation. I was given to understand that a lot of "rough stuff" was often pulled off. However, I did not have to ask the prisoners, or anyone else, about conditions, for after having worked in prisons nearly eight years I naturally sensed it all.

I have nothing personal against Mr. Hulburt, but I am positively sure that the State prison of Michigan is in poor hands. If you will write Rev. John Steele, Columbia Building, Pittsburgh, Pa., you will get a fund of information from him. Rev. Steele had arranged with the Chaplain to speak Sunday morning to the prisoners and had permission from the Warden, but about the time for the services, when Mr. Steele came to the prison, the Warden refused him admission, and the Chaplain had to plead with the Warden to allow him to speak as had been arranged. However, I would rather you would get it from Doctor Steele.

Yours truly,

HARMON ALLEN

While an anti-flogging law is under consideration in Michigan, it is evident that it should be supplemented by an anti-Hulburt law which will in future prevent the administration of justice being entrusted to men of his mental and moral caliber. He should further be arraigned for assault and his excuse of necessity should be given the same, but no more consideration than the same plea of necessity which any bully might give for beating a helpless victim. A term in jail would be just the thing for Mr. Hulburt. He should be hoist with his own petard.

The storm of public indignation did not limit itself to Jackson prison. It struck the state reformatory at Ionia at the same time and with swifter results—why, perhaps those versed in Michigan politics may know. It is impossible to go into details here. A committee of the legislature went to Ionia to see for themselves. Warden Fuller tried to stave them off with agreeable conversation and a luncheon which the cook was told to be in no hurry about preparing, till the day was well nigh past—a familiar dodge, by the way. Finally they were not to be put off and what they saw, and smelled, is described by one of the committee in part as follows:

"We were kept from the dungeon till nearly time for our train to leave Ionia, but after constant demanding that we be shown the dungeon we were taken to it.

"The door of one of the cells was opened, and as we started to enter the fumes from the place drove us back. A prisoner was crouching on the floor; he apparently had dropped close to the door so that he could get what fresh air is permitted to enter the place.

"The inner door is an ordinary barred affair, but on the outside is a heavy wooden door. At the bottom of this door several holes, about the diameter of an ordinary lead pencil, have been bored for ventilation purposes. We demanded that the dungeon be properly ventilated and were promised that it would."

Later a hearing was held at Lansing by the Governor, at which Warden Fuller had a chance to tell why he ran the institution as he did, why young boys were brutally flogged, why syphilitics are lodged with sound inmates, why the whole place was filthy in the extreme, why he used cobwebs for curtains, why boys were punished by being deprived of the meager schooling the institution affords, and other interesting things. Men were brought up to testify and not one had a kind word for Warden Fuller. Both Mr. Fuller and the board of control at first refused the Governor's invitation to resign, but on second thought, after the testimony had been presented, they reconsidered and withdrew. Major Marsh, of the state constabulary, was appointed acting warden and his first act was to organize broom and paint brush gangs. It is interesting to note that here, as in so many cases, the board of control really knew nothing of the place, that their function consisted of lunching occasionally with the warden and that one official



testified that he had never seen them about the prison. Evidently Michigan, as well as Maryland, has its Marburys.

Plans are under consideration for overhauling the whole penal system of the state and remodelling it along modern lines. Governor Groesbeck and the legislature deserve credit for their prompt action.

### Capital Punishment in Michigan

An endeavor is being made to restore capital punishment in Michigan.

Curiously enough Representative Russell Hart and Senator J. W. Smith, of the state legislature, who have been taking a most active part in the recent prison reform movement, are in favor of it. Mr. Hart, who tells how he was nearly knocked down by the smell proceeding from a dungeon in the Ionia Reformatory, now wants to reimpose the stench of legalized murder on Michigan, while Mr. Smith, who is proposing an anti-flogging law, wants to hang or electrocute.

The opinions of some of the legislators, as expressed in interviews, are interesting. Several of them want to revive capital punishment because, they say, the only way crime in general can be reduced is by adopting it.

Murders form a very small percentage indeed of the total of criminal offenses. We are to understand, therefore, that it is the opinion of these gentlemen that forgery, highway robbery, burglary and pocket picking can be reduced by hanging murderers—that one crime can be diminished by penalizing another—or else that they propose to extend this method of prevention to other crimes than murder, a plan long in vogue in England, where nearly two hundred offenses were once punishable by death, it is said, and which was abandoned because it was wholly ineffectual.

In my opinion the increasing demand in various quarters for a restoration of the death penalty, far from being antagonistic to the crime wave, is psychologically a part of it. Both of them form parts of the wave of disregard for life, property and individual rights. The indifference to the rights of others which in one class leads to the various forms of crime, in another class leads to disregard for the God-given right to life, to the demand for extreme and brutal punishments, while in still another form it is manifested in the organizations which are working for the establishment of Sunday blue laws and various other ways of bossing and interfering with others.

We may quibble about the legal definition of the term, but I class all of these people, whether highwaymen, legislators who want to hang everybody, and parsons who want to stop Sunday movies, baseball and automobile riding as criminals, pure and simple. If I had to hang somebody, I would begin with those clergymen who are not content with admonishing, and who are engaged in this nefarious Sunday blue law business, for they are doing vastly more to add to the burden of the suffering world than all of the thieves put together, and with some possible exceptions their motives are just as mercenary. They want to transfer the shakels which are being spent in needful and justifiable recreation to their own begging bowls.

### Male Correspondents Badly Needed

At this time we are very sorely in need of male correspondents for inmates of Clinton Prison, New York. These are allowed to correspond with men only. We are getting requests from there daily, and the volunteers are so few that these prisoners are often kept waiting for months.

You are invited to interest your men friends in this work.

## New Subscribers Wanted For The Critic

The Editor urges upon those who sympathize with the aims of the **CRITIC** to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the **CRITIC** has to say.

## Critic Articles on the Crisis in the T. S.

A complete list of **CRITIC** articles published since October 1917 bearing on the conditions in the Theosophical Society and especially in the American Section, and on the raid of the Liberal Catholic Church, has been printed and will be sent to any address on request. All of these back numbers can still be supplied. While the **Critic** at first stood almost alone in its views and was subjected to hostile and often bitter criticism, its standpoint is coming to be adopted by an ever increasing number of F. T. S. Get these articles and circulate them among your friends.

The set from October 31, 1917 to December 22, 1920, 67 cents in stamps. One or more articles in every current issue of the **Critic**.

## Beating Mr. Rogers

The popularity of Miss Isabel Holbrook as candidate for the presidency of the American Section, T. S., is evidenced by reports from all parts of the country. The always conservative Washington Lodge, for example, in its nominating ballot voted as follows: Total 91 votes, Miss Holbrook, 54; Dr. Wright (local member), 18; Mr. Rogers, 16; Max Wardall, 3.

A straw ballot in the Krotona Lodge gave Miss Holbrook 45 out of 59 votes, while a straw vote in the Los Angeles Lodge gave Miss Holbrook 33 to Mr. Rogers' 3. If there is any sign of the Section standing for Mr. Rogers, I have failed to see it.

## Neo-Theosophical Ethics

The Chicago Council of F. T. S. is a committee or association having for its object the defense of the present administration of the American Section. Its printed circular letter dated February 2, 1921, carries the following motto, quoted from a speech of Mr. Rogers before the Chicago convention of 1920:

"Whoever puts into circulation a story of defamation against another member of the Society, *even if that story be true* (*italics mine—Ed.*), strikes a blow at the very heart of Theosophy."

What is Theosophy? Theosophy is officially defined as "The body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any." We are to understand, therefore, that these eternal verities, these truths which form the basis of all religions, can suffer because John Smith passes on an unpleasant truth about Tom Jones. It must be so, for Mr. Rogers says it, but I should have thought that it would be quite impossible to damage one sort of truth by the use of another. I should have imagined it just as impossible as to damage the law of gravitation by indulging in slander. Verily the universe must be most flimsily constructed.

Let us make allowance for the circumstances under which Mr. Rogers was speaking and assume that when he spoke of "the heart of Theosophy" he really meant the Theosophical Society, an association of people who study these fundamental verities and occasionally try to live up to them. But this is so much the worse, for it makes out the Theosophical Society to be a sort of umbrella under which its members can seek protection against the circulation of unpleasant truths about themselves, a sort of mutual protective association against the truth. Everybody under the umbrella is by honor bound to keep mum, no matter what the others do.

We know that it is inexpedient for two people under the same umbrella to start fighting while it is raining. This patent fact Mr. Rogers now applies to the Society. "If we don't all hang together we shall all hang separately," said a patriot of the American revolution. That seems to be the idea prompting the ring which has corrupted the Theosophical Society. If one of them does something rotten, don't tell anybody, for it might wreck the Society and the foundations of eternal truth would tremble. This is a high type of virtue which, incidentally, is to be found in its most perfect form in a brothel, where people of all classes meet—and keep silence—for to speak would mean ruin, the exposure of their misdoings.

No, my dear fellow-member, the principle which Mr. Rogers enunciates is not a principle of Theosophy nor even of the Theosophical Society. It is the principle which governs every association of rogues and which lies at the bottom of half the social corruption of the world. If you applied it fully and if everybody observed it, society would become a mass of corruption. Abuses would be unexposed and uncorrected should every one act as Mr. Rogers demands of the members of the T. S. It is true that it is wrong to circulate unfounded slanders; it is equally wrong to circulate unpleasant truths which can have no possible bearing on a point at issue. But it is emphatically not wrong to protect the Society by exposing facts which, if true, must work to its detriment.

Do not fail to note the distinction. You are selecting a bank president, let us say. You are concerned with his financial and executive ability and integrity. It is none of your business if he has two wives or a mistress. You are concerned with what affects the bank, not with his private life. If you are sure of the truth—and it is only the truth we are concerned with, following Mr. Rogers' maxim—it would be criminal of you to conceal it, for you would become an accessory to any malfeasance or mismanagement in his office. But you are not concerned with facts about him which can have no possible effect on his official conduct.

If, on the contrary, it is a teacher of spiritual truths who is in question the matter of personal morality cannot be disregarded. I am not referring to sexual delinquencies especially. I mean anything from hypocrisy or pharisaism down. Bad as it may be to live an immoral life in whatever fashion, he who makes no pretensions at least possesses the honesty of the beast. But he who openly professes one thing, while privately practising or teaching or even believing the opposite is driven to the attitude of concealment, of compromising with himself, which works havoc with his better nature, unconsciously biases him, and makes him unsafe as a guide and teacher of others. It is imperatively necessary that those who know the facts shall warn others of their danger. He who knows and keeps silence becomes copartner in the evil results. Such a teacher is entitled to immunity from exposure only when he totally renounces the function of teaching.

The present state of affairs in the Theosophical Society, and especially in the American Section, the condition of suspicion and distrust, and even open hostility, is the direct outcome of the principle enunciated by Mr. Rogers. It had its beginning with those who excused the Leadbeater doings of fifteen years ago, who attempted to conceal them. It could never have come about had there not been that insistence upon silence, that discouragement of open criticism and discussion, that personality worship (fostered in every possible way) which causes you to set aside that which your own good sense and innate honesty would lead you to believe right, because some person who has persuaded you to "revere" him or her says otherwise.

The present revolt against the doings at Krotone and at Chicago, far from being a sign of disintegration, is an indication that the better sense of the members is beginning to awaken. There seems to be as yet, however, no wide recognition of the real nature of the disease. I am convinced that it lies much deeper than the officials who have come in for most of the criticism in the American Section. Mr. Warrington and Mr.



Rogers, estimable gentlemen in themselves, are but the victims of that subtle poison, that combination of psychism, Jesuitism, self-pretension, which has its fountain-head at Adyar and may be summed up under the comprehensive term "Besantism." Every journal, every report of "tremendous ovations," every returning visitor or agent sent out from that quarter brings the evidence of it. Those who possess a file of *The Theosophic Messenger* (the former official organ of the American Section) for 1907 should read the warning letters from Mr. Sinnett, Mr. Mead and other prominent members opposing the election of Annie Besant to the presidency. Every one of their predictions has come true, their anticipations have been worse than realized.

### Mr. Lazenby on "The Servant"

Mr. Charles Lazenby's articles on "The Servant," which formed a serial in last year's *Theosophy in Scotland*, have now been reprinted in book form and can be had from the O. E. LIBRARY for 50 cents. The editor of the *CRITIC* promises a review of this invaluable book at the first possible opportunity. Meanwhile those who desire to know something of the difference between Theosophy as it is and Theosophy as it isn't, would do well to secure a copy and review it for themselves.

### New Theosophical and Occult Books for Old Ones

Why do you keep books on your shelves which you never read, when you cannot afford the price of new ones?

Those who have theosophical or occult books which they would like to exchange for others should communicate with the O. E. LIBRARY, which will send an estimate. Good terms allowed on books which are needed. In general the LIBRARY does not pay cash for such books, but credits their value, which can be used for buying or borrowing others. Books of a miscellaneous character are not wanted, and absolutely no responsibility will be assumed for books sent without previous agreement, other than to credit the usual rates for such as can be used. Others will either be destroyed or returned at the sender's expense.

Theosophical lodge libraries can thus dispose of books which are surplus or in little demand for others at the usual lodge discounts.

### Some Bragdon and Fourth Dimension Books

*Bragdon, Claude*—Episodes from an Unwritten History, \$0.50.

Brief outline of the history of the T. S.

*The Beautiful Necessity*. Out of print; loaned only.

*A Primer of Higher Space*, illustr., \$1.50.

*Four Dimensional Vistas*, \$2.00.

*Endersby, Capt. Victor A.*—The Gateway out of Time and Space; a Message to the Free and Unafraid, paper, \$0.50.

A brochure by a representative of the new school of which Bragdon and Ouspensky are representatives, which is endeavoring to make the "Back to Blavatsky" movement a "Back to Science" movement at the same time. Watch out for writings of this author.

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Translated from the Russian, with introduction by Claude Bragdon. A book which has created a sensation among "The Unafraid." A most stimulating volume and one of great value to students of *The Secret Doctrine*.

# THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington D. C.

BY

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## THE MICHIGAN STATE FLOGGERS

To his other qualifications for the office of warden, Mr. Hulburt of the Michigan state penitentiary at Jackson adds the most valuable one of being a lady-killer. To know how to win the favor of the ladies is a prime requirement for wardens who hold their places through influence. One of his victims is Mrs. Maud Ballington Booth, a lady who has earned a high reputation as a prison visitor and who is familiarly known among prisoners as "the Little Mother." When Mrs. Booth visits the Jackson prison she is met at the station by the prison band, so I am informed, takes dinner with the warden, addresses the men in the chapel and is allowed to talk with some selected inmates in the presence of the warden or a guard. The brass band is sent, of course, by order of the warden, and brass bands are very convincing—that is why they play such an important part in political campaigns. And Mrs. Booth seems to have been convinced. How could she help it? I am sure most of us would be too kind to think ill of any one who should order out the band in our honor.

We are not informed, however, that after she has been serenaded and dined and allowed to talk with show prisoners, she has been taken to the dungeons, or allowed to witness one of Mr. Hulburt's floggings, or the cage in which men are kept standing for the best part of twenty-four hours, or that she has had the opportunity of privately interviewing men who have gone through these tortures.

Mrs. Booth has written several letters to the *Detroit Free Press* in defence of Warden Hulburt, and submits in the issue of February 24 a long letter from a former inmate of the Jackson prison as a testimonial in his behalf. Whether Mrs. Booth read this letter before publishing it is open to question, for she states in a prefatory note that it is from a "free man," the presumption being that a free man would feel at liberty to tell the truth, the whole truth and nothing but the truth, without fear or hope of favor. When one reads the letter, however,

he finds that the writer distinctly states that he is not a free man, but a prisoner on the prison farm, and that it bears every evidence, in its exuberance of praise, that it was written to curry favor with the officials. It is hardly likely that Warden Hulburt is as near to the threshold of divinity as the writer makes him out to be, and that the men went about with pains in their hearts and tears in their eyes because some ungrateful wretch of a convict told the public about the warden's floggings. We saw this sort of stuff served up a few months ago when the prisoners' weeping corps shed tears at the funeral of the deceased warden of the Maryland state penitentiary, and where bouquets were freely handed out and glowing testimonials were sent to his family, and where, within a month later, one of the worst scandals as to brutal treatment of prisoners came to light, which was fully confirmed by an official investigation by the governor and by the United States Department of Justice.

I think Mrs. Booth's effusions in behalf of the warden to be, to say the least, not waterproof.

And after all she misses the point entirely. We are not concerned with Mr. Hulburt's courtesy to visitors who can be of use to him in the face of his discourtesy to those who he thinks to be of no account. Mr. Hulburt has no use for chaplains, and it is unlikely that he has any use for Mrs. Booth, other than for the advertising he hopes to get and which he is now receiving from her. Her testimony is precisely like that of the witness who should affirm that the prisoner at the bar is a good fellow, a loving husband and kind father, and that therefore he did not crack the safe which he was caught opening. The real point at issue is not how many prisoners the warden does not flog, but whether he flogs at all. It does not discredit the testimony of the writer of the underground letter published in the CRITIC to say that he is a parole violator and a bad man. Men are not supposed to be in prison because they are good, and the writer of her sample letter admits that he himself was declared by the court to be one of the worst men in Detroit. And the warden and the prison physician have both testified that the charge is true in every detail. The warden *does* shackle the prisoners hand and foot, and after strapping them over a barrel, flog them in such a manner that it is necessary to have the doctor keep his finger on their pulse to see that they do not die under the treatment. Warden Hulburt has confessed his own incompetence by maintaining that he cannot run the prison without physical brutality, when plenty of other prisons are just as well managed without it.

The humane people of Michigan who have protested against Warden Hulburt's brutality will not be turned aside by his brass band and megaphone methods and by Mrs. Booth's *gloria in excelsis* from the point in question—the matter of



flogging, of physical torture of convicts. The facts are conceded; the discussion should be pinned down to this. Is Warden Hulburt, who states that he *cannot* manage the prison in any other way, so all-important that he is to be allowed to continue it? Is the state to confess that it must use brutality which would not be tolerated elsewhere? Is it going to allow the perfectly definite and specific sentence of a court, acting under a state law, to be added to at will by an arbitrary tyrant like Hulburt, who seems to be responsible to no one and who holds his place by a liberal use of self-advertising? Or shall it enact a law which will treat all such cases of assault on prisoners as it would cases of violence without the walls?

The committee of the Michigan House of Representatives in its report, printed in the *Detroit Free Press* of February 24, is a complete whitewash of the warden and an insult to the public. After an "investigation," the extent of which is not disclosed, it "approves his course in every particular (the admitted floggings also, without doubt—*Ed.*), regrets the unfavorable publicity which recently appeared in some of the papers and the action of certain women's clubs of the state, based on entire ignorance of conditions existing at this institution, in demanding the removal of Warden Hulburt."

And that means just this: that the committee, while endorsing the floggings, regrets that the information has leaked out, and accuses the women's clubs of "entire ignorance" of facts which have become public property and which have been admitted by the warden, and which they know very well to be unnecessary. What impertinence! This is simply another way of saying that it regards it as none of the public's damned business how its prisons are being run.

It is to be hoped that the women will not let go until it is finally decided whether this institution is public property, or whether it belongs to Warden Hulburt, and whether the inmates are state wards, or his private chattels.

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### Clerical Help Wanted!

The LEAGUE desires the assistance of one or two members as volunteer typists, to write form letters in connection with its prison work. Those residing within a day's mailing distance of Washington preferred.

The work is not arduous—usually not more than ten short letters a week—and may be done at spare moments, but demands accuracy and promptness. We supply stationery and postage.

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### Resurrection of "Lend A Hand"

Beat the drums and clash the cymbals. *Lend A Hand*, the Oregon State Penitentiary magazine, whose death we lamented in the *Carric* of November 24, has come to life again. Why? The corpse simply couldn't stand the lamentations of the mourners, got out of the coffin and went to work again. The editor's friends wouldn't let him stay off the job longer than one month. Now is the time to send him a dollar for a year's sub-

scription and prevent a relapse. Address *Lend A Hand*, Route 6, Box 1, Salem, Oregon. You will profit by every word in it. While not the largest, it is the best prison publication in the country, because it presents a rare combination of brains with absolute sincerity, and does not regard baseball news, Thanksgiving dinner menus and poems to "My Mother" as a substitute. And it never comes out in green dress on St. Patrick's day.

## Knifing Blavatsky

Omaha, Nebraska, Feb. 10, 1921

MY DEAR DR. STOKES:

I had not seen a copy of the *CRITIC* for three years, until very recently, when several members of the H. P. B. study class that I am teaching subscribed and got back numbers for the sake of the articles on the L. C. C. matter. I have read these numbers and note an article of yours in regard to the class in *The Secret Doctrine* that was antagonized in Seattle a year or more ago (*CRITIC* of February 4, 1920). I think I can match that story with one of a persecution even worse.

On February 13, 1918, a class in *The Secret Doctrine* was started by certain members of the Omaha Lodge, who were weary of a too prolonged diet of Leadbeater's *Inner Life* and Mrs. Besant's work, *Man and His Bodies*. I, a theosophist of the ancient regime (that is, the Society of W. Q. Judge) was selected as teacher of this class. I had been a member of the Omaha Lodge seven months when the class was started. Meetings were open to the public and drew in a number of interested students, making several converts to Theosophy in the first two months.

On May 9, at the regular business meeting of the lodge, I was arraigned and formally tried for *teaching black magic*. Although the members of our class present at the trial exceeded the opposition, the case went against us through the introduction of "eleven proxies"—the names of which were not read. We were forbidden the use of the lodge room for further meetings, and five of us were expelled from the lodge as "trouble-makers."

It seems that a delusion existed in the lodge that unless the members studied the works of Leadbeater and Besant *exclusively*, the lodge would be "out of the right vibration" and could not be used as a "channel for the truth." For an old follower of W. Q. Judge and a former member of the "seditious Theosophical Society in America" that he controlled, to presume to teach a class in *The Secret Doctrine* was nothing more or less than "black magic of the most pernicious type."

The case was appealed to Krotona for adjustment—but Mr. Warrington *refused to intervene*. The class, nevertheless, secured a new class room and has continued to study the works of H. P. B. We expect to keep right on, until we have absorbed a little Theosophy from the fountain-source, pure and undiluted. We celebrate our third anniversary as a study group on the 13th of this month.

The president and secretary of Omaha Lodge were Warrington adherents at the time of the trouble. Along with the treasurer, they made a "Council of Three," or a judiciary board, whose decision was law, through a lodge by-law. Today they are Rogers adherents. The books of Leadbeater and Besant are the *only* "food for thought" permitted in the lodge. So our group stands with the progressive wing of the Section. When to study the works of H. P. B. is stigmatized as "black magic," it is certainly time the Section got "Back to Blavatsky." And when we *do* get back, Bishop Irving S. Cooper will have his heart's desire as expressed in the last *Messenger*: we shall be "Back to Brotherhood" once more.

Our heartiest congratulations, Doctor Stokes. You are doing true theosophical work in your *CRITIC* articles, for you strike at the roots of the whole trouble, and strike *hard*.

The above letter is illuminating and may be surprising to those who have not been watching the trend of events in the last few years. I have evidence in my possession showing that the ejection of the *Secret Doctrine* class from the rooms of the Seattle Lodge was due to a conspiracy between members of Mrs. Besant's "E. S." and the Liberal Catholic Church, and that the class would have been permitted to continue to use the lodge rooms only on condition that it would consent to be taught by a Catholic priest. Think of that, will you!

Under the guidance of Annie Besant, jointly with C. W. Leadbeater, the Theosophical Society has drifted further and further from the original teachings, and there is no way open to these revered leaders, or their supporters, if their perfidy to Theosophy is not to be exposed, than to belittle, discourage and impede in every possible way the serious study of the works of the Founder. It is a mistake to suppose that such cases are unusual. They are frequent, obvious and glaring. H. P. B. has been ejected from the official journals of the Society which are controlled by the Besant-Leadbeater-Liberal Catholic Church faction just as effectively as if it had been done by court martial. In the *CRITIC* of July 7, 1920, I published actual statistics showing that these journals are engaged in systematically ignoring H. P. B. and in promoting the Besant-Leadbeater combination.

"Oh, but our leaders revere H. P. B.," we constantly hear, so constantly that it has become amusing. It is mere lip service. Read Bishop Cooper's article in the January *Messenger*. He, too, "reveres" H. P. B., and shows it by attacking those who wish to encourage the study of her works. And what he is doing in a tactless manner Mrs. Besant is doing much more skillfully; he has not yet learned that silence may be the best form of attack. Ask yourself why Besant and Leadbeater books are forced on the lodges while Blavatsky books are ignored and seldom seen for sale on the book tables. Ask yourself why *The Secret Doctrine* is out of print while every utterance of Mrs. Besant is rushed through the press and hawked about in the lodges like the latest "extra" of a newspaper. Ask yourself why official lecturers are constantly advising to read Besant and Leadbeater and not infrequently disparage H. P. B. There's a reason. That there are still some who desire to study H. P. B. is not because of Mrs. Besant and her "reverence," but in spite of them.

The charge that a teacher of *The Secret Doctrine* is teaching black magic is a curious one in view of the fact that black magic is openly taught and practised by the Liberal Catholic Church, and by C. W. Leadbeater, and that the teachings of this church are openly indorsed by Mrs. Besant.

This, of course, will be denied. The Liberal Catholic Church, it is true, does not use magic to enable its adherents to take advantage of others *directly*. But it does what amounts to precisely the same thing. What it does is to use magic to enable one to escape from the untoward karmic effects of taking advantage of others—a distinction without a difference. That this effect, this "absolution," is supposed to be effected on higher planes rather than on the physical plane makes no difference whatever except that it makes the humbug less easily detected. Perhaps I cannot express that more clearly than by quoting from a review in the *CRITIC* of December 12, 1917, of an article by Father Leadbeater appearing in *The Theosophist* of September, 1917:

"The ritual for the remission of sin, which according to Bishop Leadbeater, is a form of magic, is beyond question magic of the black variety. That which enables the sinner to sin with impunity, by escaping the natural results of his sin—or which leads him to think that he is escaping—is quite as pernicious as the sin itself. To use magic to escape from the untoward results of gratifying one's sinful desires differs in no respect from using magic directly to gratify such desires. That is what is commonly called black magic, and what Mr. Leadbeater is openly advocating



is, in reality, nothing but the use of black magic. Whether addressed to god or demon, whether done by the sinner himself, or at his instigation by a priest, is a matter of no importance whatever."

When one remembers the constant warnings of H. P. B. against the use of magic for personal aims, and her equally constant insistence upon the impossibility of escaping the effects of karmic law, the reason for this antagonism, open or covert, of the followers of Father Leadbeater is obvious enough. One cannot go far in H. P. B. without seeing that Mr. Leadbeater is a theosophical faker, and that the same suspicion attaches to those who endorse him, knowing what he teaches. The doings of this "Initiate" fifteen years ago should have been sufficient warning.

### The "Critic" and the Present Crisis in the T. S.

The CRITIC is the only periodical which has discussed freely and frankly the present crisis in the Theosophical Society and the American Section, and the causes responsible for it. It has exposed the untheosophical character and fraudulent origin and claims of the Liberal Catholic Church and its raid on the T. S. The articles and notes are written by an F. T. S. who is loyal to the Society and to the Theosophical Movement, but who is not deterred by criticism nor bound by pledges or obligations to any leader or official.

The series began October 31, 1917, has continued to the present time and will be continued as long as necessary. A full list of articles preceding the following (from Oct. 31, 1917 to Oct. 29, 1919) will be sent on request.

The entire series from Oct. 31, 1917 to Oct. 29, 1919 for 39 cents; the following series, Nov. 12, 1919 to Dec. 22, 1920, for 28 cents, in stamps. Back numbers, 5 copies or less, 5 cents; more than 5, 1 cent each. Annual subscription, 25 cents (foreign, 50 cents).

Address, THE O. E. LIBRARY CRITIC, 1207 Q Street, N. W., Washington, D. C.

#### 1919

Nov. 12. *Ecclesiastical Bunko-Steering*. Bishop Leadbeater's attempts to draft theosophists into the Liberal Catholic Church under false pretenses, as proved by his own statements.

Nov. 26. *Variety the Spice of—Religion*. But these are some, like the Liberal Catholic Church, too spicy for the T. S.

Dec. 10. *Krotona: Whence, How and Whither*. The American Section hoodwinked into paying for Krotona, to which it has no legal title.

"O Come, All Ye Faithful." Adyar wants people of independent means—dry cows not invited. The reason why.

Dec. 24. "Arrogant and Impertinent." San Francisco Lodge so designates certain remarks of Mr. Warrington, and the CRITIC helps to tell why.

*Esoteric Vulgarity*. As exemplified by the apotheosis of Annie Besant in the editorial columns of her own journals.

*An Authoritative History of the Theosophical Movement*. Where it can be found.

#### 1920

Jan. 7. *Nirmanakayas, Then—and Now*. Mrs. Besant's libel suit against the London Daily Graphic and Christ before Pilate—an odious comparison.

*Serving Two Masters*. Why Liberal Catholic priests should be excluded from T. S. offices, as proved from the church documents.

*A Cure for Theosophical Dementia Praecox*. As suggested by Mr. Warrington and recommended to T. S. members.

Jan. 21. *L'Etat, C'est Moi*. What "official Theosophy" is and what it is not.

Feb. 4. *Driven from Home*. The Seattle Lodge, instigated by the Liberal Catholic Church, ousts a Secret Doctrine class from its lodge hall.

*Down with Blavatsky!* Letter from a Leadbeaterite, deprecating the study of Blavatsky, with comments.

Feb. 18. *Letters from the Masters of Wisdom, 1881-1888.* Review of a recent book, with a challenge to the present "revered leaders" to produce anything equally authoritative in support of their claims.

*Going on Record for Posterity.* Every word uttered by Father Leadbeater taken down by a stenographer for the benefit of posterity, with suggestions.

March 3. *Theosophical Neutrality in Precept and in Practice.* Adyar preaches neutrality and exemplifies it by constantly boosting the Liberal Catholic Church and suppressing Mr. Martyn's pamphlets opposing it. Proof that Annie Besant is in league with the L. C. C.

*A Female Hemale.* Some thoughts on Bishop Cooper in petticoats.

March 17. *Theosophical "Towards Democracy" League.* Some reforms it should work for, especially rooting out theosophical snobbery.

March 31. *The Spider and the Fly.* The Krotona humbug, and the members of the American Section as humbuggees.

April 14. *White Lotus Day—May Eighth.* On the proper way to celebrate the anniversary of H. P. B.'s death.

April 28. *The Ebbing Tide.* Indications that the Liberal Catholic Church has finished the book of Genesis and has started on Exodus (from the T. S.)

*What Would She Say?* What would H. P. B. say, could she read the current issue of *The Theosophist*, which she founded, and find it devoted largely to boosting the Catholic church?

May 12. *The Boasting of Besantism.* Saving the Besant ship by throwing the theosophical Jonahs overboard.

May 26. *A Chemical Nightmare.* A review of Besant & Leadbeater's *Occult Chemistry*, by a chemist.

*Theosophical Pipefitting.* Physics, hydrodynamics and hydro-engineering of the Grace of God, as described by Father Leadbeater. Piping the water of life to the faithful.

June 9. *Annie Besant—Catholic?* Annie Besant designates the Liberal Catholic Church as "the Christian faith in its highest and truest form," and threatens to saddle it on the American Section under guise of enforcing neutrality.

June 23. *Turning Out Well.* Mr. Rogers as a turner-out.

July 7. *The Statistical Method.* Statistical proof that Annie Besant systematically ignores H. P. B.

Aug. 4. *Puffing Angels.* Father Walton's puffing angels; how, when and what they puff.

*The Passing of Alcyone.* Alcyone in a tail coat likely to prefer business to the profession of Messiah.

Aug. 18. *Commendable Action of the Sydney Lodge.* Titles of Liberal Catholic ecclesiastics proved to be fraudulent and not entitled to the recognition due to Roman Catholic bishops and others.

*Theosophical Geese and Theosophical Ganders.* How Mr. Wadia used his little hatchet on American Section officialdom, and why he should bring along an axe next time.

Sept. 1. *Back to Blavatsky!* With some comments on Annie Besant's suppression of H. P. B. literature.

Sept. 15. *The Theosophical Towards Autocracy League—I.* Review and criticism of the Chicago convention of 1920.

*Theosophical Opera Bouffe.* Some comic features of the convention, with Mr. Rogers as chief funny man.

Sept. 29. *The Theosophical Towards Autocracy League—II.* A preposterous by-law of the American Section, and Mr. Rogers' attempts to enforce gag law.

Oct. 13. *From a Krotona F. T. S.* A victim of the superstition that Annie Besant favors the study of H. P. B., with proof of the contrary.

Oct. 27. *Sydney Lodge and the L. C. C.* Mrs. Besant spans the Sydney Lodge and the Lodge spans back. C. J. as a stool pigeon.

Nov. 10. *The Key to Theosophy.* Testimony to mutilation of H. P. B.'s manuscripts by Mrs. Besant and Mr. Mead.

Nov. 24. *From B. P. Wadia—I.* Letter from Mr. Wadia defending his hatchet work in the American Section. Addressed to Section members.

Dec. 8. *From B. P. Wadia—II.* The same letter concluded.

*A Spiritual "Registered Plumber."* Return of Bishop Cooper from Leadbeater headquarters, with a full outfit of tools.

Dec. 22. *Monkeying with Blavatsky.* Plain talk about Mr. Mead's and Mrs. Besant's "doctoring" H. P. B.'s writings, with the Editor's compliments to the doctors.

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### Rosicrucian Books by Max Heindel and Others

*Heindel, Max*—The Rosicrucian Cosmo-Conception (7th edition), \$2.00.

Rosicrucian Philosophy in Questions and Answers, \$2.00.

The Rosicrucian Mysteries, \$1.50.

Freemasonry and Catholicism, \$1.00.

The Web of Destiny, \$2.00.

Simplified Scientific Astrology (4th edition), \$1.50.

The Message of the Stars, \$2.50.

Also, the Heindel astrological ephemerides, 1860 up, 25 cents each;

Tables of Houses (state your latitude), \$0.50.

The Rosicrucian Fellowship Magazine, \$2.00 a year; copies, 20 cents.

*Khei X*—Rosicrucian Fundamentals, \$3.00.

An Exposition of the Rosicrucian Synthesis of Religion, Philosophy and Science. Authorized by the Societas Rosicruciana.

*Jennings, Hargrove*—The Rosicrucians, their Rites and Mysteries (re-issue), \$4.50.

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### Jacob Boehme Books

*Barker, C. J.*—Prerequisites to the Study of Jacob Boehme, paper, \$0.50.

*Boehme, Jacob*—The Aurora (trans. by John Sparrow), \$4.25.

Dialogues on The Supersensual Life, \$2.00.

Forty Questions of the Soul, and the Clavis, \$3.75.

The Threefold Life of Man. Out of print; loaned only.

The Three Principles of the Divine Essence, \$5.00.

The Way to Christ, \$1.25.

*Hartmann, Dr. Franz*—Personal Christianity (life and teachings of Boehme), \$1.50.

*Penny, A. J.*—Studies in Jacob Boehme, \$2.00.

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### Some Books by Evelyn Underhill

Because of their critical, yet sympathetic character, and the learning and ability of the writer, the books of Evelyn Underhill (Mrs. Stuart Moore) are most highly to be commended to those who desire to study the subject of mysticism. Her *Mysticism* has attained to the rank of a classic.

*Underhill, Evelyn*—Mysticism, \$6.00.

The Mystic Way, \$6.00.

Practical Mysticism, \$1.75.

The Essentials of Mysticism and Other Essays (new), \$3.00.

Students of mysticism should read in connection with the above:

*James, Prof. William*—The Varieties of Religious Experience, \$3.00.



# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

Wednesday, March 30, 1921

No. 17

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### MORE MICHIGAN PRISON SCANDALS

When a prisoner in the Michigan state prison at Jackson succeeded in getting through an underground letter peaching on Warden Hulburt, which was printed in the CRITIC of January 5, he started something which, if he is allowed to read the papers, will surpass his wildest expectations. A most surprising state of affairs has been found to exist in the several state penal institutions. In a recent issue I told something of the discoveries at the State Reformatory at Ionia. It now turns out that the manager of the prison industries at the branch prison at Marquette has made away with between \$12,000 and \$100,000 of prison funds. This gentleman, who assumed the role of a much overworked and inefficient individual, who had to sit up all night keeping his books, really did not keep any books at all worth speaking of, unless they were his private accounts of his stealings. He sold the overalls and other goods made in the prison shops to a company consisting mostly of himself, kept what he wished and turned over what he could spare to the state, enough to keep things going and disarm suspicion. Nobody demanded to see his books, as everybody trusted him. The board of control of this prison, normally consisting of three members, actually consisted of one man who was dead and a second whose term had expired, but whose name was kept on the records, only one being a *de facto* member. As it required a majority of the board to order an audit of the accounts, and as there was but one member who could act, no action was ever taken and Mr. West, the manager of industries, had his own way.

Michigan boards of control are plenty, and much like such bodies elsewhere. When the members are not actually corpses, as in the above case, for all practical purposes they might as well be. The board of control of the Ionia reformatory performed its duties by lunching now and then with the warden. In fact, lunching visitors and keeping them too occupied with agreeable conversation to see anything is a specialty of Mich-

igan wardens. Lunch is served at any hour of the day, and the after-lunch cigar and learned conversation of the warden take up the rest of the day till train time—anything to keep them entertained and to prevent their getting real information.

It is said that the writer of the insolent report of the House committee on the Jackson prison, which I quoted in the last CRITIC, and which practically asserted that it was none of the public's business how the prison is being run, was not one of the committee at all, but the chairman of the Jackson prison board of control.

The Michigan senate has a committee of its own, and when this committee went to Jackson, and turned up unexpectedly at 9.30 in the morning, the warden at once tried the old gag of lunch. Not being ready to eat at this early hour they asked to see the prison and were not to be put off with an offer to show them through the shops. They were told there were no men in the dungeon and it wasn't worth while to go down there, but they insisted and found five men with whom they insisted upon talking privately.

In the meantime the State industrial school for boys has come into the limelight. Things were just as bad there. It was testified by ex-officials and others that boys were beaten unmercifully for trivial offenses. There was a room where the floggings were done and the walls and floor were spattered with the blood of these boys. Bedding was found soaked with the blood of boys who had been flogged. Others were clubbed and choked until they were unconscious. One of the favorite punishments was to make the boys stand up in barrels from breakfast till dinner, and then from dinner till supper, and this for thirty to sixty days uninterruptedly. It is interesting to note that here, too, the trustees, corresponding to the board of control in other institutions, knew nothing whatever about what was going on. None of these gentlemen were corpses, but they might as well have been, for although they lived near by, they were bamboozled by Superintendent Frost and were ready to testify to his fine qualities. One of them said that "as far as he knew" there had been no floggings, but admitted that his visits had been limited to the front office.

Other complaints were made, but the above suffice to show that the penal system of Michigan is rotten in the extreme. It fairly stinks to heaven. What can one think when in every institution in the state flogging is a regular practice; that men are beaten with such severity that a doctor has to be on hand to see that they do not die under it, and when mere boys, boys who are supposed to be in training for loyal citizens of the United States and of the State of Michigan, are flogged till their blood is dashed on the walls of the room? What are we to think of wardens who make every effort to conceal the facts

and to prevent inspection, and of boards of control which consist of dead men, of men whose names are carried on the rolls after their terms have expired because the governor has forgotten to appoint their successors, and of still others who have no idea of what is going on outside of the warden's dining room? What are we to think of the possibility of an employe making away with thousands upon thousands of dollars because it is nobody's business to see that his accounts are audited, or even that he keeps accounts?

It is stated that Governor Groesbeck wants an appropriation of nearly two million dollars for operating the Jackson prison, and that Warden Hulburt and his board of control are asking for a bond issue of six millions to build a new prison. Whether a new prison is needed or not I do not pretend to say. But this much is clear, it has been demonstrated beyond the shadow of a doubt that a properly conducted prison can be self supporting. The Minnesota state prison not only pays its expenses but yields a handsome income to the state from the labor of the inmates, who are at the same time paid fair wages. I have a copy of a letter of Mr. Hulburt stating that there are two hundred men idle in the Jackson prison. Are the people of Michigan willing to be taxed to support these idle men, who might be earning money? Is it not obvious that if the state of Michigan cannot prevent a responsible official from making away with thousands of dollars over a protracted period, because there is no one responsible for watching him, or even seeing that he keeps proper accounts, there is no guarantee that the millions demanded will be properly spent? When Michigan makes the best of what it has, when it puts its prison system on a rational basis, when it employs competent officials and has a decent inspection system, then only will new undertakings be in order.

I do not undertake to say how the reforms should be carried out, but there is need for more brains and less lungs. Hulburt is a tremendous self-advertiser. If he were a fraction of what he pretends to be he should be able to run his prison as Minnesota runs the Stillwater institution. I have observed that in most prison scandals it is the board of control or inspection which has been proved to be neglecting its duty. Lunching with the warden and seeing the sights after luncheon is not inspection.

A board of control should actually control and inspect. It should consist of men, possibly also women, who can be depended upon to perform their duties, and who should be placed under bond and oath to do so. They should be provided with actual plans of each institution, and inspect every inch, from roof to sub-dungeon, at frequent periods, but coming unexpectedly, like a thief in the night or a bank examiner. Sanitary inspection being of prime importance, this should



be provided for by law in the make-up of the board. Detailed reports of each inspection should be made, which should be published or at least be open to the press. All lunching and hobnobbing with prison officials should be prevented, as inspection is not a social function, and as acceptance of favors and courtesies partakes of the nature of a bribe. Private examination of inmates as to their treatment should form an important duty of the board. Wardens should be required to keep a sort of log book, with exact records of all discipline inflicted. Counter legislative inspections should be made occasionally, and, if possible, secret service investigations from time to time. To develop a proper system of control and inspection may be admitted to be difficult, but Michigan's system of incompetents cajoled and hoodwinked by the wardens would not be hard to improve upon; it is the rottenest imaginable. Until improvement is made in this direction, it seems idle to talk of spending money on anything else.

### **The Serpent in the Theosophical Garden**

*Now the serpent was more subtle than any beast of the field that the Lord God had made.* *Genesis iii, 1*

In view of the fact that the Liberal Catholic Church has a bishop in America who is using his theosophical connections to further the propaganda of this church in the Theosophical Society and to discredit the efforts of those members of the Society who would call renewed attention to the teachings of H. P. Blavatsky, I think it appropriate to point out some officially published principles of this church, which prove beyond doubt that at the time when it descended with flying colors upon the Theosophical Society it was nothing but camouflaged papalism, that it recognized the Pope of Rome as its head, and that the concealment of this fact when working to gain adherents among the membership of the Theosophical Society was nothing short of a gross attempt to deceive and to secure members under false pretenses.

I am not specially concerned here with the fact that it has changed its name from "Old" to "Liberal" Catholic, which was necessitated in part, no doubt, by its having been emphatically repudiated and denounced and the character of its founders impugned by the authorities of the several branches of the real "Old Catholic" Church whose name it had purloined. Changing names does not change principles. If it was papist five or three years ago, it is papist today, and one may be sure that any outward change in its professions, unaccompanied by open and emphatic repudiation of its former position, is made with the object of sugarcoating the cathartic pill which will purge all theosophists who fall under its influence of any remnant of the Theosophy of H. P. Blavatsky.

The data below are taken from two pamphlets, *The Old Catholic Church Movement in Great Britain*, published September 1917 by the Theosophical Book Concern, Krotona, and *The Occultism of the Mass and the Old Catholic Church Movement*, published September 1918 by the Theosophical Publishing House, Krotona. These pamphlets consist of a collection of articles on the subject, each containing "The Statement of Principles" and "The Constitution and Rules for the Clergy," signed and certified by Bishop Wedgwood as correct and as having been officially adopted. Both contain an introduction signed with the initials of Charles Hampton, priest of the Old Catholic Church, quoting Mrs. Besant's endorsement of the church and urging all theosophists to subscribe to her journal, *The Theosophist*, which contains further endorsements. It is

important to notice that from April 20, 1916, to September 1918, the date of issuance of the last named pamphlet, this church was confessedly papist in character.

April 20, 1916. See Old Catholic Church Movement, page 34, and Occultism of the Mass, page 85:

"This STATEMENT OF PRINCIPLES, having been subscribed by all the Clergy of the Movement, was formally adopted and promulgated at a joint meeting of the Episcopal and Clerical Synods, held on 20th April, Maundy Thursday, 1916.

—JAMES INGALL WEDGWOOD

*"Bishop of the Old Catholic Church in Great Britain"*

From the somewhat lengthy "Statement of Principles" I quote only this essential point (O. C. C. Movement, page 39; Occultism of the Mass, page 89):

"The Old Catholic Church is not a new sect, nor is it schismatically intrusive upon the rights and jurisdiction of others. The idea of belonging to a separate Church or to an independent sect was always most repugnant to the Old Roman Catholics of Holland, from whom our episcopal succession is derived. To be an 'Old' Roman Catholic is to be a true Roman Catholic, within the Church of which the Pope is Patriarch" (italics mine—Ed.).

In Section 8 of the "Constitution" (O. C. C. Movement, page 51; Occultism of the Mass, page 98) we read:

"The official title of the movement is 'The Old Catholic (otherwise Old Roman Catholic) Church' in Great Britain. . . . For convenience, the words in brackets may usually be omitted."

The "convenience" of omitting the word "Roman" when proselyting in the T. S. is obvious—it might call attention to its true character.

April 20, 1916. See O. C. C. Movement, page 48; Occultism of the Mass, page 96:

"This CONSTITUTION and the RULES BY WHICH THE CLERGY UNDERTAKE TO BE BOUND, having been subscribed by all the Clergy of the Movement, were formally adopted at a joint meeting of the Episcopal and Clerical Synods, held on Maundy Thursday, April 20, 1916.

—JAMES INGALL WEDGWOOD

*"Bishop of the Old Catholic Church in Great Britain"*

Also, same pages:

"This CONSTITUTION and the RULES BY WHICH THE CLERGY UNDERTAKE TO BE BOUND are to be regarded by our Bishops and Clergy as authoritative, and as binding upon them, and the CONSTITUTION upon all who are united with us (italics mine.—Ed.).

—JAMES INGALL WEDGWOOD

*"Bishop of the Old Catholic Church in Great Britain"*

In Section 1, second paragraph, of this "Constitution," which is binding both on the clergy and the laity, we read (O. C. C. Movement, page 49; Occultism of the Mass, page 97):

"It (i. e. the Church) regards the pope as the Primate of Christendom and Patriarch of the West, and in that capacity prays for him in its Liturgy."

From the above quotations, originally promulgated in April 1916 and published as late as September 1918, it follows conclusively that between these dates, at least, not only the clergy but all who joined the church were obliged to recognize the Pope of Rome as the head of the church, or else they were grossly deceived as to the character of the church they were joining. That such deception has been practised by persons high in the Theosophical Society is not a matter of question, but a self-evident fact. This will appear from the following:

July 23, 1916. James Ingall Wedgwood consecrated Charles Webster Leadbeater Bishop of the Old Catholic Church (see *Liberal Catholic Quarterly*, April 1919, page 36).

The said Leadbeater, having been consecrated bishop in this church, which contains in its "Constitution, by which the clergy undertake to be bound" and which is binding upon the laity likewise, a clause recognizing the Pope as its head, immediately started a propaganda in the Theosophical Society in its behalf, with the support of Annie Besant, falsely asserting that the church requires no confession or obligations from its members. Are we to imagine that Mr. Leadbeater took on himself the obligations of a bishop under these circumstances without knowing what he was doing? Or must we assume that while he knew this, he concealed it from those on whom he brought his influence to bear? The first would mark him as an imbecile, the latter as a knave.

The Wedgwood-Leadbearer combine soon found an able ally in Annie Besant and this has aided them greatly in bunkoing the Theosophical Society.

October 1916. Annie Besant says editorially in *The Theosophist* (also quoted in the introduction to the two pamphlets mentioned):

"There is slowly growing up in Europe, silently but steadily, with its strongest centre perhaps in Holland, but with its members scattered in other European countries, the little known movement called the Old Catholic, with the ancient ritual, with unchallenged Orders, yet holding itself aloof from the Papal Obedience (italics mine—Ed.). This is a living, Christian, Church which will grow and multiply as the years go on, and which has a great future before it, small as it yet is. It is likely to become the future Church of Christendom 'when He comes.'"

And here we have the Great, the Undoubted, the Adored Initiate Annie Besant, passing it off on the members of the Theosophical Society that this church "holds aloof from the Papal Obedience" at the very moment when it had in force a constitution binding on clergy and laity alike, requiring them to recognize the Pope as its head, and a statement of principles declaring that its members were "True Roman Catholics, within the Church of which the Pope is Patriarch"!

If recognizing the Pope as the head of the church is the same as "holding aloof from the Papal Obedience," then, too, recognizing Christ as the supreme head means holding aloof from obedience to Christ. And, in fact, if we are to judge by the performances of those who have engineered this raid of Catholicism upon the Theosophical Society this is the case, for never in all my experience have I encountered such arrant swindling, such tall lying, as is involved in the history of this church which has attempted to force its cloven hoof into the theosophical movement. We may, perhaps, assume that Mrs. Besant spoke in sincerity, that she had been deceived by Messrs. Wedgwood and Leadbeater, and was not informed as to the character of the founder, the sex pervert Willoughby. We may assume that she has been constantly endorsing this body without taking the trouble to inform herself. If so it marks her as an untrustworthy guide. Be that as it may, do not forget that the papist character of the church was concealed by Bishop Leadbeater. Do not forget that when Mr. Warrington toted Mr. Wedgwood over the country, giving him every aid in proselyting, there was already in print at Krotona a pamphlet containing Wedgwood's own certification to its papist character, all of which these gentlemen concealed from their dupes. We have here the tactics of Jesuitism in their worst form, a form of which the Church of Rome itself would have been ashamed. What would you think of a man—if his name were not Leadbeater—who should attempt to gain proselytes by asserting that his church requires no confession of faith, when it has officially proclaimed a confession (including faith in the Pope) which is binding on all members, and when it makes them stand up and repeat the Apostles' Creed? What confidence can one have in a church



whose founder and leader, however much they may publicly display the cross as their symbol, have shown by their actions that their private symbol is the lingam? What can one expect of a church whose chief prophet nearly caused the Theosophical Society to accept sex perversion as a sacred dogma, as the teaching of the Masters, and actually caused some leading members to do this, as is proved by documents which it is not necessary to reproduce at present?

No wonder that we find the partisans of this offspring of Sodom and Gomorrah opposing the Back to Blavatsky movement!

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### Ante-Convention Literature

This office still has a few sets of the documents issued by the Towards Democracy League and others, bearing on the unfitness of Mr. Rogers for the presidency, which will be sent to any F. T. S. upon receipt of 4 cents in stamps to cover postage.

Mr. Hanchett's brief, setting forth fully the charges against the administration of the American Section, can be had for 50 cents from Mrs. Kate G. Hanchett, Room 1038, 209 South La Salle Street, Chicago.

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### At the Periscope

*Rooms to Rent at Stillwater Prison.* The falling off in the population of the Minnesota state prison has been so great that the prison industry (binder twine making) has suffered thereby and men from outside had to be employed to keep the shop going. In consequence of this an appeal has been made to the U. S. Department of Justice to quarter Federal prisoners at Stillwater, which has been granted. The falling off is attributed by the prison authorities mainly to the abolition of the saloon. Curiously enough there has been a marked increase in the population of the St. Cloud reformatory at the same time, the offenses being mostly larceny, burglary, robbery and forgery. The movies, war and novels are made the scapegoats in this case. I consider these explanations mere hot air. It is quite as likely that prohibition has kept the criminally inclined in good trim to commit offenses against property, while the movies have helped to empty the Stillwater prison.

*Legal Euthanasia.* Nevada has adopted a law providing for the execution of condemned persons by the administration of toxic gas, a method which has long been employed in getting rid of superfluous cats and dogs. A special room is to be constructed at the penitentiary for this purpose. The victim, after being shaved, shined and saved, goes to bed, an odorless gas is turned on and he dreams off into death. It's a jolly good way of dying and these fellows are to be envied. I can't think of any improvement unless it be to have the prison orchestra perform sacred music the while. "Nearer, My God, to Thee," which would hardly fit in with the jerk of a rope or an electric shock, would be just the thing here. Are not our notions getting a bit addled? We insist on the death penalty for two reasons, one, the fear of a violent death on the part of the offender, the other, the supposed deterrent effect of example. Yet we make the operation of killing as agreeable as possible to the victim, and hide the deed carefully away from the public view, thus defeating both ends.

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### Price Changes in Blavatsky Books

The price of H. P. B.'s *Theosophical Glossary* has been reduced from \$5.00 to \$3.00.

H. P. B.'s *Key to Theosophy*, reprint of the original edition, containing much matter omitted from the Besant-Mead "revision," is still \$2.50, but if ordered through T. S. lodge purchasing agents from the O. E. LIBRARY, the price is now \$2.00; subject further to the lodge discount.

## A Selected List of Books on Astrology

Prices and terms are subject to change without notice. Positively no books sent "on approval." Discounts to lodges and dealers. All foreign publications are our own importations. Most of these books will be loaned as well as sold, but pamphlets and paper bound books will be sold only. Renting terms on application.

### Alan Leo's Astrological Manuals and Text Books

No astrological books are so widely used as those of the late Alan Leo. They are written largely from a theosophical standpoint. *Astrology for All* contains the most complete delineation of character of those born in each month and is untechnical and without calculations. *Casting the Horoscope* is the most complete work on the art of casting horoscopes, with full details and ephemeris for 63 years. *The Key to Your Own Nativity* tells you how to interpret your own horoscope. *Esoteric Astrology* shows the inner side of astrology.

The Manuals, as follows:

- Everybody's Astrology, \$0.65.
- What is a Horoscope?, \$0.65.
- Planetary Influences, \$0.65.
- The Horoscope in Detail, \$0.75.
- Directions and Directing, \$0.65.
- The Reason Why in Astrology, \$0.65.
- Horary Astrology, \$0.65.
- The Degrees of the Zodiac Symbolized, \$0.75.
- Medical Astrology, \$0.65.
- What Do We Mean by Astrology?, \$0.60.
- One Thousand and One Notable Nativities, \$0.60.
- My Friends' Horoscopes, \$0.75.
- Mundane Astrology, \$0.60.
- Weather Predicting by Astrology, \$0.60.
- Symbolism and Astrology, \$0.60.

The Text Books, as follows:

- Astrology for All, \$5.25.
- Casting the Horoscope, \$5.25.
- How to Judge a Nativity, \$5.25.
- The Art of Synthesis, \$5.25.
- The Progressed Horoscope, \$5.25.
- The Key to Your Own Nativity, \$5.25.
- Esoteric Astrology, \$5.25.

Also, Practical Astrology, \$1.75.

- Mars, the War Lord, \$0.65.
- Saturn, the Reaper, \$0.65.
- Jupiter, the Preserver, \$0.65.
- Rays of Truth (by Mrs. Leo), \$1.60.
- Astrological Essays (by Mrs. Leo), \$1.60.
- Life and Work of Alan Leo, \$2.00. By Mrs. Leo, with foreword by Annie Besant.

### Books by Other Writers

Astrological Tables, Logarithms and other tables for astrological students, \$0.80.

Bailey, E. H.—The Prenatal Epoch, \$4.40.

Heindel, Max—The Message of the Stars, \$2.50.

Simplified Scientific Astrology, \$1.50.

Ephemeris and Tables of Houses, see below.

Kozminsky, Isidore—Zodiacal Symbolology, \$1.25.

Lilly, William—Introduction to Astrology, \$2.15.

Noted classic by the famous astrologer of the 17th century.

Pagan, Isabelle M.—From Pioneer to Poet; or, Signs of the Zodiac Analyzed, \$3.00.

(Continued in next CATIO)



# THE O. E. LIBRARY CRITIC

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BY

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### WHITE LOTUS DAY—MAY EIGHTH

Once a year the CRITIC gives up its first pages to an article of directly theosophical import, and the occasion is that of the approaching anniversary of the death of H. P. Blavatsky, founder of the Theosophical Societies. This anniversary, which falls on May 8th and is designated as White Lotus Day, has by common consent come to be observed, or rather, has come to be supposed to be observed, as a memorial occasion.

I have no means of knowing how far this day is actually observed, nor do I know to what extent it is appropriately observed in such cases. If one can judge from most of the official journals of the Adyar Theosophical Society (*The Canadian Theosophist* excepted) it is a matter of no moment whatsoever. For two years past, at least, Mrs. Besant's two journals, *The Adyar Bulletin* and *The Theosophist*, have ignored it completely, the same *Theosophist*, by the way, which devotes so much space to the birthdays of Annie Besant and C. W. Leadbeater. In *The Messenger*, too, it is practically ignored.

From the scanty reports of such celebrations which can be gathered, one infers that the average White Lotus Day celebration consists of a few reminiscences of H. P. B. and her contemporaries, with not a little more or less irrelevant material. At such occasions as I have witnessed she was conspicuously and painfully "in the minority." In writing these remarks in advance of the date, I am doing so in the hope that my few suggestions may somewhere fall on other than stony ground, and that they may help to make the anniversary an event which concerns itself more with the future than with the past.

There is, I think, but one worthy way to honor the memory of the dead, and that is, to try to further the aims which the person memorialized had in view. This should be palpable



enough. If H. P. B. is worth remembering at all, it is because of the message which she brought to the world. If the message was valueless, then by all means forget the messenger and pass on to more weighty matters. The true reason for remembering H. P. B. lies in the present and future value of the message. Therefore the way to honor her is by doing that which will enable us to apply it in our own lives and to aid others to do the same. The memorial day exercises should therefore consist in part of reminiscences, if you wish, but mainly in a clear-cut presentation of the message as she gave it, and in the elaboration of plans by which it can be furthered in the future.

There is a widely diffused impression that H. P. B. is a venerable antique, to be admired—"revered" is the stock word—but not used. She is too often regarded as we regard one of those beautiful but obsolete oil lamps such as were used by the ancients, but which do not give light enough for these days of patent burners, gas and electricity. It is commonly supposed that there has been a large amount of new revelation, rendering the older entirely superfluous and not worth serious study. That this is the common view cannot be denied and the reason for it is clear enough to a close observer. We have been deluged with a vast amount of material obtained by supposed clairvoyant means, but lacking in suitable guarantee, as fascinating as a fairy tale, and as improbable. Some of the exploiters of this have not hesitated to pooh-pooh the "Back to Blavatsky" movement and to designate the article which they propose to put in its place as "science."

This much, however, is certain. The teachings of H. P. B. have had the direct and unequivocal endorsement of those who are supposed to stand much higher and to know much more than we common mortals. We have the direct and authentic statements of the Master K. H. that *The Secret Doctrine* is to be regarded as authoritative, which is more than has been proved for anything uttered since it was written. And this fact alone, quite apart from its obviously intrinsic value, makes the message of H. P. B. worth studying in its original, unrevised and undiluted form.

What steps can be taken on a White Lotus Day, then, to promote such study? I think they lie mainly in two directions; firstly, the formation of classes to study the original books of H. P. B., and secondly, the better distribution of appropriate literature. White Lotus Day, apart from the reminiscences and the flowers, would be well observed by the inception of study-classes in the books of H. P. B. One of the first obstacles encountered in the formation of such classes is likely to be the absence of any one who is sufficiently versed to be a teacher. This is by no means an unmitigated evil.

There is always a strong tendency to accept the ex cathedra statements of the leader instead of thinking for oneself. With a book to study it is always possible to meet, to select a chairman and to get down to work. There are, besides, those who stand ready to help earnest students through the medium of correspondence.

The work will bear dividing roughly along the philosophical and ethical lines, even though these are not completely separable. For the former *The Key to Theosophy* is the best introductory work, to be followed by a class in *The Secret Doctrine*. Those who start with *The Secret Doctrine* should not fail to read the *Key* likewise. Still more elementary than the *Key* is Mr. Judge's *Ocean of Theosophy*, which is an excellent introduction to both. The ethical division should study *The Voice of the Silence* in conjunction with *Light on the Path* and the *Bhagavad Gita*, and because Theosophy presents the highest Christian ideals, the four gospels should be used in connection with them. Those who study *Isis Unveiled* will find help in the syllabus issued by the *Krotona Lodge*.

It is a grave mistake, both for ethical and practical reasons, to restrict any of these classes to "members only." Whatever teachings exist which should not be presented to the public, this cannot be said of such books as have been published. Seeing that they are public property every facility should be given to those who wish to study them. All Blavatsky classes should be open to all who wish to attend, and it should be left to those attending them to decide whether they are profiting thereby and whether the aims of the T. S. are such as to make union with it worth while. Quite apart from the fact that the stuff which is usually taught as introductory is the worst possible preparation for understanding Theosophy as it was taught by H. P. B. it is entirely unethical to build a fence around it and to charge admission, even in the shape of a membership fee.

In addition to the classes, there should be a committee whose object is to make Blavatsky literature more accessible and to see that wherever a library or book table is maintained such literature shall be kept at the front. For various reasons, some unfortunate, others highly discreditable, this is rarely done. Not long ago the *CRITIC* published an extensive list of Blavatsky literature. This has been reprinted and is sent to all who desire it.

Another point should be emphasized on White Lotus Day. We say that H. P. B. founded the Theosophical Society. The fact is, she is the founder of all theosophical societies. In her day there was one society. For reasons due partly to misunderstandings, partly to personal jealousies or ambitions, this has been split up into a variety of organizations all claiming

H. P. B. as their founder, while yet others, not doing this, still recognize her as the source of their inspiration. More than one of them is truer to the teachings of H. P. B. than is the society which claims to be the one and only Theosophical Society. Perhaps this division is to be regretted, perhaps not. But there is no such thing as apostolic succession in the Theosophical Movement. If it is anywhere claimed it is "a gross and palpable fraud." Every one who accepts the fundamental principles taught by H. P. B., and who does not make this acceptance nugatory by trying to believe the antithesis at the same time, is a theosophist; every society based upon them is an integral part of the Theosophical Movement. It cannot be admitted for one moment that there is one special society which is under the special patronage or protection of the Masters or which has a charter from them entitling it to claim for itself superiority or precedence over the others. Such a claim, besides involving the monstrous idea that the Masters care more for organizations than for principles, would assert that securing a membership certificate entitles its holder to special attention, that living the theosophical life is secondary, and that there is a class of gentiles or Samaritans in Theosophy. White Lotus Day should therefore be a day for taking steps for greater fraternizing among all theosophists.

Finally, for a White Lotus Day thought let me quote from Mr. Judge's *Letters That Have Helped Me*, vol. 1, letter xiv:

The foregoing letters point clearly to one conclusion concerning that great Theosophist, Madame Blavatsky, though she is unnamed and perhaps unthought of there. Since she sacrificed—not so calling it herself—all that mankind holds dear to bring the glad tidings of Theosophy to the West, that West, and especially the Theosophical Society, therefore stands to her as a chela to his Guru, in so far as it accepts Theosophy. Her relations to these Theosophists has its being in the highest Law, and cannot be expunged or ignored. So those who regard her personality, and, finding it discordant from theirs, try to reach The Masters by other means while disregarding or underrating scornfully her high services, violate a rule which, because it is not made of man, cannot be broken with impunity. Gratitude and the common sentiment of man for man should have taught them this, without occult teaching at all. Such persons have not reached that stage of evolution where they can learn the higher truths. She who accepts the pains of the rack in the torments of a body sapped of its life force by superb torrents of energy lavished on her high Cause; she who has braved the laughter and anger of two continents, and all the hosts of darkness seen and unseen; she who now lives on, only that she may take to herself the Karma of the Society and to ensure its well being, has no need of any man's praise; but even she has need of justice, because, without that impulse in our hearts and souls toward her, she knows that we must fail for this incarnation. As the babe to the mother, as harvest to the earth, so are all those bound to her who enjoy the fruit of her life. May we try, then, to understand these occult connections brought about by the workings of Karma, and bring them to bear upon our diurnal, as well as our theosophical, life. Madame Blavatsky is for us the next higher link in that great chain, of which no link can be passed over or missed.



## A Penal Paradise

The article on the prison reform wave in Michigan in the *CRITIC* of March 2 has excited the ire of one of the prison committee of the Michigan House of Representatives, who writes me as follows:

"Your issue of March 2, 1921 all *bunk* and rot. You are the fellows who should be in Jackson for printing stuff you know nothing about. Warden Hulburt one of the biggest men in Michigan.

"J. E. WARNER"

This letter is accompanied by a copy of the committee's report on the Jackson prison, which is interesting reading. If indeed, the prison is as is represented, I should consider myself a most fortunate individual to be allowed to live there, and to bask in the radiance of Warden Hulburt's smiles. It may be true, as the report states, that "the institution at Jackson is neither a kindergarten, a Sunday School class, nor a pink tea club," but still it is better than any place I expect ever to arrive at.

I agree with the writer that Warden Hulburt is one of the biggest men in Michigan. Were he anything else he could never have engineered the publication of this report, which rumor says was not written by the committee, but by one of the board of control. I do not vouch for that statement, but it bears every internal evidence of being of this character. No committee of investigation could have first-hand information of more than a small fraction of the material which the report contains. It was obviously either written by, or pumped into the committee by some one else, possibly by the well-known Michigan method of investigation—lunching with the warden. I have lived entirely too long and have read entirely too many reports on matters with which I have been thoroughly familiar, not to smell a very large rat in this document. Whether the large rat is Warden Hulburt I do not pretend to say, but I do say with confidence that while we may reasonably assume that Jackson prison has its good points, as an *investigation* this report isn't worth the paper it is printed on. It isn't investigation; it is pure whitewash, or, to use Mr. Warner's terse expression, "*bunk* and rot."

## Male Correspondents Badly Needed

At this time we are very sorely in need of male correspondents for inmates of Clinton Prison, New York. These are allowed to correspond with men only. We are getting requests from there daily, and the volunteers are so few that these prisoners are often kept waiting for months. You are invited to interest your men friends in this work.

## What All Members of the American Section T. S. Should Know

1. Mr. Ernest K. Suffer's Appeal to Members of the American Section, T. S. for Administrative Reform (123 pages) can be had by members on application to Foster Bailey, Room 1302, 135 Broadway, New York.

2. Mr. Francis G. Hanchett's Petition and Brief, showing up the past and present administrations (227 pages) can be had for 50 cents from Mrs. Kate G. Hanchett, Room 1038, 209 South La Salle Street, Chicago.

3. Miss Isabel B. Holbrook appears to be the almost unanimous choice of the reform party for National President.

Get busy and help elect Miss Holbrook.

## A Sample of Theosophical "Democracy"

According to the announcement published in *The Canadian Theosophist* of the coming presidential election in the Theosophical Society, members have the choice of three alternatives. They can vote for Mrs. Besant, they can vote against her, or they can decline to vote at all. If they do not vote at all, their votes will be cast for them in favor of Mrs. Besant! *The names of all members voting against her are required to be reported.*

These provisions may have an esoteric reason known only to the high gods of Adyar, but a plain skeptic like myself will regard the counting non-voters in her favor as a clear case of ballot box stuffing. The requirement to report by name all those voting against her, even if it does not have the object of preparing a black-list for future use, is obviously an attempt at intimidation. It is but one more of the wretched farces which have characterized the administration of the Theosophical Society and if authorized by Mrs. Besant proves that her code of political ethics, far from being above the average, is even below that of Mexico and Central American politicians. Even in these lands they do not announce in advance that the election will be conducted by fraud and intimidation. The attempt to force such methods on the Society, which would be resisted by its members in any other kind of election, should be one of the strongest reasons for voting against her.

### British Propaganda versus Sinn Fein Propaganda

*The Evening Transcript* is a Boston newspaper which is published by Americans and for Americans, and which represents the idea, still prevailing to a certain extent even in Boston, that American citizenship means loyalty to America, not a screen under which foreigners can shield themselves when engaging in conspiracies against friendly nations.

When the Loyal Coalition was started, something over a year ago, *The Transcript* published its paid advertisements, at the risk of curtailing its business through a Sinn Fein Roman Catholic boycott. Gradually it has come to see what hyphenism really means and has become an ardent defender of the Loyal Coalition's campaign against sham Americanism.

In its issue of March 8th *The Transcript* reproduces a post card which a Boston Sinn Fein organization is circulating among *The Transcript's* advertisers, asking that they use their "influence" with it, which means, plainly, that they are requested to threaten to withdraw their business. Here it is:

"Please use your influence with the *Transcript*, which you help to maintain with your advertisement, to publish no more unpatriotic British propaganda or abusive epithets concerning the Irish, who constitute over half of Boston's population.

"(Signed) THOMAS A. NILAND,  
"Chairman Boston Reprisals Committee."

On which *The Transcript* comments as follows:

"The above is the reproduction of a postal card which is being cir-

To the O. E. Library League,

Date.....

1207 Q Street, N. W., Washington, D. C.:

I will contribute each month for the work of the LEAGUE the sum checked in the margin, until you receive a notice from me to the contrary. This contribution will be sent as near the first of the month as practicable.

My contribution is to be used for the general expenses of the LEAGUE, including publication of the CRITIC.

\$5.00	50 cts.
\$4.00	40 cts.
\$3.00	30 cts.
\$2.00	25 cts.
\$1.00	20 cts.
75 cts.	15 cts.
60 cts.	10 cts.
.....	.....

Name and Address.....

culated to probably a considerable extent among our advertisers. *The Transcript* clientele fortunately is not one to which a financial gag rule is apt to appeal. If there is any lesson in this it is that the methods which a certain element of the Irish party do not scruple to use should be all the more completely exploited. A better example of the hyphenism which *The Transcript* is doing its utmost to expose were hard to find."

Whether over one-half the population of Boston is Irish, I do not know. But certain it is that Irish noise makes up more than one-half of the noise of that city. And the noise consists of one cry: "To hell with America; we are for Ireland."

When the Boston delegation was starting last summer for the Democratic convention in San Francisco its leader delivered himself of the following sentiment: "Fellow citizens, as we start for the San Francisco convention, keep one thing in mind—we are not interested in candidates, not interested in any particular thing but the freedom of Ireland."

The speaker of these words, mind you, was an American citizen, either by birth or by naturalization, and he was not interested in any particular thing concerning America, in nothing but Ireland—a fine example of pestiferous hyphenism.

The kind of "patriotism" which the Irish hyphenates manifest is well-known, for it does not work underground, like German-American and Catholic-American hyphenism, but goes about with a brass band and a waving of banners. It consists in going to conventions supposed to be concerned with American affairs loaded up with resolutions and planks about Ireland, in sending impertinent telegrams to the British government and charging them up to public account, in blocking urgent public business in Congress with bills calculated to embroil the United States with England, in female hyphenates forcing their way on to the floor of the United States Senate chamber and acting as if they were "drunk and disorderly," in tearing down British flags, in smashing windows, in importing aliens who stump the country arousing ill-feeling towards one of our allies in the war, in proclaiming that the United States navy will soon go over and knock the stuffing out of the Britishers, in demanding that Englishmen sojourning in this country shall be assassinated, in aiding to violate the immigration laws, and in general spewing billingsgate over everybody who differs with them.

These things and many others of like kind are what the Micky who wrote the above post card means by "patriotic propaganda." Patriotic propaganda means bringing about trouble with England in every possible way, at any cost to America, and with the one aim that Ireland may be free to stick its neck still further into the yoke of the Church of Rome.

It is said that the Irishman loves a scrap and is never happy unless fighting. It is a base calumny. Witness the following statistics from the records of our Civil War, 1861-1865—another illustration of hyphenated patriotism:

Total Enlistments	Descriptions
Real Americans ..... 75.48%	Real Americans ..... 5%
Irish ..... 7.14%	Irish ..... 72%
All other nationalities..... 17.38%	All other nationalities..... 23%

The writer of the post card speaks of "unpatriotic British propaganda." From the standpoint of patriotism there is a world-wide difference between Irish propaganda and "British" propaganda, whether conducted by Americans or by British. Whether British money has been spent here in the furtherance of amity between Great Britain and America I do not know. If it has, it has been spent in a good cause. There is all the difference in the world between propaganda aiming to maintain peace and friendship and propaganda calculated to result in discord and perhaps eventually in war. Which way patriotism lies may be left to the decision of all loyal Americans. We have had enough of fighting. The



✓  
safety of civilization depends upon the harmony of the English speaking peoples more than upon any other one factor. A world in ruins, even with the orange-green-white flag floating over it, is not a pleasant thought to contemplate.

The Loyal Coalition invites your co-operation. Its address is 24 Mount Vernon Street, Boston, Mass.

## A Selected List of Books on Astrology

(Continued from last CRITIC)

*Ptolemy*—Tetrabiblos, \$6.00.

A translation by J. M. Ashmand of this famous ancient astrological work.

*Raphael*—For ephemeris and almanac, see below.

Guide to Astrology, \$1.25.

Horary Astrology, \$1.25.

Key to Astrology, \$0.75.

Medical Astrology, \$0.60.

Mundane Astrology, \$0.60.

*Sepharial* (W. Gorn Old, noted British occultist)—

Astrological Ready Reckoner, \$1.50.

Eclipses Astronomically and Astrologically Considered and Explained, \$1.50.

Cosmic Symbolism, \$1.25.

Directional Astrology, \$1.65.

How to Make and Read Your Own Horoscope, \$0.80.

New Manual of Astrology, \$3.75.

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# THE O. E. LIBRARY CRITIC

INTERNATIONAL  
PUBLIC LIBRARY

Published biweekly at 1207 Q St., N. W., Washington D. C.

BY

ASTOR, LENOX  
T. T. NEW FOUNDATION

## The O. E. Library League

Vol. X

Wednesday, April 27, 1921

No. 19

Yearly subscription: United States (except D. C.), 25 cents; District of Columbia and foreign, 50 cents (25 cents for each additional subscription to same address).

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C. under Act of March 3, 1879.

### TEXAS PRISONS AND THE SUSPENDED SENTENCE

Pat M. Neff, the new governor of Texas, is showing commendable zeal in his attempt to get at the inside of prison conditions, which have attracted so much attention lately, and of which some account was given in the CRITIC of February 2 and February 16.

Governor Neff has recommended the repeal of the suspended sentence law in a message which has been much discussed and on which opinion seems to be about equally divided. The Governor claims that this law has been greatly abused and that many criminals have been left at large who should have been confined.

Whether the Texas suspended sentence law is just what it should be, I do not know. But it should be remembered that a law which may be needless or too liberally applied in some cases may be justifiable in others. The suspended sentence law, briefly, permits the court to suspend enforcement of the sentence which it has imposed during good behavior, but authorizes the authorities to apprehend the offender and enforce the sentence if he proves himself unworthy of clemency. It is therefore allied to probation and parole.

The need for such a law has to be considered from two standpoints, but which are, in the end, closely related. These are, the protection of society and the protection of the offender. As the criminal code of a state is a very complicated affair, consisting of measures passed under varying conditions of society and of public opinion, and taking no account of individuals, it must inevitably work more or less injustice at times. Therefore, just as the parole law was devised to give those who have proved themselves worthy a chance which the original law did not and could not provide, and as probation has a similar aim, so the suspended sentence aims to give the offender a chance without subjecting him to imprisonment, if the conditions appear to warrant it.

The extent to which this should be done does not depend solely on the character of the prisoner or on other extenuating circumstances, as one might think. It must of necessity depend also upon the conditions to which he will be subjected while in prison. It is doing neither the man nor society any good to send the accidental offender, him who under some stress has committed a crime which he would probably never repeat, to a prison where he will be thrown for years into intimate contact with hardened criminals, and where his ideas and perhaps his health likewise will be ruined. Many prisons are notoriously breeders of criminals and of disease. On the other hand there are institutions which give him the opportunity of a fair elementary education and the chance of learning a trade which will support him when liberated. There are prisons which take him from his family, throwing it on its own resources or on public or private charity, while there are others which pay him reasonable wages for his work, which may go to the support of his dependents. Necessary as are the insurance of society and the effect of example, these may conceivably be bought at too high a price.

It should be obvious, therefore, that the question of suspending a sentence cannot depend upon the man nor upon the offense alone; it must depend equally upon the development of the penal system of the state. Given an ideal system, the suspension of a sentence is not called for as often as when conditions are bad. Courts and juries know this. They are likely to avail themselves of the opportunity of avoiding the enforcement of a sentence which they see will probably result in damage to all parties concerned. Many convictions, too, are based upon circumstantial evidence; the chances are in favor of guilt, but the defendant may possibly be innocent. Apart from the stigma attaching thereto, the man under suspended sentence suffers no serious inconvenience. He is not seriously injured and his family does not suffer, if the circumstantial evidence on which he was convicted was misleading. The jury is likely, if deprived of the loophole of the suspended sentence, to render a verdict of not guilty on the ground that the evidence is not absolutely convincing. Repeal the suspended sentence law and you will bring about an increase of disagreements or acquittals.

The court has the right to expect when it sends a man to prison that the penalty of the law will be inflicted in a manner prescribed by law and anticipated by those who enacted it. It rightly hesitates to enforce the sentence when it knows that the prisons are conducted by men who, without warrant of law, devise and inflict arbitrary and brutal punishments of their own; it naturally hesitates when it knows that in addition to confinement and ordinary labor the convict is likely to be flogged, clubbed, hung up in chains, chewed up by dogs or



even murdered. Under conditions at present existing on Texas farms it would be justified in suspending many of the sentences on the mere ground that no guarantee is afforded that they will be enforced according to law, free from added and arbitrary tyranny and brutality.

If Governor Neff objects to the large number of suspended sentences he should proceed, not by securing the repeal of the law, but by first making the Texas prisons and prison farms places to which an ordinarily intelligent and humane court would not hesitate to send an offender. The governor has no control over the verdict of the courts, and what he will probably effect by securing the repeal of the law will be, not so much more men sent to prison as an increase in the number of acquittals.

This principle does not apply only to the question of the Texas suspended sentence law, from the repeal of which the Governor expects good results. The legal penalties, the courts, the prisons and reformatories, the parole, probation and suspended sentence laws are not separate and independent things, any one of which may be modified without reacting on the others. The final result, the protection of society and the reform of the individual, as far as this is possible, being the aim, one must always ask whether any proposed legislation is not simply an attempt to treat a symptom instead of a cause. Given an ideal prison system, and one can well afford to be more stringent in other respects. Given a prison system which brutalizes and corrupts, which deprives the offender of the fruits of his labor and subjects his innocent family to untold hardships, and one should go as far as one safely may in that which avoids such imprisonment, or which removes the offender from its influence as quickly as possible. The central feature is the prison system, and it is therefore wise to turn one's efforts towards reforms in this direction before insisting on less liberal laws for keeping the offender out of it. In these times, when there is much hysteria over the supposed crime wave, men look about for the first thing which appears to offer relief. They attack the parole law, they demand fixed sentences, longer and harsher sentences, they want to abolish probation and the suspended sentence. All of these are much easier to effect than a thoroughgoing reform of the prisons, but in the last lies the first and central feature of the problem. With all of the talk about crimes committed by paroled prisoners, not a word is said about teaching the prisoner a trade, giving him an education, guaranteeing him employment when paroled. The last is left to private initiative. Hardly a prison and certainly no state today makes a serious effort to do this. Usually he is turned out with five dollars and left to shift for himself. If the state forcibly takes a man from society it should see that he is given every chance to re-

instate himself. Until this is done it seems preposterous to blame the parole law if he goes wrong.

The ladies in Michigan who are showing laudable determination in their efforts to clean up the penal pens of that state would do well to consider this at this time, and to work for the enactment of a law making it compulsory on the state to provide, or at least guarantee, employment to paroled and discharged prisoners as well as to actual inmates. Some states make the securing of a job in advance a condition of liberation on parole. This should be done for him.

### **Scandalous, if True**

Through an underground letter from a convict at the Banner Mines, Littleton, Alabama, we are informed that not only is flogging in vogue, but that women visiting their husbands in confinement are searched by male officials. He says:

"A young lady, the wife of an inmate here, came out to see her husband. Upon her entering the gate the deputy warden searched her and in other ways humiliating her as not even a member of her own sex would do. For a man to put his hands on a woman who is only visiting a prison and examine her as he would handle a piece of horseflesh, putting his hands anywhere in the presence of a lot of men in the yard, is going it a little too strong."

### **Prison Miners Want to Play Baseball**

Prisoners at the Banner mines work underground all day until dark in winter, but during the long summer days have light left and are able to play baseball. This is the only recreation they get. They solicit contributions towards buying a baseball outfit. Contributions should be sent to Gordon E. Tuggle, Banner Mines, Littleton, Alabama.

### **Things You Should Know before Voting**

1. That the present upheaval in the American Section T. S. is not simply a question of changing officers, or by-laws, but is the indication of an attempt of the Society to purge itself of the corrupting influences which have been gaining ground for the past fifteen years.

2. That these influences consist mainly in the tendency to follow leaders blindly instead of thinking for oneself and encouraging discussion, a tendency which has been sedulously fostered, and has led to autocracy and personality worship, and opened the way for Jesuitical methods and ways of thinking.

3. That the conditions had their beginning mainly in the notorious Leadbeater scandal of fifteen years ago, in which that leader was charged with teaching immoral and unnatural sex practices to boys entrusted to him, and confessed to the same, and more, before the Advisory Council of the British Section, with Col. Olcott presiding. The attempt to palliate and even to justify his indecent practices, and even to assert that they were the teaching of the Masters, as was done by certain persons of high standing in the Society, was the first step on the downward path. It meant compromising with evil; it meant asserting that spiritual teachers could be above the necessity of observing ordinarily accepted rules of morality and decency; it meant encouragement in accepting their teachings as superior to the dictates of one's own mind and conscience; it meant self-deception and the deception of others in order to uphold such a teacher, and in general, a tendency to make the worse appear the better reason, another name for Jesuitism.

4. That Mrs. Besant, having reviewed the evidence, openly denounced Mr. Leadbeater as a sex pervert and threatened to block any attempt to reinstate him in the Society, but that she later changed her attitude, excusing and finally denying as slander and persecution that which he himself had admitted and which others had proved against him, thereby lending her support to the process of decay which was already well under way.

5. That these things were carefully concealed from new members, who were brought under the influence of leaders who had been guilty of condoning immorality and who, in order to preserve "harmony," discouraged independent thinking and fostered obedience to leaders and personality worship. This same tendency naturally led to the elimination of democratic principles and the growth of autocratic methods.

6. That by means of an inside organization of a secret character, supposed to exist for the purpose of higher teaching, this personality worship and subservience to authority were fostered in every possible way, members being drilled into the habit of accepting on authority and of voting as they were told. This enabled it to be used as an effective political machine for promoting the aims of certain persons and of keeping them in power, when their unfitness had been recognized by others not so controlled.

7. That ten years after the Leadbeater scandal, the corruption and loss of high spiritual ideals and the deification of Leadbeater himself as the result of the preceding had reached such a pitch as to make possible the raid of the so-called Liberal Catholic Church on the T. S. The general loss of moral tone made it impossible for many theosophists to see the scandalous character of this church and of the methods which it employed to get its foot into the T. S. Denial of theosophical principles, proven fraud and deceit were passed over as matters of no account whatever, and were tolerated on the various pleas of "neutrality," "toleration" and "brotherhood," and the assertion that whatever was pleasant to believe, and according to one's inclinations, one was thereby justified in accepting as truth.

8. That this church is absolutely fraudulent in its origin, being the outcome of a conspiracy between two men, one of whom, Willoughby, consecrated the other, Wedgwood, as a "bishop." Before this event, Willoughby had been unfrocked and expelled from the Old Catholic Church of Great Britain for being a sex pervert and corrupter and defiler of boys, for which offense he had previously been dismissed from the Church of England. Wedgwood, at the time of his consecration, was a member of no church, having resigned from the Old Catholic Church in a signed letter which, according to the statement of the archbishop of that church, is preserved in the archives. The claimed connection of the Liberal Catholic Church with the Old Catholic Church of Holland, its apostolic succession and "unquestionable orders" are therefore the grossest sort of fraud and swindle.

9. That shortly after this event the church issued a "declaration of principles" and a "constitution," certified by Wedgwood as correct and as binding upon all clergy and laity, claiming allegiance to the Roman Pope.

10. That Wedgwood carried his fraudulent "orders" over to Australia and conferred them on the above mentioned Mr. Leadbeater, consecrating him as "Bishop." These two, aided by the endorsement of Annie Besant, who was probably hoaxed by them, and who issued misleading statements in *The Theosophist*, began proselyting for the church in the Theosophical Society. Wedgwood came to America and was escorted about the lodges by Mr. Warrington, proselyting and baptising and performing mass wherever permitted, and ordaining priests. Wedgwood asserted from theosophical platforms—I heard him myself—the same statement which has been printed in theosophical journals, that while desirable, morality is not a prerequisite in priests in his church—hardly necessary to say,



considering the personal history of some of its shining lights. Mr. Warrington played further into the hands of the adventurer Wedgwood by making vacancies in the offices of the American Section and filling them with priests of Wedgwood's manufacture. He appointed a Catholic bishop as vice-president of the section, a priest as publicity director, another as treasurer, a Catholic as editor of the *Messenger*, another priest as a sort of informal Pooh-Bah at Krotona. He made at least two priests his personal Divisional representatives, one of whom was instrumental in ejecting a *Secret Doctrine* class from the rooms of the Seattle lodge and who advertised and caused mass to be performed at an official meeting of his sectional convention. He appointed priests to fill vacancies in the Board of Trustees. He allowed a Catholic church to be established at Krotona and to carry on its propaganda from thence. When the Omaha lodge ejected a *Secret Doctrine* class and expelled some of its members he sustained their action. Up to the time he was persuaded by Mr. Wadia to resign he had succeeded in getting no less than six Catholic priests and laymen on the Krotona board of fifteen trustees. Had he been allowed to go on he would doubtless have filled every office within his gift with priests and adherents of this fake church. He strenuously opposed the efforts of the reform party to eliminate this scandal.

11. That Mr. Rogers, the intimate friend and admirer of Bishop Leadbeater, was selected by Mr. Warrington as his successor, as being the one most likely to carry out his program and policies. While not a member of the Liberal Catholic Church Mr. Rogers has favored it in every way, by giving it much space in *The Messenger*, by publishing its advertisements, by publishing articles from a bishop in defense of the church and attacking those who wish to preserve Theosophy as it was taught by H. P. B., and filling the journals with any and every sort of thing designed to keep the name of Leadbeater before the theosophical public.

12. That as an open defender of Mr. Warrington and his methods, and of Mr. Leadbeater, he is presumably committed to the methods and doctrines of the church. We take it that he is quite too clear-headed not to perceive that if Leadbeater is what he claims for him, if he is to be accepted as an authority at all, he must be accepted *in toto*, and that means the Liberal Catholic church as well, and Leadbeater's denial of the doctrine of Karma and personal responsibility in his dogma of absolution by a priest.

13. That all of these people and all of these things stand together. Mr. Rogers has the united support of the Catholics in the Section. Why? The Liberal Catholic church is a palpable fraud. The history of more than one connected with its development should be as a stench in the nose of all decent people. It can only succeed, as Leadbeater has succeeded, by suppression of facts, hushing up the truth or denying it when unpalatable or inconvenient, suppression of freedom of speech and of the press, threatening to discipline those who insist that the facts shall be known, forcing the name of Leadbeater on the members at every possible opportunity, introduction of Jesuitical methods. These are the things to which the present administration stands committed. Theosophists must obey; they must not think, but believe what they are told; if they cannot accept the Liberal Catholic Church—and I do not see how they can logically avoid it if they accept Leadbeater—they must at least preserve a spirit of benevolent neutrality and allow it to force itself, with its sham titles and sham Theosophy, on the Society.

None of these things are hearsay. The incontrovertible evidence has been published time and again in the *Critic*. These articles are available for all who want the truth and from which it has been concealed.

We cannot make excessive demands as to the morality of our members. But I regard it as going entirely too far with the policy of neutrality to claim that we may not establish a moral standard for our recognized teachers and leaders. The Society must be liberal, but it must

at least take into account that much abused word "respectable." We want our teachers to be such as we can trust our children with. I will venture that there is not a parent in the T. S., who, after reading Leadbeater's own confessions, would dare to trust his young son alone with him for a month. When we remember that fifteen years ago leading members of the T. S. defended the idea of teaching self-abuse to boys and proclaimed it as the teaching of the Masters, rather than throw over a leader who taught it, but who was a great seer and a jolly good fellow, we would do well to remember that while the great teacher of tolerance, Christ, associated with publicans and sinners, he did not hesitate to suggest a millstone about the neck and casting into the sea as a way of disposing of those who corrupted the young. Those who stand in with that sort of thing, or with those who believe in it, or who ally themselves with the purveyors of fraudulent titles, no matter how good they may be in themselves, should not be allowed to exploit their relations in the Society. They should be invited to a back seat.

**Moral**—Vote for Miss Isabel B. Holbrook.

### Wanted—"The Theosophic Voice"

Theosophical readers who possess copies of *The Theosophic Voice*, a periodical issued in Chicago in three numbers in 1908, and who can spare them, are earnestly requested to donate them or to communicate with this office. We are willing to pay a reasonable price or to give other publications in exchange. No objection to duplicates.

*Statement of the Ownership and Management of The O. E. Library Critic required by Act of Congress, of August 24, 1912, for April 1, 1921.*

The O. E. Library Critic, published bi-weekly at Washington, D. C. District of Columbia, City of Washington, s.s.

Before me, a notary public in and for the District aforesaid personally appeared H. N. Stokes, who, having been duly sworn according to law, deposes and says that he is the editor of the O. E. Library Critic and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, The O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

Editor, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

Managing Editor, H. N. Stokes, 1207 Q Street, N. W. Washington, D. C.

Business Manager, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

2. That the owners are:

THE O. E. LIBRARY LEAGUE, Incorporated. Board of Trustees, H. N. Stokes, President and General Manager, 1207 Q Street, N. W., Washington, D. C.; A. Buhler, Vice-President, 965 First Place, West New York, N. J.; Kepler Hoyt, Treasurer, 4114 Emory Place, Washington, D. C.; M. S. Emory, Secretary, 710 Eighth Street, N. W., Washington, D. C.; Ralph E. Lum, 786 Broad Street, Newark, N. J.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: none.

(Signed) H. N. STOKES, Editor.

Sworn to and subscribed before me this second day of April, 1921.

(Signed) FRANK B. TIPTON, Notary Public.

My commission expires November 8th, 1921.

## The Magazine "Theosophy"

The O. E. LIBRARY has for loan the seven bound volumes of the monthly magazine *Theosophy*, which contains material invaluable to students of H. P. Blavatsky and of the history of the Theosophical Movement, including reprints of original articles and letters of H. P. B. and Wm. Q. Judge, which are not to be found in most theosophical libraries. The Library also receives subscriptions to *Theosophy*, \$2 a year, single copies, 25 cents.

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*The Quest*. A quarterly Review edited by G. R. S. Mead, devoted to the investigation and comparative study of Religion, Philosophy, Science and Art. Annual subscription, \$3.25; single numbers, \$1.00.

### Books by Anna Kingsford

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# THE O. E. LIBRARY CRITIC

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BY

**The O. E. Library League**

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## PRINTERS' STRIKE.

At this time there is a strike among the printers in Baltimore, which extends to the firm which prints the CRITIC.

The Franklin Printing Company, of Baltimore, has printed the CRITIC for nearly ten years, beginning with the first issue. They have always "treated us white" and we intend to stick by them rather than get the work done elsewhere for the time, a policy which we think our subscribers will approve.

This will explain the abbreviated size of this issue. Our readers are notified that there is likely to be irregularity and delay until the strike is settled, but we hope that with the co-operation of the printer these will not be great. Accumulated material will, however, be published later in the form of enlarged issues, so that the number of issues and pages in this volume will be the same as usual. Readers who are accustomed to preserve the CRITIC are asked to remember that this is not a circular, but the regular issue for the above date and number.

## Male Correspondents Badly Needed

At this time we are very sorely in need of male correspondents for inmates of Clinton Prison, New York. These are allowed to correspond with men only. We are getting requests from there daily, and the volunteers are so few that these prisoners are often kept waiting for months.

You are invited to interest your men friends in this work.

## The Passing of the Sing Sing Bulletin

*The Sing Sing Bulletin*, in point of time the oldest, and in size the largest of the prison magazines, has ceased publication. The stated reason is a financial one, but who knows? Be that as it may, it will be greatly missed. I feel the keenest sort of sympathy with its editor, Charles E. Chapin, an old newspaper man serving a life sentence. While he has not had the long connection with it that Prisoner No. 6435 has had with *Lend A Hand*, still he is out of a job consonant with his training and ability, and as prisons do not offer much scope for literary talent, and as the state must give him something to do, he is up against it.

The passing of *The Bulletin* now leaves *Lend A Hand* indisputable claim to the title of "the leading prison magazine," and those who want a first-class prison publication would do well to transfer their patronage

to it. The address is Route 6, Box 1, Salem, Oregon (Oregon State Penitentiary), and the price is one dollar a year. Editor Webb is the keenest and most truthful writer on prison matters within the walls.

### **New Subscribers Wanted For The Critic**

The Editor urges upon those who sympathize with the aims of the *Critic* to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the *Critic* has to say.

### **Backbiting and Biting Back**

It has come to my knowledge that certain persons interested in the perpetuation of the present administration of the American Section, T. S., have not hesitated to circulate falsehoods about Miss Holbrook, the nominee of the reform party. Among these are the statements that she is aged, infirm, and generally incompetent.

All of these are false. Her age is 57, she is vigorous enough to be able to practise fisticuffs with any of the administration with a fair chance of success, and mentally she is in the prime of life.

Miss Holbrook is, and for a long time has been one of the national lecturers of the American Section, having been last appointed to this position of distinction by this very administration. It does not seem to have occurred to these calumniators that in making these statements they are charging the very administration which they hope to benefit with deliberately and knowingly appointing a human wreck to one of the most important and responsible offices within their gift. If it were true, it would be one of the many reasons for firing them.

### **A Theosophical "Hard Boil"**

The Chicago Council of F. T. S., an association having for its object the defense of the present administration of the American Section, T. S., offered in a circular letter to send its documents to any member "desiring information covering all phases of this problem." Being a member of the Section, and one who desires to learn both sides of the question, I wrote to the Chicago Council, asking to have my name placed on its mailing list and enclosing a small donation to defray expenses. The letter and check were returned to me with the following note:

"The Council Publications are sent without charge to any one who can benefit therefrom. The Council accepts donations from those who are in sympathy with its work. Inasmuch as you are well known as not in sympathy with the present Section authorities, we can hardly accept the check as support, and are not able to guarantee mailing all of our publications to any member.

"J. C. CRUMMEY

*"President Chicago Council F. T. S."*

The only conclusion I can draw from this remarkable response is either that I am regarded as wholly beyond the possibility of redemption—a sort of theosophical "hard boil," to use a prison phrase—or else, which is more probable, that the Chicago Council is handing out dope which will not stand critical examination, thoughts for the unthinking. In short. As I have not hesitated to criticize the policies of the Committee of 1400 at times, I can hardly be accused of not having an open mind, or at least of trying to keep it open.

If some kind reader, less wicked than myself, has been favored with the documents of the Chicago Council of F. T. S. which have accomplished their object—or failed to do so—they would be much appreciated by the writer. Address Editor of *THE CRITIC*.

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### MEDICAL FADDISM AND PENAL REFORM

Several years ago there seemed to be some likelihood that the matter of the disposition of the criminally inclined would be taken possession of by the eugenists. There were loud calls for protecting society by preventing the criminal from transmitting his tendencies to posterity through the simple expedient of sterilization. "Sterilize him and let him go" was the cry. This would not prevent his sinning again but sooner or later he would die and leave no progeny and in time the world would be purified. Laws were actually passed in at least one state allowing doctors and prison officials to use their discretion in this matter, and in one case a man was unsexed only to have his innocence proved later.

This drastic and savage proposal naturally evoked loud protests from those who saw quite plainly that if the principle "From him that hath not shall be taken away even that which he hath" were admitted, it would not be long before the eugenists were passing laws and practising their theories on those out of prison as well as in it, and applying it to all defectives. Logically, this must follow, because people are in prison, not for being mental or moral defectives, but because under stress of impulse or temptation they have committed some act which the law forbids. There are many more people out of prison than in it who, if placed for the time being under the identical conditions with those who run up against the law, would do just the same thing. There are plenty of people, even living in Fifth Avenue, whose progeny is not likely to be a credit to the community and which, deprived of the support of wealth and social standing, such as a turn in the stock market might effect, would be in precisely the same condition as those unfortunates whom the eugenists proposed to deal with.

Of late the idea of sterilizing has retired into well-merited obscurity, but now, in the general churning up of ideas, it has been replaced by another fad. Instead of "Sterilize him and let him go" we now hear on all sides the demand "Psychiatrize him and keep him locked up." Whether one would prefer to be turned into a eunuch and allowed to go free, or to be locked up for life in the full possession of instincts which



he cannot possibly gratify, upon decision of a committee of experts, is perhaps a matter of taste. While I am fully in sympathy with the idea of a searching medical and psychopathic examination of the majority of convicts, their segregation into different classes and appropriate treatment, I think we are facing a grave danger from this very source. In the *CRITIC* of January 19, under the caption "The Indeterminate Sentence Idea Gone Mad" I analyzed the dangers more fully than I can do here, and can only repeat that criminal laws do not punish a person for being a potential criminal, but only for some actual offense. Only in the most aggravated cases does the law prescribe life imprisonment; otherwise it sets a maximum beyond which the punishment may not extend, and this is supposed to be commensurate with the gravity of the offense. The law does not tolerate punishment for prospective crimes which may never be committed; it recognizes the right of even the worst man to freedom as long as he behaves himself. Once admit the principle that you can detain a person for life on the pretext of a minor offense, because some committee of "experts" thinks he is likely to do the same or worse again, and the next step will be detaining those who are supposed to be dangerous, but who have done nothing amiss. It would open the way for the railroading of any person objectionable to those of power and influence. Apart from this, experts are not possessed of omniscience, and not always of conscience. Nothing can justify placing such arbitrary powers in the hands of any class.

At one time in history, and not so far back, either, the priesthood, that is, the spiritual doctors—had practically gained control of the power over life and death. What this led to is proclaimed by the vast army of martyrs who were put to death or torture for their opinions. Today we are making as much fuss over physical and mental disease as we once did over heresy—supposed spiritual disease. We want to give the doctors as much power as we once gave the priesthood, or we are willing to let them take it. Human nature has not changed so much in these few centuries that it is safe to transfer the power over life or liberty to the medical profession, or in fact, to any one class, be their motives never so good. It is not that I do not have a deep respect for actual knowledge, or that I share the many hostile criticisms against the endeavor to apply sanitary methods and discoveries. It is our duty to act according to the best knowledge we have, and the expert, medical or otherwise, if he is actually an expert, is not only the depository of that knowledge, but is justified in wanting to apply it widely. But no amount of experience, of training in one special line, constitutes being an expert in others; neither does it as a rule protect its possessor from exaggerating his importance and consequently from faddism. Both society and human nature are so complex, the motives of men are so unfathomable, that no matter how expert one may be in the methods and deductions of the psychiatrist, he may still be a very poor judge of character. While I suppose the methods employed to determine the mentality of a convict are dependable as far as they go there is a lot hidden away, conscience, for example, possibility of yielding to good influences, which cannot be detected by laboratory

methods and which can only be brought to the surface by favorable conditions. No prison system can be even approximately right which does not offer the opportunity for this.

There seems to be an increasing tendency to emphasize the conception of criminality as a disease or defect and to look on the convict too exclusively from the hospital standpoint. Without doubt it is often due to disease, often to subnormal development. But is this so universally the case that it must be made the ground not only for revising our whole penal and legal procedure in the revolutionary directions now proposed by some, but also for eliminating those features which assume that the convict is largely amenable to influences which bring out the best in all of us?

A good illustration of strabismus medicalis is shown in an article in the *Journal of Delinquency* contributed by Dr. Paul E. Bowers of the U. S. Public Health Service. The article presents the standpoint of the psychopathist in an admirable way, and contains many other remarks and suggestions which are well worth while, even if not new. But he speaks almost wholly from the viewpoint that the criminal is either diseased or defective. He infers that "the honor and self-government systems are contrary to good sense and judgement;" that they are as much out of place in a prison as they would be in a hospital, which the prison really is.

That such a conclusion can be deduced from a certain theory of crime simply proves that there is something wrong with the theory. Honor and self-governing systems are in vogue in many prisons and while they may lead to abuses when overdone the consensus of opinion is that when rationally conducted the results are good.

Either diseased and subnormal individuals may be capable of honor and to a certain extent of self-government, or else criminal acts may be due to causes having no relation to the power and will to control oneself. A very considerable portion of crime may be traced to selfishness, pure and simple, to the desire to get without giving an equivalent. One man gets what he wants with the aid of a jimmy or by forging, and the doctors pronounce him diseased or subnormal; another gets by ruining his competitors in business and squeezing them out, by manipulating the stock market or by cornering the necessities of life and selling at an exorbitant price, and he is pronounced a successful business man. The one goes to jail and is psychopathized, the other goes to a palace on a boulevard and helps to make laws putting the other rogue in prison. To make a moral or mental distinction is mere cant and hypocrisy, or else is due to a mental squint in those who make it.

Trusting to a man's honor, whether in prison or out, is an experiment from the very nature of the case, yet it is the only way in which honor can be cultivated. As with all experiments, there will be some failures, but if the experiment is not made there will be nought but failures. With all our good opinion of ourselves, not one of us knows how he will act till actually put to the test. But we all know that distrust is the worst sort of bed in which to grow the flower of honor. To do away wholly with the honor system and to keep every one under

observation is the very worst imaginable preparation for a life of freedom in which honor is a prerequisite.

Quite the same considerations apply to self-government in prisons. Self-government, involving self-control, is an essential of the freeman. It can only be acquired by training in it and to leave it till the prisoner is liberated is irrational. That most prisoners are undisciplined is the very best reason for making the prison a school of self-government. "Self-government," says Dr. Bowers, "has not been an unqualified success in our universities." He might have added that it has not been an unqualified success in our nation nor in any other nation. But that is no reason for abolishing democracy and adopting autocracy and paternalism. Such ideas lead towards the rule of fear and force and away from the ideal of the community which conducts itself well from motives of honor and mutual consideration. We are today in grave danger from the multitudinous attempts to make people good by law rather than by implanting principles of virtue. There is a perfect mania on the part of those who can get their fingers into the legislative pie to make rules bossing people. It will not better the world, but it will result in society becoming a huge machine, without freedom or initiative. Personally I have some pride in behaving well when I am not compelled to, but I would rather live among savages than live in that sort of society with all its modern conveniences, and feel that everything I do I do because I must do it. Some failures must be the price of training in liberty, but it is far better to have some lost than all may be free than to have all made slaves of rule lest some be lost. I am sure that the sense of honor is latent in most men in prison, and that any system of medical autocracy which takes no account of it, be it as "expert" as it may, must be closely watched and checked when its adherents develop the fad spirit.

To the O. E. Library League,

Date.....

1207 Q Street, N. W., Washington, D. C.:

I will contribute each month for the work of the LEAGUE the sum checked in the margin, until you receive a notice from me to the contrary. This contribution will be sent as near the first of the month as practicable.

My contribution is to be used for the general expenses of the LEAGUE, including publication of the CRITIC.

\$5.00	50 cts.
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Name and Address.....



## Open Letter to the Rogers Defense Committee

May 10, 1921

Executive Committee,  
National Council, F. T. S.  
Gentlemen:—

I have just received a copy of your General Letter No. 8, April 28, 1921, in which you aver:

- a. That I have been making dates for Mr. Hanchett.
- b. That I am one of Miss Holbrook's campaign managers.

Both of these statements are unqualifiedly false.

Mr. Hanchett has made his own dates, and any letters I have written in his behalf were written solely on my own initiative.

I am *not* one of Miss Holbrook's campaign managers. I am not, and have never been asked to be a member of the "Central Committee" of the Committee of Fourteen Hundred. I have never been asked, nor have I offered to act in any advisory connection with it. My only connection with the Committee of Fourteen Hundred consists in being on its mailing list.

Nothing which has appeared in the *CRITIC* has been either directly or indirectly inspired by any member of the Committee of Fourteen Hundred.

I certainly have no desire to "claim a voice in the management of the American Section," other than by my individual vote as a member.

Unless you promptly withdraw the above false assertions regarding my connection with Miss Holbrook's campaign, in the same public manner in which you have made them, I shall regard it as my duty to withdraw them for you, in language which it may be as unpleasant for you to read as for me to utter.

Cordially yours,

1207 Q Street, N. W. Washington, D. C.

H. N. STOKES.

*Editorial Note.* The above refers to a circular letter entitled "Stokes and the Holbrook Campaign," addressed to members of the American Section, T. S., by the Executive Committee of Mr. Rogers' defense. This anonymous committee has undertaken to cast out the devils, that is to say, the progressive party, nominally in the name of Annie Besant, but in reality with the assistance of Beelzebub, Father of Lies. It has attempted to bolster up a weak cause and to stampede the members by scaring them with certain quotations from the *CRITIC*, falsely asserting that I am officially connected with Miss Holbrook's campaign, and that since I do not approve of Mrs. Besant and am a generally bad man, all of those who are backing Miss Holbrook are tarred with the same brush. To quote, in part:

"What Mr. Stokes stands for in this movement is clearly shown in these, his deliberately written words. His admission to the group of Miss Holbrook's campaign managers is undeniable evidence anew of the separative and destructive character of the movement backing her candidacy."

It is here distinctly asserted that I have been "admitted" to the group of Miss Holbrook's campaign managers. That is an unmitigated falsehood, and I defy this committee to prove its statement. I am for Miss Holbrook in spite of many differences of opinion, including her well-known loyalty to Besantism, because I am convinced that she loves honor and honesty in administration still more, and is incapable of the tactics of which the Rogers Committee has here given such a lurid example. I do not have to be "admitted" by any one or to anything in order to speak and act according to my own convictions, for which no one else is in any way responsible. If I have given support to her campaign it has been my own affair, entirely unsolicited by her or by the Committee of Fourteen Hundred except through the circulars sent to voters. For aught I know my open support may be more a matter of annoyance than of gratification.

What this committee thinks or publishes about me would be a matter of entire indifference, did it not amuse me, and did it not offer the incentive to back up the statements which it quotes from the *CRITIC* with documentary evidence, of which there is ample, and which I shall shortly proceed to do. But I will not allow it to saddle my supposed delinquencies on other and innocent people in its efforts to put over a dirty political trick. The case is one which calls for stronger language, but the most charitable assumption is that its perpetrators are irresponsible, and that a too exclusive diet of the manna falling from Adyar has made them incapable of discriminating between surmise and evidence, between fancy and fact.

Original from

## Sydney Lodge and the L. C. C.

In *The Adyar Bulletin* for March 1921 (page 59) Mrs. Besant again takes the Sydney (Australia) Lodge to task for refusing to print on its programs the ecclesiastical titles of priests and bishops of the Liberal Catholic Church whom it has invited to address it. She says the lodge "is bound to put his name on its syllabus with whatever adjuncts are used in his religious or social community."

If, indeed, the Sydney Lodge is taking the position which Mrs. Besant charges I am glad to see it. It indicates a fine sense of moral propriety which is not always in evidence in the T. S. The question of whether a title shall be used on the program is a question of whether the Lodge will commit itself to recognizing the genuineness of the title, not whether it admits the theory on which the title claims to be based. If I introduce a new acquaintance to my friends as "Doctor" they assume that I have reasonably good grounds for knowing that the title has been legitimately conferred. If I had strong reasons for knowing, or suspecting, that he had assumed the title himself in order to gain prestige not rightly belonging to him, in other words, for fraudulent purposes, I would become an accessory to the fraud by recognizing the title and introducing him as "Doctor." I need not believe in his school of medicine, but I must believe that he came by the title honestly.

Let us take another case outside of ecclesiastical affairs. The hereditary title of "duke" traces back to some ancestor upon whom it was conferred by a king, or by virtue of royal birth, in a manner recognized by law and precedent. The title being hereditary it is legitimate for his descendants to use it and for me to recognize it, no matter what my views about nobility and hereditary titles may be. Suppose, however, that some person, entirely without warrant, had assumed the title "duke," or had conspired with some one to start calling him "duke." That would be fraud, pure and simple. That his son and grandson, innocently assuming their ancestor's legal right to the title, use it themselves, would be pardonable, but it would not make their title valid, nor would any one knowing the facts be under any kind of obligation to recognize it. On the contrary it would be his duty to ignore it.

The point in question is much the same. The titles of the church of Rome are genuine titles, being conferred by the authorities of the church in conformity with well established rules and on a theory—apostolic succession—in which they believe. It would be foolish for me to ignore such titles because I do not believe in apostolic succession. But the Liberal Catholic Church is in a wholly different position. It also bases its titles on apostolic succession, but it is fraudulent. The line began, not with the Old Catholic Church of Holland, as it professes, nor with any other church claiming apostolic succession. It began with a man named Willoughby, who was not a member of any church at the time, conspiring with James Ingall Wedgwood, also not a member of any church, to "consecrate" the latter a "bishop" of the Old Catholic Church, and to pass this off on the world as apostolic succession, as "unquestionable orders." Both the original title and all others conferred are therefore analogous to the case of the self-appointed "duke" and his posterity.

Whether Mrs. Besant is aware of these facts or not, I do not know, but they are public property, having been explained and published by the very Archbishop of the Old Catholic Church from whom these gentlemen profess to have obtained the apostolic succession, and than whom none has been more emphatic in denying their authenticity. That the Sydney Lodge is aware of the facts appears from a letter from its secretary published in *Theosophy in Australasia*, June 1920, page 93.

You or I would be within our rights in founding a religious sect and in giving to the officers any titles agreed upon. We could call them bishops, commissioners, secretaries, knights, commanders, sachems, or what not. We could even make the titles hereditary. But we could not honestly claim that they derive their standing from some other church which has not authorized them, nor that they are what they are by virtue of a relation to that church. To make such claims would impair the validity of titles which might otherwise be legitimate. Willoughby had no right to confer a title in the name of the Old Catholic Church because he had been expelled from it; Wedgwood had no right to accept it because he had voluntarily resigned his membership in that church. Far from the apostolic succession of the Liberal Catholic Church originating with Christ or an apostle, as it claims, it originated with Willoughby, sex pervert and sodomite. It is not the titles in themselves, but it is the fact that they are fraudulent on the very ground on which they claim validity—apostolic succession—which marks and always

will mark the Liberal Catholic Church as an ecclesiastical humbug unfit for the recognition and tolerance of respectable people.

It is hardly needful to state that these remarks are not intended as a reflection on the character of the various good people who have innocently accepted these spurious titles and are parading them before the Theosophical Society. A lodge of theosophists who really know what theosophy is is not likely to be misled by the Liberal Catholic system of magic and stunts which passes for religion. It is in far greater danger from the insidious form of "toleration" which tolerates fraudulent practices and honors those guilty of them. It is far better to give offense by being scrupulously honest than to seek to avoid hurting the feelings of any person by being lax. Whether the Krotona Institute was aware of the facts when it printed the title of one of these gentlemen on a recent lecture program I do not know. If it was, it has much to learn from our brothers at the antipodes.

### Recurring Earth-Lives

Recurring Earth-Lives; How and Why. Reincarnation Described and Explained. By F. Milton Willis. E. P. Dutton & Co. 92 pages. \$1.30.

That the soul clothes itself in a physical body at recurring intervals, leaving it for a space and returning to another, is a theory held by a very large portion of the human race. Traces of it occur in the New Testament and it is claimed by some that it was accepted by the early Christian church, being ruled out at a later period, as a doctrine which would relieve the priesthood of a lucrative income.

When I was a child I could not believe that souls were continually created, for I thought that heaven would get overcrowded if they kept always coming in while none were going out. Besides, I was loath to think that a just Administrator would hold me eternally responsible for the acts of a brief life. I said that if I were to be rewarded or punished eternally in the future, it could only be on the basis of what I had done in an eternity in the past. Of course I knew nothing of the doctrine of reincarnation, but when I found it I saw that it was just what I had been looking for. And while I have no time to enter here into the various arguments in its behalf, I suggest to those of my readers who are not familiar with it and who are puzzled over the seeming injustices of life as looked at from the viewpoint of an absolute beginning at birth, to get some small treatise on rebirth and after mastering the outlines, to suspend final judgment, but to take it into consideration in their attempts to answer some of life's deeper problems. They will find it most illuminating.

Of such books there are not a few. All of them have good points and most of them have bad ones. The fault of most is that instead of being content with presenting a brief outline of reincarnation as a working hypothesis, with answers to the queries and difficulties which would occur at once, they attempt to give a full-fledged and detailed theory, and in so doing have to fall back on evidence of a questionable character.

This applies to the book above referred to. Dr. Willis has done a service in presenting the outlines of the reincarnation hypothesis in a popular and attractive form. But he has also given a great amount of detail which is open to the most serious question. Much of the matter which he gives as proven fact is not such at all, not in the remotest sense. The greater part of it comes from the lucubrations of clairvoyants who have not given a spark of evidence that their views correspond to anything outside of their own brains. Dr. Willis is one of the followers of the clairvoyant Leadbeater, a man who has a most uncanny power of getting people to accept his *ipse dixit* without giving the slightest scientific evidence that his method is of value, and whose sole claim to belief is his own assertion that he is "a trained clairvoyant."

The climax is capped when, also upon the authority of Mr. Leadbeater, I suppose, he gives us as historic facts statements which have no basis whatever. He tells us in the appendix, for example, that Ralph Waldo Emerson was a reincarnation of Epictetus, that Gladstone was Cicero, that Annie Besant was Hypatia, that Queen Victoria was Alfred



the Great, that Lord Kitchener was William the Conqueror, and that Julius Caesar reincarnated recently and died as a boy. Other clairvoyants, not referred to in this book, have recently told us that Julius Caesar reincarnated as Theodore Roosevelt, also as Woodrow Wilson.

All of these things are mere baseless assertion. Without doubt they will appeal to some, but readers should be cautioned about their baseless character. The cause of rational philosophy is not promoted by this Lead-beaterian folderol. If the reader can adopt that which appeals to him as a plausible explanation of the perplexing problems of life and can reject the rest, the book will have rendered him inexpressible service. If however it leads him, as it will some, to accept as philosophy and as history the visions of some bughouse clairvoyant and occult confidence man it will have done him more harm than good. But little is gained by bartering ignorance for delusion.

It would be most unfortunate if the impression should gain ground with the public that these things constitute Theosophy. They don't. They constitute another of the multitudinous ways by which people try to be happy in fooling themselves.

The day may come when we shall know more about the mechanism of the process of rebirth, assuming it to be a fact, but its value as a fact is at present sufficient from a practical standpoint and can hardly be enhanced by a knowledge of details. I am the last to deny the possibility of clairvoyance as an instrument for seeing into the unknown and invisible world. But certain it is that he who would use such an instrument and convince others of the truth of his assertions must prove that his method is what he claims for it by testing it out on matters which can be confirmed in other ways. The discoveries of the first telescope would have had little scientific value had its owner stoutly declined to try it out on terrestrial objects. To be a jolly good fellow, one who possesses such unbounded self-assertion that whatever he says is accepted without question and without further testing, is absolutely no guarantee of reliability.

There is at present a strong undercurrent of thought, what one might call a subconscious belief in reincarnation, which it is possible to awaken. A writer of the ability of Dr. Willis could do this without loading his book with material which is likely to discredit the whole subject in the eyes of those thinking people who welcome philosophical speculation tending to solve the problems of existence, but who demand scientific evidence when it comes to matters of fact.

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### **Male Correspondents Badly Needed**

At this time we are very sorely in need of male correspondents for inmates of Clinton Prison, New York. These are allowed to correspond with men only. We are getting requests from there daily, and the volunteers are so few that these prisoners are often kept waiting for months.

You are invited to interest your men friends in this work.

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### **New Subscribers Wanted For The Critic**

The Editor urges upon those who sympathize with the aims of the *Critic* to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the *Critic* has to say.

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### **Donations of Books to the O. E. Library League**

Readers who have current and standard theosophical and occult books which they can spare are invited to donate them to the work of the O. E. LIBRARY LEAGUE. The LIBRARY takes over such books from the LEAGUE at a fair cash valuation. To save needless cost in transportation it would be well to inquire whether the books are such as the LIBRARY will purchase. Miscellaneous books and magazines cannot be used.

## Letter from a Long Time Reader

Louisville, Ky., May 14, 1921

DEAR DR. STOKES:—

As a many years' reader of the *CRITIC* I would like to express my appreciation of its present articles, and to commend your courageous and thoughtful attitude on certain questions of the day. I am in a position, for instance, to know that what you say of the treatment in some prisons of Protestant prisoners is a fact. Also that what you say of the Sinn Feiners and their black-cassocked backers is very true. The same dark-robed gentlemen, or their henchmen, in and out of politics, are busy meddling in our national affairs, rooting about in public libraries and wherever old colonial documents are kept. For it suits them ill that truthful data exist, proving the English-Protestant origin of this country, North and South. They claim Maryland, it is said, but look at the colonial records of that state, to see how the Romanists were kept in leash! Dear Doctor, there are people in the Roman Catholic Church itself still fighting to purify it and to restore its original aims, but what can they do against a secular hierarchy such as dominates the entire body and uses the Church as a political weapon, as was done in the late war, and is now being done in Ireland?

The Roman Catholic Church fears the theosophical propaganda, as the spread of theosophical teachings has been world-wide. These teachings are back of all the separate modern cults, new thought, Christian science, etc. Jesuits know this, hence the hypnotizing of Mrs. Besant and Leadbeater, in order to emasculate and "churchify" the T. S. You have made a wonderful fight all these years to expose all this, and thank God, the lodges are getting awake! Thank God also that many of them always were awake and that thousands of independent theosophists, like the writer of this letter, are doing what they can to help keep the genuine H. P. B. theosophy clear of the machinations of Rome!

Sincerely yours,

JAMES BRUCE

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### Some Patriotic Periodicals

The following periodicals are indispensable to loyal Americans who wish to learn something about the political activities and designs of the Roman Catholic Church in America, and of Sinn Fein and other hyphenates who are trying to stir up difficulties with foreign governments:

*The New Age Magazine.* Monthly; \$1.50 a year, single copies 15 cts. Published by the Scottish Rite Masons. Scottish Rite Temple, 16th & S Streets, N. W., Washington, D. C.

*The Protestant.* Monthly; \$1.00 a year, single copies 10 cts. 52 Bliss Building, Washington, D. C.

*The New Menace.* Weekly; \$1.00 a year, single copies 5 cts. Branson, Missouri.

*The Sovereign Citizen.* Monthly; nominal subscription rate. 35 Hawthorne Street, West Somerville, 44, Mass.

*The American Citizen.* Bi-weekly; \$1.00 a year. 347 Main Street, East Orange, N. J.

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### Theosophical Cabbage-Heads

Several lodges, notably those of Milwaukee, St. Paul and Omaha, refused to allow Miss Holbrook to address them. The Omaha Lodge is the one which ejected a *Secret Doctrine* class from its lodge room and expelled several of its members (see the *CRITIC*, March 16). While technically within their rights, these people appear to regard themselves as theosophical cabbages, good only as long as their heads are closed. They are of those of whom the prophet Esaias spake: "For this people's heart is

waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted."

Closing the windows and drawing the blinds of the soul may keep out the bugs, but it will exclude the sunlight also, and the outsider may reasonably infer, and in this case with justice, that there is a corpse within, for the true spirit of Theosophy is dead.

This is not intended as a reflection on such members of these lodges as still preserve an open mind. It refers to the officers, who are responsible, and who, not satisfied with closing their own heads, propose to keep the heads of their members closed likewise. In this they are but following the example of the administration, which aims to suppress all discussion not authorized by itself.

### Critic Articles on the Crisis in the T. S.

A complete list of *Critic* articles published since October 1917 bearing on the conditions in the Theosophical Society and especially in the American Section, and on the raid of the Liberal Catholic Church, has been printed and will be sent to any address on request. All of these back numbers can still be supplied. While the *Critic* at first stood almost alone in its views and was subjected to hostile and often bitter criticism, its standpoint is coming to be adopted by an ever increasing number of F. T. S. Get these articles and circulate them among your friends.

### At the Periscope

*Crime and Prohibition.* In a recent address before a religious association Governor Cornwell of West Virginia expressed the opinion that the prevalence of crime in the United States is due primarily to national prohibition and the attempt to enforce the Volstead Act. While this statement may be overdrawn, I have no doubt that it is a contributory cause. Never, probably, has a law been enacted which has been so universally disrespected by people in all walks of life. Its effect has been to relax respect for all laws. It is a psychological fact that the mental attitude which we call "respect for law," or the condition of being "law-abiding" is not a condition which relates to one law, but to law in general. It represents a certain mental or moral tone, like conscientiousness. Attempt to enforce a law which is unpopular with a considerable portion of the community and you produce a reaction which, originating with regard to the one law in question, rapidly infects the whole mental attitude towards law. There follows a general slackening or loosening of the condition of being law-abiding. I have not the least doubt that a general prohibition of the use of tobacco, which some sanctimonious fanatics are already working for, would be followed by a crime wave of unprecedented proportions. When you place drinking—I mean moderate drinking, not its abuse—in the same category with theft, and that is just what the law does when it penalizes the use of alcohol in every form, you have no one to blame but yourself if some other people do the same, and feeling that it is not wrong to drink, conclude that theft is not so bad either. Furthermore, the prohibition of the milder "vices," of matters which most people do not regard as more than at most bad habits, tends to beget a spirit of resentment which is most destructive of respect for law.

At the present time we have forty-eight legislatures occupied largely in making laws forbidding this, that and the other thing—devising new "crimes," in short. How can you expect any other result than disrespect for law in general? The time is coming when every citizen will have to study law or retain a lawyer if he would keep out of the hands of the police or of Federal agents. And with the increasing demand for more laws regulating people's actions, and more agents and inspectors and



spies to enforce them and to detect violations, and the ever increasing taxation required to pay for these, there is not enough left to spend on rational education, such as would inculcate in the rising generation a little common-sense and consideration for others which would make half the laws needless.

*Penny Wise; Pound Foolish.* A former LEAGUE member, who had resigned because she thought she knew all about it and considered that 25 cents a year was too much to pay for membership, was so flattered by an expert confidence man, a prisoner, who called her his "little mother" and in other ways worked on her vanity, that she handed over \$150. Having found that she had been taken in she now comes to us and wants to know what to do. That's easy. Sit down and figure how much you have saved by depriving yourself of the advice of this office at 25 cents a year. Then go and do the same thing over again. It is our business to advise our members when we can, but as this keeps our hands full we cannot undertake to save others from their folly and vanity.

*Exit The Vahan.* I learn with regret that *The Vahan*, the official organ of the Theosophical Society in England and Wales, ceased publication with the December issue after an existence of thirty years. During the past year it petered out to a mere ghost of its former self, the later issues being limited to official notices. In old times *The Vahan* maintained a famous question and answer department, the best parts of which were reprinted in the still current and valuable book, *Extracts from The Vahan*, edited by Sarah Corbett, where may be found replies by A. B., C. W. L., G. R. S. M. and others to almost every conceivable theosophical question that can be answered, and to still more that cannot be answered. At it was published in 1904 it affords a ready means of checking up the opinions of certain worthies with their later views. It is interesting to note that as early as 1898 Annie Besant was an exponent of the Roman Catholic dogma of the "real presence" of the body and blood of Christ in the eucharist. One also notes that Father Leadbeater was by no means as cock-sure then as at present—he sometimes admitted that he didn't know. There are questions asked today that nobody but God could answer, but C. W. L. has an answer ready every time. Minor prophets must be cautious, but when one gets an established reputation of being next to divinity he can give any old reply to a conundrum and it will be accepted as God's truth; he spins out yarns like an old sailor to a group of landlubbers. Hence the Liberal Catholic Church.

*To Show Up the Hotel McKenty.* Rev. Z. H. Copp, chaplain of the notorious Eastern State Penitentiary in Philadelphia, has resigned and is prepared to send charges concerning the institution to Gov. Sproul and the grand jury. He says that prisoners who go there are much worse when they come out. This is a good step, but readers of the CRITIC know that any investigation started by Gov. Sproul is likely to be a farce, like the last one, when he set the state board of charities to investigating its own delinquencies, and, as a result—just whitewash. Pennsylvanians like to be fooled, and they could hardly have chosen a better person to do it than the sanctimonious McKenty. Nothing but a public uprising could clean up this prison, and such an event is not likely to occur in Pennsylvania for some time to come.

### Back to Blavatsky!

Students of Theosophy should send for the special list of books by and on H. P. Blavatsky, issued by the O. E. LIBRARY. The following is a brief selection. These can be bought from the LIBRARY, or rented if preferred (except paper bound editions).

*Blavatsky, Helena Petrovna*—Books by:

*Isis Unveiled.* 2 volumes; vol. 1, Science; vol. 2, Theology. Temporarily out of print. Reprint in prospect. Loaned only until reprinted.

*The Key to Theosophy.* In two editions:

Verbatim reprint of the original edition, issued by the United Lodge of Theosophists. Buckram, \$2.50. Special price of \$2.00 if ordered from the O. E. Library through T. S. Lodge purchasing agents.

Third and revised London edition, with a glossary by H. P. B. Revised by G. R. S. Mead. Cloth, \$2.50.

✓ *The Key to Theosophy* presents the subject in the form of questions and answers. Because of its comparative simplicity and its application of theosophical principles to the problems of life, it is admirably adapted for elementary and medium study classes. Students would do well to read Mr. Judge's *Ocean of Theosophy* (see below) in conjunction with it. The original edition of the *Key* is to be preferred, as Mr. Mead in his "revision" has omitted considerable matter of interest and importance.

*The Secret Doctrine*. 3 volumes and index volume. Temporarily out of print. Reprint expected early in 1921. Till then loaned only. When possible the volumes will be supplied separately at a slightly advanced price.

A Theosophical Glossary, \$3.00.

A verbatim reprint of the famous Glossary of H. P. B.

*The Voice of the Silence*, and other Chosen Fragments from the Book of the Golden Precepts, for the Daily Use of Disciples. Translated and annotated by H. P. B. Various editions:

London edition, paper, \$0.45; cloth, \$0.75; fine lambskin special edition, \$1.60;

American edition, paper, \$0.25; cloth, \$0.60.

American edition with Stanzas of Dzyan, cloth, \$0.65.

United Lodge of Theosophists' edition with Stanzas of Dzyan, cloth, \$1.25; leather, \$1.50.

Also:

Judge, William Q.—Books by:

*The Bhagavad Gita*, cloth, \$1.25; leather, \$1.50.

*Letters That Have Helped Me*. 2 vols., each, \$1.00. Both in one volume, \$1.50.

*Notes on the Bhagavad Gita*, leather, \$1.50.

*The Ocean of Theosophy*, \$1.25.

This widely read work is written in clear language, free from technical terms, and constitutes not only the best general introduction to Theosophy, but also an invaluable adjunct to the study of *The Key to Theosophy* and *The Secret Doctrine*.

*The Yoga Aphorisms of Patanjali*; with Introduction and Notes. Cloth, \$1.25; leather, \$1.50.

Collins, Mabel—*Light on the Path*, in the following editions:

With Notes, Comments and an Essay on Karma: London Edition, paper, \$0.45; cloth, \$0.75; fine lambskin edition, \$1.60. Same, American edition, cloth, \$0.60.

United Lodge of Theosophists reprint of the original edition, with the Notes, Comments and Karma. Cloth, \$1.25; leather, \$1.50.

*The Idyll of the White Lotus*, \$1.35.

*Adventures of a youth among the occult priesthood of ancient Egypt*. Said to be a true account of the experiences of a Master in a former incarnation. Second only to *Light on the Path* in value.

### Why not Rent Books?

Why buy theosophical and occult books at the present high prices when you wish to read them but once and can rent them for a fraction of the cost from the O. E. LIBRARY? All current theosophical, and many other occult and astrological books for rent. Lists and terms on application. The Library, by special agreement, will accept books of the above classes which you no longer need, at a fair valuation which can be used for a borrowing or purchasing credit. No responsibility for books sent without consulting us in advance.

### The Magazine "Theosophy"

The O. E. LIBRARY has for loan the seven bound volumes of the monthly magazine *Theosophy*, which contains material invaluable to students of H. P. Blavatsky and of the history of the Theosophical Movement, including reprints of original articles and letters of H. P. B. and Wm. Q. Judge, which are not to be found in most theosophical libraries. The Library also receives subscriptions to *Theosophy*, \$2 a year, single copies, 25 cents.

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# THE O. E. LIBRARY CRITIC

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## TRANSCENDENTAL CRIMINALITY IN ILLINOIS

Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

*United States Constitution, Amendment xiii.*

The State of Illinois, in its efforts to combat the "crime wave," has been overtaken by a fit of hysteria which bids fair to result in the enactment of laws which, apparently, are in direct violation of the Constitution of the United States. Illinois has fallen into the hands of the doctors. The psychopaths, in conjunction with the police, are proposing to make a clean sweep of all persons suspected of criminal propensities and to subject them to confinement and involuntary servitude for life.

The Olson-Lust bill, reported favorably by the Illinois House Judiciary Committee, provides for the establishment of a farm or colony and authorizes the police to pick up any person decided by the psychopathic doctors to be subnormal, and *who* has on two previous occasions been guilty of—and punished for—an offense, and to confine such person for life under guard within a barbed wire enclosure, forcing him to labor, willy-nilly, for the benefit of the state.

This bill originates in part with the chief justice of the Chicago Municipal Court and has the backing of Dr. William Hickson, of the municipal psychopathic laboratory.

Be it noted that the Constitution of the United States expressly and in the clearest possible language forbids the subjecting of any person to involuntary servitude, except as a punishment for *crime whereof he has been duly convicted*. The Constitution makes no mention of criminal propensities; it does not say that a party may be subjected to involuntary servitude because of some crime which he has not committed, but which some doctor or policeman thinks he may perhaps commit at some time in the future. By no means. The crime must have been actually committed, must be a thing of the past. True, the



bill provides that the person so treated must have been guilty of two previous offenses. But if so, he has already been punished for them. Amendment V of the Constitution prohibits punishment twice for the same offense. It says, in part: "No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury . . . nor shall any person be subject for the same offense to be put twice in jeopardy of life or limb. . . ."

Notwithstanding these plain as day prohibitions the State of Illinois proposes to subject to life imprisonment, a punishment meted out only to the worst offenders, and to involuntary and compulsory labor, persons who have committed no crime for which they have not already been punished according to law. It proposes to punish them twice to the limit short of capital punishment and to punish them for crimes which they have not committed, but which the doctors and the police think they may possibly commit in the future. It proposes to keep them under guard, with authority to shoot them down if they try to regain the liberty of which they have been deprived, not by due process of law, but by the act of an arbitrary police dictator.

One can hardly imagine that a chief justice of a municipal court is ignorant of the plain provisions of the Constitution of the United States, written in words which do not admit of ambiguity, and the passage of such a measure in the face of these facts can only be taken as an indication of the contempt for this august document, this American Magna Charta, which exists in certain quarters. The problem of dealing with the defective and criminally inclined portions of the community is a difficult one and one not to be belittled in any sense. But great as it is, it affords no justification for the enactment of laws striking at the constitutionally guaranteed right of the individual to protection against arbitrary punishment. The makers of the Constitution foresaw the dangers to which this right would be subjected by just such enthusiastic crime hunters as those who are endeavoring to put over this outrageous measure. It is precisely those who, in the name of law and order, attempt to override all law and order, and who are making towards irresponsible autocracy and tyranny that the Constitution has everywhere in mind.

I regard all legislation of this kind as psychologically a part of the crime wave which it is intended to combat. The crime wave, as ordinarily understood, consists in an increased disregard by some individuals for the law and the rights of other individuals. Reactionary legislation of the kind exemplified in the Olson-Lust bill is not only disregard of the rights of individuals not convicted of any offense, but it is disregard of the Constitution, the corner-stone and basis of all our laws. In its ultimate nature such disregard is just as criminal as is the disregard of

the common offender for the law. I would designate it as transcendental criminality. In its ultimate tendencies and results it is fully as pernicious, in fact, even more so, for while common criminality is subject to ups and downs depending on temporary social and economic conditions, contempt for the rights of the people and the assumption of arbitrary and tyrannical power on the part of those in authority is a far more dangerous symptom; it is the rock on which many a democracy has gone to pieces. If the people of Illinois are not satisfied with the Constitution of the United States; if they think that it does not provide sufficient safeguards, or stands in the way of providing them, it is their privilege to try to get it amended. But as long as it stands it must be obeyed. It cannot be brushed aside because inconvenient to medical faddists or the police.

You will say, perhaps, that the Olson-Lust bill does not call for punishment, but is simply a precautionary measure. If confinement is not punishment, what is it? If locking a man up and compelling him to work is not involuntary servitude, what is it? I think you would not be disposed to draw fine distinctions if you were deprived of liberty and forced to work, not for something you had done, but for something which somebody suspected you might do.

There is a further aspect which must not be overlooked. Our criminal laws, faulty as they are without doubt, have this attribute. They are enacted in advance without respect to individual cases; they are absolutely impartial; they prescribe for every offense a penalty which is intended to be, and actually is roughly proportioned to its gravity. Further, they afford protection against that arbitrary and excessive punishment which might be imposed under stress of public opinion and which is exemplified in the acts of the mob. They afford protection against the hostility of powerful individuals and interests. "Thus far and no further," says the law in advance. No one can be punished for what he has not done. The law does not claim the right to inflict disability or suffering for prospective crimes. The worst man, equally with the best, is entitled to his liberty just as long as he does not actually abuse it.

The theory that punishment, or what is in effect punishment, can be imposed for prospective offenses is a relic of the old days of unlimited and irresponsible autocracy, of the time when any one could be placed in a bastille if feared or hated by the powers in control. It is not only incompatible with our ideas of liberty, but liberty has withered away whenever and wherever it has been allowed to raise its head again. It means the assumption of arbitrary powers by certain classes; it gives to the doctors powers once assumed by the priesthood; it gives to the police power to sentence people guilty of no offense; it makes it possible for a man who has an enemy on the police force, or who has

incurred the hostility of some ward politician, to be locked away for life, and it is done in a way from which the habeas corpus act affords no protection.

On other occasions (CRITIC, January 19, May 25) I have pointed out that the unlimited indeterminate sentence laws afford an opening to those who desire to inflict unlimited punishment for a limited offense to extend their methods to those who are guilty of no offense whatever. And here we have it already. Illinois has for some time had such an unlimited indeterminate sentence statute. In that state men are sent up on sentences of "one year to life." The passage of the Olson-Lust bill will place it in the same category as Russia and Turkey, and with France in the days of the Bastille.

It is time that we were sitting up and thinking whither we are drifting.

In a lucid article in *The New Republic* for April 6, entitled "The Crime Wave in America," Raymond B. Fosdick attributes the prevalence of crime in America largely to the demoralization of our police system. The same crime wave exists at present in all civilized countries which were involved in the late war, but crime is chronically vastly more common in America, and was so long before the war. There are more murders in Chicago than in the whole of Great Britain, for example. The reason for this demoralization, says he, may be summed up in the one word "politics." With all of the hysterical screaming that has been going on in Illinois, there has not been one word uttered about making the apprehension of criminals more effective and their punishment more sure. Not at all. They want to retain the same rotten old system and the reforms are to consist, not in bettering the system and taking it out of politics, but in giving greater and more arbitrary powers to the police, in longer terms for offenders who happen to get caught, in doing away with parole, in running in and locking away people innocent of offense "on suspicion," any and everything but the one thing most needful, reforming the system itself.

After all, what else can we expect when even the President of the United States sets the example by placing the Federal prison system in charge of a clergyman who, whatever his personal virtues, has no more knowledge and experience in running a penal system than has the woman who washes his shirts.

### Thunder From Olympus

Speaking of the petition of Mr. Hanchett to the President and General Council of the Theosophical Society for a review of the proceedings of the Chicago Convention of 1920 and of the affairs of the American Section, the CRITIC of February 2, 1921, said in part:

"Much as I sympathize with the minority, I regard this appeal to Caesar as savoring distinctly of pusillanimity. It reminds me of the small boy who runs crying to Mamma, instead of bravely fighting his own



battle. It must be remembered that the Committee is so far represented, as it was at the convention, by a minority of votes. No matter how unwisely or unfairly, such actions as the convention took were taken by an actual majority, and an appeal for a reversal or veto would be an appeal to sustain a minority against a majority. I think that the proper, dignified and manly course is to continue the agitation until the Committee can win over a majority and carry its measures. Only in bona fide efforts at self-government, not in invoking the gods, lies the way to real democracy. Certainly nothing could be further from it than calling in autocratic powers from without.

"If Mrs. Besant should decide against the appeal, on the ground that the convention was acting within its constitutional rights, that democracy means the rule of the majority, or for other reasons, the reform party would receive a rebuff which would certainly prejudice many against it, and add prestige to administration, and the Committee might be able to continue its work only at the cost of defying her. This I consider probable."

This anticipation has been fully realized in Mrs. Besant's letter of March 31 to the American Section, which is in part a reply to Mr. Hanchett's petition. Mrs. Besant rules that a decision in the case of such an appeal is beyond the jurisdiction of the General Council, as the American Section is an autonomous body which must settle its internal difficulties itself, a minority having the recourse of carrying its points by converting enough to its views to make a majority, if it is able to do so. She finds nothing in the constitution which permits an appeal by a minority.

While I wholly agree with the position that an autonomous body should settle its internal difficulties itself, the fact that Mrs. Besant finds nothing in the constitution permitting consideration of an appeal, and the general tenor of her letter raise the suspicion that she did not find it because she did not want to look for it. By-law vi, sec. 1 of the American Section distinctly states that every action of the convention and of the board of trustees is subject to a veto by the General Council. Further, Rule 37 of the International Society states:

"Each Lodge and National Society shall have the power of making its own Rules, provided they do not conflict with the Rules of the Theosophical Society, and the Rules shall become valid unless their confirmation be refused by the President." (Italics mine—Ed.).

The American Section by-law permitting a veto by the General Council is valid in the above sense, as its confirmation was never refused by the President. In other words, the General Council has the right to veto any act of the convention or board of trustees. It was offered that right by the American Section when it adopted the by-law and accepted it under the constitution.

These facts were pointed out by Mr. Hanchett in his petition.

When a resolution was offered at the Chicago Convention of 1913, excluding a certain class of people from holding office in the Section, to wit, priests of the Liberal Catholic Church, Mrs. Besant threatened to veto it if adopted, claiming constitutional grounds, namely, discrimination against a certain sect or creed. Her reasons can be found stated in *The Messenger*, May, 1920, page 374. It is true that distinctions of creed cannot be taken into account in admitting members, but Mrs. Besant very prudently neglected to point out any clause in the constitution by which the same applies to officers, a very different matter, as any one can see who will recall that the constitution of the United States admits aliens to citizenship, but excludes them from the presidency. (See a full discussion of this ruling in the *CRITIC*, June 9, 1920).

Evidently the constitution of the T. S. is a mere scrap of paper, into or out of which the President can read anything which suits her aims. She can threaten to veto an act directed against the Liberal Catholic Church power on "constitutional" grounds which do not exist in the constitution and less than two years later can again favor the same Catholic party by refusing on constitutional grounds to consider an appeal which the constitution permits her to consider. No wonder her followers are wrapt in adoration. There are few people who would venture to perform such legal acrobatic stunts.

Her impartiality in the present case is still more likely to be questioned when one sees that while declining on legal grounds to review the petition she proceeds to criticize the progressive party in general, to impugn the integrity of some of its members and to attribute questionable motives to those behind the Back to Blavatsky movement. She says: "The Back to H. P. B. movement' has obviously been intended to depreciate the later exponents of Theosophical ideas." Of Mr. Wadia, an active mover in the progressive campaign and one of the leaders in the Back to Blavatsky movement she says: "As regards Mr. Wadia's policy in America I do not agree with it," thus taking sides with those against whose acts the petition was directed.

Also, and this is perhaps the worst, she says; "I see good people on both sides striving confusedly and desperately for half-truths, and also people *who are not so good, moved by jealousy and hatred and desire for power.*" (Italics mine—Ed.). As this cannot apply to those already in power it is evidently a hit direct at certain unnamed members of the progressive party. In saying this she is passing judgment on the character, integrity and motives of these members, while refusing to hear the evidence submitted in the petition in defense of their position! What would you think of the judge in court who should convict a defendant while ruling out the evidence in his defense?

The impression which Mrs. Besant's document creates is that it is an attempt—under guise of a legal decision and of impartiality—to crush the progressives and the Back to Blavatsky movement, and to enthrone still more firmly the party which will serve her purposes and those of C. W. Leadbeater and the Liberal Catholic Church. The Rogers party alone accepted it in the spirit in which it was conceived. That certain progressives took consolation in a later cable despatch is pathetic, seeing that she could not have answered otherwise without eating her own words. Perhaps those on whom she has heaped her imputations may begin to see things as they are, unless they are so blinded by that pusillanimity which offered to withdraw the opposing candidate and vote against their consciences at her behest that they can see nothing. They can now choose between denying her infallibility or admitting that they are, as she implies, just plain scamps, theosophically considered.

Mrs. Besant's concluding appeal to the warring theosophical redskins to bury their tomahawks and smoke the peace pipe reads as beautifully as does the address of Gitche Manito the Mighty to the Indians. It is a beautiful ideal, but after what precedes it reminds one rather of the invitation of the spider to the fly to walk into its parlor. Mrs. Besant's kind of "getting together" means surrender on the part of all who do not like the methods of Warrington and Rogers. It means the giving up of vital principles. If the jubilation of the administration party over her announcement is an indication of its true meaning it should serve as an awakening to those progressives who have not yet begun to see the true nature of the disease they are fighting and who cling desperately to the notion that Mrs. Besant is with them.

### Members Will Please Not Forget

that the work of the LEAGUE is supported almost wholly by voluntary contributions, and that even the CRITIC is issued to subscribers below cost. Contributions are earnestly solicited in support of our work.

Those who have made offers of periodical contributions are requested to send them without the formality of a reminder. Others are invited to adopt this plan. Notwithstanding the comparatively small sum required, not one member in five thinks it worth while to send in a donation occasionally.

### A Hint To Prisoners

We have recently received a number of letters from prisoners asking us to put them in touch with wealthy correspondents. The reasons given sometimes appear good, at others they are perfectly transparent. While I have the deepest sympathy with those who find themselves without means for carrying out legitimate objects, it is no part of our work to subject our members to solicitations for funds. We are therefore unable to comply with such requests or even to acknowledge the letters.

### Newspaper Clippings Wanted

Readers of the CRITIC are earnestly requested to save up and send to this office clippings from current newspapers, dealing with criminal and penal problems and information about penal institutions. We do not require current court or police news unless of exceptional importance. Each item should bear the name of the paper and its date.

### At the Periscope

*A Contrast.* a. Peter Nunziata, a sixteen-year-old boy, found a bottle of whiskey and after drinking it committed a murder for which he was to be executed at Sing Sing on June 5.

b. Henry Albers, multimillionaire and Hun-hyphenate Knight of Columbus, of Portland, Oregon, sentenced to two years' imprisonment and \$10,000 fine for grossly disloyal utterances made during the war, has had his sentence dismissed by the United States Supreme Court, his plea being that he was drunk when he uttered them.

*Query.* What would have happened to Nunziata had he been a multimillionaire and a Knight of Columbus, and what would have been the fate of Albers had he been a sixteen-year-old boy with no money or friends?

*The Mountain and the Mouse.* In ancient times, according to Aesop, the mountain was in labor and after much ado gave birth to a mouse. I have always regarded myself as a very insignificant individual and the CRITIC as a mere mouse, but, judging from the screams which issued recently from 6955 Perry Avenue, Chicago, and which were heard from Dan to Beer-sheba, it seems that this time it was the mouse which gave birth to the mountain. It was not the mouse which squealed, however. It was the accoucheur, a certain Rogers Defense Committee, which likewise did all the lying in, the lying out and the lying all over the country. It effected a painless delivery, as far as the patient was concerned, saw to it that the child was not still-born, washed all the dirty linen except its own and paid all expenses. In fact it may be said of this committee that the quality of its mercy was not strained in any particular, and that in this case, at least, the CRITIC "waked to ecstasy the living liar." I recommend this committee whenever similar services are required.

Since the little episode referred to the mouse has been receiving the congratulations of its friends. One good lady of the "E. S." variety, however, threatens me with horrible things. Karma will chew me up and I will go insane or something of that sort. As proof she cites the case of a man who became crazy after objecting to Leadbeater's performances. That's

Original from



nothing. I can cite lots of cases of people who have not objected to Leadbeater and who are stark mad. Some day, without doubt, I shall die and most likely shall suffer some temporary mental or physical inconvenience in the process. But what makes me fear death is not Karma's getting after me, but the certainty that some pious E. S. member will say "See, I told you so. That's what he gets for reviling our dear leaders." I prefer to have that sort of stuff addressed direct to this office. I always like to get letters from members of Mrs. Besant's E. S.—they usually afford such horrible illustrations of the effects of this particular variety of esoteric flapdoodle when long continued.

### Important Facts for T. S. Members

Members of the T. S. who desire to know important facts in the history of the Society which are usually carefully concealed will find a fund of information in the following, which may be borrowed from the O. E. LIBRARY. †

As these are of no interest to the general public they will not be loaned indiscriminately. The right is reserved to refuse a loan or to require references.

The Theosophic Voice (periodical) in three parts.

Contains many original documents in the Leadbeater case, including transactions of the British Section, American lodges, letters of Mrs. Besant, confessions of C. W. L., etc.

*Brooks, F. T.*—The Theosophical Society and its Esoteric Bogeydom. 294 pages. Much about the outside and inside of the E. S., by a former E. S. member.

*Neo-Theosophy Exposed.* 445 pages.

Contains, besides commentary, many valuable original documents relating to the E. S., and the Leadbeater and Alcyone cases.

*Levy, Eugene*—Mrs. Besant and the Present Crisis in the Theosophical Society. 167 pages. With introduction by Edouard Schuré. Deals largely with the Leadbeater and Alcyone cases and with the Separation of Dr. Rudolf Steiner and the German Section.

*Veritas*—Mrs. Besant and the Alcyone Case. 400 pages.

Summary of the court proceedings in the suit of the father of Alcyone against Mrs. Besant for the recovery of his children, with original documents, history of the Alcyone cult, etc.

### Some Second Hand Books

Sold only for cash with order or sent C. O. D. U. S. postage stamps and personal checks accepted. Mention substitutes if possible. *The O. E. Library, 1207 Q Street, N. W., Washington, D. C.*

*Hudson, Thompson J.*—The Divine Pedigree of Man; Evolution of the Soul; Law of Mental Medicine; Scientific Demonstration of a Future Life; each, \$1.15.

*Huntley, Florence*—Who Answers Prayer?, \$0.35.

*Hooper, Dr. T. D'Aute*—Spirit Psychometry and Trance Communications. \$0.70.

*Hunter, Rev. G. W.*—Manhood Wrecked and Rescued, \$0.55.

*Hutchinson, Dr. Robert*—Lectures on the Diseases of Children, \$0.75.

*Hyslop, Dr. James H.*—Enigmas of Psychical Research, \$1.05.

Science and a Future Life, \$1.05.

*Ingalese, Richard*—Cosmogony and Evolution, \$1.40.

*Ingalese, Isabella*—Linked Lives, \$1.00.

*Jinaradasa, C.*—In His Name, cloth, \$0.35.

How We Remember our past Lives, \$0.52.

Theosophy and Modern Thought, \$0.55.

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BY

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## **The O. E. Library League**

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No. 23

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### **STUCK ON HIS JOB**

Governor Pat M. Neff, of Texas, may not know all about prison reform, but he is showing a most laudable determination to get to the bottom of the bottomless pit of corruption which has for years characterized the prison department of his state. Lately he struck a snag in the shape of Prison Commissioner W. G. Pryor. Pryor has been on this job for over twenty years and recently Governor Neff, in a most kind letter, suggested that he resign. This Pryor refused to do, thereby forcing the Governor to repeat his suggestion, accompanying it with a "bill of particulars" which has been published in the Texas press. Among the "particulars" are the following charges:

Pryor has under his management 75,000 acres of farming land, free of tax and cultivated by unpaid prison labor. On this land he lost the state in 1920 over \$953,000, which had to be paid mainly by Texas farmers, who have neither tax-free land nor free labor.

Pryor bought from some of his friends on account of the state a cotton oil mill for \$125,000, which not only was not worth more than \$50,000, but against which there stood a debt of \$116,000.

He sold 77 acres of state land in the suburbs of a city for \$60 an acre, which real estate experts valued at not less than \$500 an acre.

He allowed one of his managers, who also ran a meat business, to sell meat to himself as manager for use on the prison farm.

He permitted penitentiary employes to hire out convicts and to pocket the proceeds.

He employed persons who were at the same time receiving large salaries from private concerns whose interests were in conflict with those of the state.

While the law requires that educational and religious instruction be provided for convicts, Pryor admitted under oath that he had never paid any attention to the matter.

He permitted illegal and inhuman punishment of convicts without interference.

Notwithstanding that Pryor had been connected with the Texas prison system for more than twenty years, during which many investigations have been made, not one has shown more graft, more brutality to convicts, more drunkenness and immorality among employes, greater financial losses, more theft of state property and general negligence in the entire system than were brought to light in the recent legislative investigation.

Upon receipt of this second request with charges, Pryor again refused to resign. Evidently he is stuck on his job and proposes to stay stuck. No wonder. Not elsewhere would he be able to serve his friends by selling them state land at 88 per cent discount, or by paying them \$125,000 of state's money for a mill worth \$66,000 less than nothing. Twenty years of such opportunity for service make a fellow somewhat loth to come down to ordinary business methods. It was very kind of Mr. Pryor to help his needy friends in such a generous fashion and without doubt they will stand back of him if it comes to a fight. That's politics. You give me a share in what you can get out of the government's safe and I'll use my "influence" to see that the combination isn't changed.

Pryor should not be allowed to resign. He should be kicked out and an investigation put through to determine whether he should not be kicked into one of his own institutions. Picking cotton, with one of his own brutal guards standing over him with a lash or setting the dogs on him would be just the sort of recreation he needs after so many years of "service" to the state.

Is Governor Neff strong enough to do it?

### **The Sacco-Vanzetti Case and its Moral**

Two Italians, Sacco, a shoe worker, and Vanzetti, a fishmonger, are under indictment for alleged participation in a payroll robbery and murder at Braintree, Massachusetts. Sacco has been in jail a year awaiting trial, while Vanzetti is already serving a fifteen-year sentence for alleged participation in another payroll robbery. These cases are attracting not a little attention. *The New Republic* of June 8 devoted a page and a half to Vanzetti, while a circular has been issued by the League for Democratic Control, Room 79, 2 Park Square, Boston, soliciting funds for their defense.

If one can judge from the samples of evidence quoted in the Vanzetti case, it was of the flimsiest character. A woman saw the hold-up through the walls of a brick building which stood in the way; the man "ran like a foreigner" and as Vanzetti was a foreigner, probably it was he, and more of the same sort. But while one may not count too much on a one-sided presentation, the general aspects of the Sacco-Vanzetti case are of the highest interest and importance.

Here are two men on trial for their life. One of them, Sacco, has been held in jail for a year on suspicion, awaiting trial, his family in the meantime being left to its own resources. He has had an entire year cut out of his life, not for what he has been proved to have done, but because somebody has been killed and it is needful to kill some one else for it. If



Sacco is lucky enough to be acquitted he will not receive one cent of indemnity from the state for lost time, lost, not through his own fault, but through the mistake of the authorities in suspecting him. The prosecuting attorney, the jurors, the witnesses, the sheriff, everybody connected with the case will be paid for their time, but the real victim, the innocent man, will get nothing whatever except a certain amount of opprobrium which always adheres to the person who has been in prison, whether guilty or not.

That is the rule everywhere. I believe that it is possible under certain circumstances to bring suit for damages for false imprisonment, but that costs money and the result is uncertain, so uncertain that it is seldom resorted to.

The state maintains a police system; this force is paid, whether it makes arrests or not. The cost of this is insurance money properly paid for protection. With quite equal reason the payment of an indemnity to persons falsely imprisoned should be regarded as insurance paid out in the effort to protect society. It is necessary to hold suspects; nobody can object to that, but time thus taken for a public purpose should be paid for. To take the time of the prisoner without remuneration in case of innocence is no more to be justified than to take other property for public purposes without just remuneration, and that, as we know, the United States Constitution (Amendment v) forbids. The police, the courts, the jailers are paid because they would not work without it, but the suspect cannot help himself, he cannot go on strike, so he gets nothing.

And in this we see the lack of a true appreciation or sense of justice in the community which makes the laws. Not only in this is our criminal procedure a disgrace. It appears in another way illustrated by the Sacco-Vanzetti case. The state has unlimited funds behind it for criminal prosecutions. It will go to any extent to run down and punish a criminal. It has a police force which has authority to arrest on suspicion, to put the suspect through an examination under distressing circumstances, often accompanied by violence or threats of violence, and certainly always under conditions which would disconcert and confuse any but the strongest and most self-controlled. Under such conditions it collects evidence which may be of an incriminating character from a victim who is not allowed the assistance of counsel, and it uses this evidence against him in plain violation of the constitutional prohibition of forcing any one in a criminal case to testify against himself (Amendment v). Not long ago a man was charged with murder by the Chicago police on the basis of a confession extorted from him by tiring him out, threatening him with clubs and finally making him drunk.

done away with. But as yet the public defender exists only here and there.

Further, the prosecution is conducted by a state's attorney whose business it is to secure conviction and whose political prospects and reputation often depend on his success in so doing, while the jury, supposed to be unbiased, in reality is not only open to persuasive eloquence as a substitute for facts and logic, but it resembles a seesaw; a few ounces of evidence or mere talk on one side or the other will determine which way it swings.

With all this unlimited power and almost unlimited interest in his conviction arrayed against him, what is a poor devil like Sacco or Vanzetti to do? What chance can the legal presumption of innocence have against these? As an offset the state offers him counsel, a cheap lawyer who often enough takes advantage of him by persuading him that a plea of guilty will result in mercy, while a plea of not guilty, if turned down, will result in the extreme penalty. He has no money to employ counsel able to match the forces of the state, no money to pay for searching for witnesses, often not a friend to stand by him. The appeals, the carrying of the case from one

court to another, easy enough for the rich, are impossible for him. If he is a poor foreigner, speaking our language with difficulty, not understanding our ways, public opinion is against him—he may be an anarchist or a bolshevik or what not.

That is where we stand today, we who boast of our civilization and our belief in justice and human rights. The plan of having a public defender, a competent attorney for the defense, permanently retained by the state as an offset to the prosecution, not a mere temporary makeshift, has been tried out and with great success, barring those cases where the almighty state's attorney has been able to use his influence to get this powerful rival

Sacco and Vanzetti are but two out of thousands upon thousands who have to pass through this farcical ordeal each year. It is a crying disgrace, and it is to be hoped that those who in their goodness are willing to aid these unfortunate men will think of the case in its larger national and social aspects. Every man, no matter what his status, his past history, is assumed in theory to be innocent until he is proved in court to be guilty. It sounds well, but means little as long as the proof is secured by arraying the money and the brains of the state against a practically helpless defendant. It will always mean little until both sides are given an equal chance in every respect.

### Back to Blavatsky!

*Theosophical Orthodoxy versus Orthodoxical Theosophy.* Father Irving S. Cooper is a man who claims a spiritual lineage running back to Saint Peter, who believes in the seven sacraments, in holy water, in the Holy Virgin Mary, who says Mass, holds a high position in a church which within five years has declared its allegiance to the Pope of Rome (see the CRITIC, March 30, 1921), believes in the immaculate conception of Christ, his crucifixion and resurrection on the third day, his ascension into heaven and in his coming in glory to judge both the quick and the dead, and who nevertheless, in an article published in the January 1921 issue of Mr. Rogers' semi-Catholic organ, *The Messenger*, actually uses the word "orthodoxy" as a bugaboo to scare those who are attracted by the Back to Blavatsky movement! That I consider downright funny.

Father Cooper makes his own definition of orthodoxy, a definition not to be found in the dictionary, and then berates the Back to Blavatsky movement for tending to orthodoxy. Orthodoxy is defined in the Century dictionary as "Correctness of opinion; specifically, in theology, conformity to the faith of the Church Catholic." Father Cooper defines it thus: "In religion to be orthodox is to hold as correct the generally accepted opinions on doctrine" (page 590). Some difference, what?

But let us accept Father Cooper's definition for the moment and see where it leads. His objection to the Back to Blavatsky movement is that it is fostering "the almost irresistible human tendency to drift into orthodoxy" (page 589), that is, "into holding the generally accepted opinions." He "deeply reverences H. P. B.," so he says, "and would gladly co-operate (or Cooper-ate?—Ed.) in any movement which would help students to gain a more intimate knowledge of her writings," yet he will not do so because of this almost irresistible tendency to believe what she says.

And in this lies the nigger in Father Cooper's woodpile. He and all of the Leadbeaterites, Liberal Catholic "bishops" and what not, would have no objection to the reading of Blavatsky if only the readers would not believe what she says. The trouble is they will believe it. And just for that reason the Blavatsky classes were thrown out of the rooms of the Seattle and Omaha lodges. The contradictions, illogical thought, phrases without ideas back of them, baseless claims and general mush and milk of Leadbeater and his school haven't a show against the clear logic and clean-cut ways of thinking of H. P. B. They are all afraid of her; she is so damnably

convincing. It is needful to have something to scare the faithful away from Blavatsky, so Father Cooper, and others like him, including Annie Besant, have taken up this bugaboo of "orthodoxy," well suited to scare the followers of a man who from the altar recites the Apostles' creed and then goes outside and tells people that the Christ of the gospels is a myth, and that the gospel story was invented by monks.

H. P. B. taught karma, instead of remission of sin by a priest; she taught seeking the Christ within instead of a being who, if we may judge from the teachings of Mr. Leadbeater, is to be influenced to bestow his blessing by seeing a priest in cap and robes perform antics before him; she called apostolic succession "a gross and palpable fraud." A little essence of Blavatsky would turn Leadbeater's milk sour in no time. Hence, down with the Back to Blavatsky movement, and hence, too, the aspersions cast on its supporters.

We may assume that sensible people are concerned with the truth of what they accept, not with the question of whether it is orthodox. They accept as true that of which they have direct evidence, or else which is based upon what they regard as competent authority. I think that most theosophists would consider the statement of a Master as competent authority, provided that there is good reason for believing that the statement actually comes from the Master. I think that if a Master should say, "I have written this," or, "I have read and approved this," it would go with most theosophists, and they would not be shunted off by being told that to believe it would be to become orthodox, or that a lot of bad people were trying to get them to believe it for purposes of their own.

Here is what the Master K. H. says about H. P. B. and *The Secret Doctrine*:

"But this you must tell to all:—*with occult matters she has everything to do. We have not abandoned her. She is not given over to chelas. She is our direct agent.* . . . I have also noted, your thoughts about the 'Secret Doctrine.' Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction.*"

The letter from which this is quoted, and which may be found on page 50 of *Letters from the Masters of the Wisdom*, is written in the characteristic style of the Master K. H., and is one of the best authenticated communications from him. It was received by Col. Olcott in his cabin while journeying from India to Europe, alone, and when he was in a mood to have suspected its authenticity had it been possible to do so; in such a mood, in fact, that it speaks well for his honor that he did not suppress it. It was republished in *The Path* of October, 1893, with an introduction by Annie Besant and W. Q. Judge, in defense of the authoritative character of *The Secret Doctrine*. It is the study of this work, thus endorsed, that Father Cooper opposes, lest its study lead to orthodoxy; it is the movement towards its closer study that Annie Besant is attacking today, lest it interfere with her prestige.

Can the people back of Father Cooper's church, notably Annie Besant and C. W. Leadbeater, give such credentials? Are there any letters from the Masters endorsing the teachings of these leaders? If so, they have never produced them. I have long and earnestly sought for valid proof of their authority and have never found one single fact worthy of credence. There are assertions without end, to be sure, claims of these worthies for themselves, assertions that the Masters have told them this or that. Still more there is the constant boosting of each other. There is the famous paragraph of Mr. Leadbeater in the *Adyar Album*, issued by Mrs. Besant from her publishing house, asserting that she stands so high that you must accept what she says, whether you can believe it or not. There is the corps of editorial and "E. S." "barker," maintained by Mrs. Besant, including Mr. Arundale and



Mr. Jinaradasa, whose business it is to laud her on every possible occasion. There is the C. W. L. Information Bureau, with branches in most of the official editorial offices, the object of which is to 'keep this gentleman's name before the public, often by retailing the most trivial gossip. But there is not one single fact which could convince an ordinarily cautious person, demanding more proof of authority than mere self-assertion and mutual praise, that these leaders have any such weight of authority back of them as was accorded by the Master K. H. to H. P. B. Apart from what has been taken from *The Secret Doctrine* and the great religious classics, nothing which they have said or written is more worthy of credence, more exempt from criticism, than that of many another writer or speaker who has not had the advantage of a corps of press agents to proclaim his divinity.

When Father Cooper asks us to regard the "discoveries" of Mr. Leadbeater as science, he is simply amusing. Science does not originate through a man's closing his eyes and telling us that he sees things, and that being an expert seer, a trained clairvoyant, these things must be true. The revelations of the telescope and microscope are not accepted because the observer asserts them. They are accepted because these instruments are constructed according to well-known laws of optics and have been tested out in every conceivable way. Clairvoyance may perhaps be a possible instrument for research, but before its results in the hands of any one person can claim the name of science, it must be tested out on things capable of confirmation in other ways. When Mr. Leadbeater will correctly tell the chemical composition of the contents of half a dozen bottles, the nature of which is known to no one in advance, or sort out correctly a collection of unlabeled Campbell's soups, then his clairvoyance will offer some presumption of being a scientific instrument and its further use in other fields entitled to some consideration. But not till then. His self-assertion and the admiration of his friends count for nothing. The man of science who should write a book with as little demonstrated basis as those of Mr. Leadbeater would find that his colleagues would either deposit it in the wastebasket or place it on the shelf along with Baron Munchausen and Gulliver's Travels. On the contrary, there is evidence enough that what he narrates is the result of progressive hallucination. For years he has been telling ever more wondrous things, which have culminated in the last few months in these astonishing astral pipes and cathedrals of which he now writes. Have these things only recently become visible? Is it likely that he who years ago claimed to be able to climb up into the buddhic plane should have overlooked these common every-sunday affairs, these structures as large as the capitol at Washington, or that if he knew of them he would have kept silence? Long ago he wrote of the hidden side of the eucharist, but not of these. Are these things science, as science is understood, or are they the result of progressive hallucination? If they were nothing else they could safely be left to the credulity of those who like to be fooled. But it is quite another matter when they are dignified by the name of science in order to use them to run theosophists back into that ritualism and sacerdotalism against which H. P. B. fought and which has ever been destructive of the life of the spirit, which has ever taught false methods of salvation, and which today is not only trying to undermine the work of Blavatsky, but is even now beginning to admit it openly.

### American Section Presidential Election

The defeat of the progressive party in the recent election, far from being a reason for discouragement, should spur it on to stronger endeavor. The brief time between the election and the going to press of this issue does not permit of comment. Readers may be assured, however, that the CRITIC is going to keep up the fight, and that it will be no respecter of persons who do not show themselves worthy of it.

## Material Support for The Critic

Readers of the CRITIC who are interested in the Theosophical Movement are invited to remember that, apart from the small charge for subscription, which does not cover expenses, it is supported by voluntary donations. Those who sympathize with its attitude and its efforts are urged to assist it with such contributions as they can afford. They are also urged to subscribe for their friends.

### At the Periscope

*Lynching de Luxe.* My friend and fellow LEAGUE member, John Orth, of Boston, who is known both as a musical composer and as a promoter of all sorts of philanthropic and reform undertakings, jumps on me every now and then because I write articles on theosophy. He has a way of doing it which I recommend to various other correspondents who want to chide me. It is this. Mr. Orth has the habit of doing what he calls "Hooverizing on paper." He writes his letters on the backs of philanthropic and reform circulars. When I see that he is about to jump on me I just turn the sheet over and read the other side, thus getting a fund of information on the various reform movements. Incidentally I recommend the same plan to Mr. Orth. When he finds an article in the CRITIC jumping on some theosophist, he should turn the page over and he will find something good on the other side. Mr. Orth delights in my stories of prison horrors, the more horrible the better; in fact, he says they are "glorious." But nothing I can say can surpass in "glory" the following copied from one of his circulars and taken from a report of the National Association for Advancement of Colored People, and which I suppose is a true narrative:

"At the time she was lynched, Mary Turner was in her eighth month of pregnancy. The delicate state of her health, one month or less previous to delivery, may be imagined, but this fact had no effect on the tender feelings of the mob. Her ankles were tied together and she was tied to the tree head downward. Gasoline and oil from the automobiles were thrown on her clothing and while she writhed in agony and the crowd howled in glee, a match was applied and her clothes burned from her person. When this had been done and while she was yet alive, a knife, evidently one such as is used in splitting hogs, was taken and the woman's abdomen was cut open, the unborn babe falling from her womb to the ground. The infant, prematurely born, gave two feeble cries and then its head was crushed by a member of the mob with his heel. Hundreds of bullets were then fired into the body of the woman, now mercifully dead, and the work was over."—Georgia, May 1918.

*Prisoners' Railroad Tickets.* When a prisoner is discharged from a Texas prison and is given transportation at the expense of the state, he gets a ticket on which is written or stamped the word, "Convict," or a waiver of claim to a refund on any part unused, same being payable to the Prison Commission. The object of this is, of course, to prevent his selling all or any part of the ticket, which is quite right. But such a ticket is an advertisement to his travelling companions of his status. Besides, a discharged convict is not a convict and should not be branded as such. Means to prevent transfer of non-transferable tickets have been in use from time immemorial, which do not involve exposing the social status of their owners. It is further stated that men have been given such tickets, paid for with their own money or by relatives. Most prisons are scrupulously careful about such matters. I do not think I have ever received a letter which gave the least indication on the outside that it came from a prison. While this is rather to protect those receiving such letters the outgoing inmate should receive equal consideration.

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## LEGAL ASSASSINATION DE LUXE

Everybody has heard by this time of the recently enacted Nevada law, according to which the death penalty is to be inflicted by placing the condemned in a cell and turning on a gas which will cause him to make a perfectly painless exit. The matter has been the subject of much discussion in the press, chiefly turning about the question whether in fact the prisoner would find this more agreeable than other methods in vogue, hanging, shooting, electrocution, decapitation.

There can hardly be a question that this would be the case. While our conceptions of the suffering accompanying the usual methods, based upon theory and upon the tortions of the victim, are largely illusory, any method involving violence to the body, no matter how rapid its effects, implies a tremendous nervous shock, and shocks are never agreeable. The records of accidental deaths by illuminating gas are numerous, and the very fact that the victim sleeps away, entirely unconscious of what is happening to him, is evidence enough of its painless character. By the selection of the proper gas, for instance carbon monoxide, the tasteless, odorless, non-irritating active constituent of illuminating gas, the victim is not even annoyed by a bad smell; he simply becomes affected with a natural drowsiness, passing into unconsciousness and finally, if prolonged, into death. From the standpoint of the victim, therefore, nothing could be more desirable. From the viewpoint of the executioner, too, it has its advantages. It is easy of performance and leaves no nasty mess to be cleaned up afterwards; the corpse can do his own dressing for his funeral, no change of clothing being necessary.

With the motives of those who advocate such methods I have little patience. There may be those who disapprove of capital punishment, but knowing that it cannot be abolished, want to make it as humane an affair as possible. This, however, cannot be the motive of a legislature passing such a measure, for it would be as easy for it to abolish the death penalty itself. It is rather a concession to a false humanitarianism which believes that a dirty act

can be made clean by doing it in an elegant manner; to a false sentimentality which cares little for the ultimate act, but wants to avoid the unpleasant thought of blood or kicking corpses. And finally there is a pride in adopting up-to-date and scientific methods of doing things. The idea of doing everything by electricity led to the fad of electrocution, probably not one whit less unpleasant to the victim than hanging, shooting or beheading. And now we have entered on the era of poison gas, so let us try it on our criminals. Fad and fashion, in short, dictate the methods of legal murder.

Doubtless the Nevada method can be improved on, as by making the victim jolly drunk first, putting him into a pipe dream with opium, having a band play delightful music or a troupe of chorus girls dance before him, or what not. These additions are commended for the consideration of the kind-hearted legislators of Nevada. But while admitting that as far as the victim is concerned, the poison gas method is the finest yet invented, I think that in other respects it is a move in the wrong direction. The main argument in favor of the death penalty is that it will act as a deterrent of crime. That is why it continues to exist. To be sure, statistics prove otherwise, but that cuts little figure with the average legislator who thinks that even if it doesn't deter, it ought to, and that no sensible man, bent upon murder, could fail to be influenced by the thought of what comes after.

Now, if it is a fact that the fear of death acts as a deterrent, surely the fear of a painful death should be a doubly strong motive. There are plenty of men who neither fear God nor regard man, but who have a very pronounced dislike for physical suffering; in fact it is one of the strongest motives in human nature. You might as well advocate a painless switch for children as a painless form of punishment for capital offenses. You may divide prospective murderers into two classes—those who fear the after-death and those who do not. For those who do not, the physical suffering is the only deterrent that can be considered, even if the ordinary modest murderer may not like to be made a spectacle of, such as being watched by a crowd of curiosity seekers and newspaper reporters. But the thought of retiring to a private room and sleeping away into nothingness is not a matter to worry much about; he is likely to take the risk.

To the believer in conventional religious ideas, on the other hand, the fear of suffering is equally essential. Everybody knows that these have the services of a priest, that they invariably comply strictly with what the church teaches to be essential to salvation, so invariably, in fact, that one may be sure that the executed murderer has a good bit better chance of a joyous hereafter than the average mortal who takes his chance on repentance at the last moment. Add to this assurance the certainty of a painless death, and you have something worth aiming for.

To make death painless or even agreeable, therefore, removes for both of these classes the chief deterrent, fear of suffering.

There is another reason against de luxe executions which, I think, has not a little force at the present time. Whatever renders the death penalty more "humane," fosters the tendency to apply it more widely. Not a few faddists are possessed by the notion that society's undesirables may properly be disposed of by killing them. I have before me an article from a prominent newspaper, The Portland (Oregon) *Spectator*, frankly urging the killing of incorrigible criminals as a matter of economy, thus saving the taxpayers the cost of keeping them locked up. "Why continue to bear that burden of expense?" says the *Spectator*. "When a man has proved himself a violent, indurated, irreclamable enemy of society, society should put him to death in as painless and humane a manner as possible."

What stands or has stood in the way of such "reforms" being urged more generally is the inhumanity of inflicting physical suffering on those who are supposed to be hopelessly defective or incorrigible. Already we have a crowd of legislative and medical faddists who propose to keep the defectives locked up for life, not for what they have done, but for what the doctors think they might do. Why go to such needless expense when they can be done away with painlessly? You may say this is absurd, that no such measure could meet with acceptance. Don't you believe it until you have convinced yourself that the criminal psychiatrists are joking when they propose some of the measures which have come to the front in the past year or two, such as the Illinois Olson-Lust bill, proposing life imprisonment for defectives suspected of criminal propensities, even if guilty of no offense. Between life imprisonment and killing, between lifelong deprivation of liberty and the taking of life the step is not a wide one, and you do not have to go to Russia to discover it. It is but one step further, now that painless execution has been placed on a working basis, to have that advocated likewise. Once let society get the impression that anybody it finds undesirable can be done away with painlessly and it will not be long before semi-civilized communities like Illinois will be trying it out. Already there is a bill before the West Virginia legislature authorizing capital punishment for robbery and burglary, while similar measures have been openly advocated by legislators in other states. If as much progress in contempt of individual rights is made in the near future as has been made in recent times, I shall not be surprised if within two years there will be introduced into at least one state legislature a bill providing for the painless execution of undesirables, upon recommendation of and with the backing of some psychopathic expert, and that it will have a fair chance of being carried, or at least of being reported for action.

I am opposed to all schemes for doing really savage things in a supposedly humane fashion. I believe in making capital punishment



as public and as horrible as possible, with due consideration for avoiding actual torture. I would require every execution to be performed in a public place. Brutalizing, you will say. Perhaps, but not more brutalizing than the smug satisfaction of thinking that you are rendering murder any the less murder by conducting it like a surgical operation. I would require every legislator to be present; I would drag the bloody corpse through the streets and along the boulevards, and hang it up in the halls of the legislature, a dangling token of their own barbarity. Yes, further, I would like to see the blood of every executed criminal smeared upon the altars of the churches and upon the white robes of the priests, for it is these, more than any other one class, who are responsible for this perpetuation of blood sacrifice for the good of society. If they believe that it is against the will of God they should denounce it unceasingly; if they believe that human butchery is ordained of God, as God's representatives, they should bear the bloody mark of the butcher.

Every step towards making the death penalty less shocking to the sensibilities of the community is a step towards rooting legalized murder more deeply, towards applying it more widely.

### **The Word of Power**

If I were asked at this moment what is the most important word in the dictionary I would say "CASH." This is the word which is uppermost in my mind, not because I like it, but because the printer insists on reminding me of it, and especially in summer, when others are seeking temporary surcease from anxiety.

The *CRITIC* is approaching the end of its tenth year. It has never missed an issue and has never delayed one. This has been possible only through the support of its readers and friends. I believe that the *CRITIC* is going to keep on just as it has, and I know that its readers believe it. But I ask them to remember that in this case faith is secondary to good works, and that their faith that some one else will help to keep it going cannot take the place of such material support as they themselves are able to give.

### **Hoist With Their Own Petard**

Now that the election in the American Section, T. S., has passed, it may be of interest to consider some of the factors contributory to the result, and which, for prudential reasons, could not be mentioned before. In doing this I am carrying out my promise to criticize the progressive or reform party from time to time, not with the idea of conducting an autopsy, for the corpse is still very much alive, but in the hope that some of the follies or mistakes of the past may be avoided in the future.

It is well to remember that a reform movement has no reason for throwing up the sponge because it has been defeated in one, two or more contests. All such movements have small beginnings and it depends upon the tenacity of those concerned to keep up the fight. No one who is really actuated by a principle will cease to fight for that principle, even if the whole world be against him. To accept defeat, to run away, is an abandonment of principle.

I am not concerned here with the fact that the progressive campaign failed, but I am concerned with the very obvious fact that proportionately, at least, it lost ground at the last. Why was this?

In my opinion the progressives were felled by their own ill-chosen weapon, which their opponents skillfully turned against them. Attacking certain abuses, they attacked them in the name of the very thing which is responsible for those abuses. They allied themselves with the influence which had brought about the objectionable conditions. Instead of standing on their own feet, fighting for a principle which they believed to be right, because it was right and for no other reason, they fell back on authority. They adopted the slogan of loyalty to Annie Besant instead of loyalty to their own consciences, and it was Besantism which defeated them. They humbled themselves, disgraced themselves, stultified themselves, fairly crawled on their bellies in the name of Besantism. With sublimely ridiculous faith that she would be with them, because of her utterances about democracy, they made their own trap and walked right into it. Anybody could see that if loyalty to Mrs. Besant was their slogan, obedience to her must be the first consideration. When, therefore, she issued her letter to the American Section, openly taking sides with the administration under the pretense of non-interference, and calling on the other side to lay down its arms, a very considerable number obeyed her, while those who were on the fence jumped off her way.

The first blunder the Committee of Fourteen Hundred made was in appealing to the President and General Council for a review of the last convention and of conditions in the American Section, instead of resolving to solve their problems themselves. Instead of appealing to their devotion to principle alone, they appealed to an outside authority. This was the first victory of Besantism. We all know the result. Whether Mrs. Besant read the appeal or not, she refused to consider it, and after holding it for months at the psychological moment made it a pretext for a criticism, in parts actually insulting, of members and motives of the reform party. She refused to consider the defense, while arraigning those who had presented it.

Not satisfied with this stupendous tactical blunder, the result of misplaced faith, which laid the foundation for defeat, the management of the progressive party issued a series of circulars, containing many truths, to be sure, but all showing how utterly self-deluded they were. I can quote but one, dated April 25, 1921:

"It takes courage to be a Progressive because the fallacious doctrine is spread abroad through the Section that the first and most holy duty of a Theosophist is to be loyal to the constituted authority. Theosophy in America can never be the free, unfettered expression of the Divine Truth which was brought to us by H. P. B. and which our own beloved Annie Besant has fought so nobly to maintain, until this horrible nightmare of blind allegiance to persons and to the Administration machine is forever broken."

Think of such talk, will you. A perfect pen picture of themselves; blind victims of the same disease which they were reprobating in others. Below I shall give an illustration of "this horrible nightmare of blind allegiance to persons and to the Administration," only in this case the person was "our own beloved Annie Besant" and the administration that of Adyar. Talk like this was but one further step into the trap. One did not have to read Mrs. Besant's letter to see that the American Section machine is but part of the Adyar machine, run for years with its knowledge and approval. The evidence has long been obvious enough to any one with his eyes open.

And again, in the same circular: "Mrs. Besant condemns slander." How about her statement (letter of March 31) that "The 'Back to H. P. B. movement' has obviously been intended to depreciate the later exponents of Theosophical ideas," and "I see . . . also people who are not so good,

moved by jealousy and hatred and desire for power." Talking about slander, what is it to charge people with such motives without a word of evidence, and in the face of a refusal to listen to their own evidence in their defense?

The above may be excused as a natural result of that blind fanaticism which characterizes the worshippers of Mrs. Besant and prevents their seeing, in spite of the most incontrovertible evidence, that it is she, much more than Mr. Warrington or Mr. Rogers, who is responsible for present conditions and is still endorsing them. But the limit was reached in the cable despatches which were sent to Mrs. Besant by two leaders in the progressive party, whose names it were better not to mention, and which I quote:

"... Your letter end March requests we sustain Rogers. Shall we request Holbrook withdraw electing Rogers unanimously or do you equally endorse Holbrook? We respect your wishes. Shall follow your expressed desire unless you with equal definiteness free us for self-determination. . . ."

And this:

"Publication your letter to American members while Lodges voting compels members elect Rogers or be disloyal to you. Shall we withdraw opposing candidate?"

These gentlemen were tactless—or shall I say, witless—enough to publish these despatches, together with Mrs. Besant's reply, shrewdly worded, after her fashion, so as to profess neutrality but actually to favor Rogers. They actually proposed to betray their party, to vote against their own consciences, if they have any, and to try to force others to do so, if Mrs. Besant should request it! Is it any wonder that there should be a stampede from a party whose leaders showed that they regarded treachery as loyalty, who showed that they were guided by no principles which they would not abandon, and who could even profess loyalty to one whom they could suspect of being willing to accept the sacrifice of their sacred honor? Nothing worse can be found in the records of slum ward politics. Is it any wonder that many who had thus far supported them or who might have been brought to do so should think it better to endure the ills they have than fly to others that they know not of under an administration possibly composed of such timber? I think not. My own feeling can best be described by saying that after this disgraceful performance it was with difficulty that I could bring myself to vote at all, and that I voted for the reform party only in the belief that its candidate was too strong to entangle herself, if elected, with people of such utter lack of scruples.

A deep student of present conditions wrote me: "The pot and the kettle are calling each other black—both are right."

The reform movement is not killed. But it will not succeed as long as it trusts its fate to those who show that their loyalty to their own convictions is less than loyalty to a personality, be it who it may. Tactical mistakes are pardonable, but treachery to oneself and to others passes the limit; no plea of political expediency can justify it. I have said and shall continue to say that the disease afflicting the T. S. owes its origin to personality worship, to the everlasting ranting about "our revered leaders," making it impossible to perceive that the only true leader is the dweller in the heart. That the present leaders, especially Mrs. Besant and Mr. Leadbeater, have taken advantage of this tendency, have fostered it, have insidiously corrupted the souls of those whom, had they been what they claim to be, they would have taught to stand on their own feet, is a fact which must be recognized before any but the most trivial reforms are possible. We are not interested in what these leaders profess, but we are deeply concerned with what they do.



## At the Periscope

Everybody, no doubt, the present writer included, will recognize the fact that being on the opposition side does not absolve one from giving all support to the administration which can honorably be accorded to it. Even an imperfect machine must not be needlessly hampered. But that means no abandonment of principles. Where these are concerned the fight must be unceasing, the criticism, when necessary, unsparing. Fear of opposition, of criticism, of persecution, must be disregarded. No cause is wholly lost so long as one or two are willing to fight determinedly for it. But he alone is truly lost who gives up and retires in disgust, saying "It is not worth while."

*A Shining Example.* The Nebraska Superintendent of The Society for the Friendless, in his report to the organ of that association, *The First Friend*, says that "Texas would do well to send up a committee to study Nebraska methods." As we learn from this report that 500 out of 625 men in the state penitentiary are in idleness, we presume that the duty of the suggested Texas committee would be to learn by what method the taxpayers of Nebraska are induced to pay the free board and lodging bill of 80 per cent. of their convicts without raising hell. State Prison Commissioner Pryor, of Texas, if still at large, might be on the committee. He could get some ideas as to the right sort of soothing syrup to administer. He is in need of such a recipe at the present time. Incidentally Nebraska has made it a penal offense to approach the parole board in behalf of a prisoner, except when the board is in session. Vacations must not be disturbed, nor the valuable time of the board, who are described as "good politicians," infringed on.

*The Minnesota Legislature* has defeated the bill to restore capital punishment.

*Fresh Paint.* The May grand jury which completed its "examination" of the Eastern State Penitentiary in Philadelphia has reported the conditions as "excellent" and commended Warden McKenty. They say "*We are told* (*italics mine.—Ed.*) that only 20 per cent of the prisoners come back, and in other institutions 80 per cent. We feel that this is reason enough to run similar institutions along the same lines." What guff! Such a statement, which a little inquiry would have proved to be false, was evidently gathered in the warden's front office. Under the benign influence of McKenty the Sublime they were induced to swallow it whole and to make it a reason for commending him. That's the way they "investigate" prisons in Pennsylvania.

*Federal Control of State Prisons.* The talk about Federal control of state prisons is entirely out of place, this being entirely beyond the jurisdiction of Congress and exclusively a matter under the laws of each state, unless some provision of the Federal constitution is violated. In one way, however, the Federal Government can exercise a very marked control. Congress has power to enact laws regulating interstate commerce in the products of prison labor. It can, for example, prohibit interstate commerce in the products of unpaid or underpaid prison labor, thus bringing pressure to bear on the state legislatures to enact laws conforming to the most progressive ideas. There is a clause in the constitution prohibiting cruel and unusual punishments. Possibly the right of a state to impose an unlimited indeterminate sentence for a minor offense, and to hold the offender for life subject to the decision of a committee of "experts" might be made a matter for a ruling of the Supreme Court. The interference with and withholding of the mail of prisoners, when it does not violate the postal laws relating to unmailable matter, should certainly be made a matter for Federal interference. The disfranchisement of convicts and ex-convicts by the states is another matter calling for Federal interference and regulation.

Original from

## Reissue Of "The Secret Doctrine"

We expect to be able to supply the new reprint of *The Secret Doctrine* (London edition), 3 volumes and index volume, shortly after the middle of July. For the present the price will be \$20.00 the set, carriage paid. Single volumes and fractional sets will also be supplied, subject to supply, as follows: Vols. 1 and 2, \$6.60 each; vol. 3, \$4.80; index volume, \$3.10. Usual discount to dealers and lodges.

Owing to publishing conditions and accumulation of back orders in the hands of the publisher, which will occasion some delay, orders will be filled as promptly as possible in the order of receipt, but preference will be given to those accompanied with cash. Address The O. E. LIBRARY.

## The Magazine "Theosophy"

The O. E. LIBRARY has for loan the seven bound volumes of the monthly magazine *Theosophy*, which contains material invaluable to students of H. P. Blavatsky and of the history of the Theosophical Movement, including reprints of original articles and letters of H. P. B. and Wm. Q. Judge, which are not to be found in most theosophical libraries. The Library also receives subscriptions to *Theosophy*, \$2 a year, single copies, 25 cents.

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### THE RENFREW CASE—AN INSANITY FRAME-UP?

What is an insane asylum? You will answer, of course, that an insane asylum is an institution where people of unsound mind are detained. Wrong. An insane asylum is a place to which people are sent—not who *are* insane, but who have been *declared to be* insane. Between being insane and being declared to be insane there is a world of difference. To be actually insane means to have something wrong with the mind. To be declared insane means simply this; that the requisite number of judges, lawyers, jurors, doctors, witnesses, can be found who will express themselves as thinking that the mind of the person in question is diseased, or who will present evidence, more or less dependable, indicating an unsound mentality. In proportion to the honesty, sound judgment, freedom from bias or personal interest of these people depends the degree to which a verdict of insanity can be regarded as approximating to the truth.

This is not a mere verbal quibble. On the contrary it is a distinction of the very highest importance. Can we assume that every one sent to the asylum is actually insane? Most of us do, because of our fathomless confidence in courts and experts. If so, all we can demand is that such institutions shall be efficiently and humanely conducted. But the possibility of being sent to such a place, when not actually insane, is something to sit up and think about.

We speak of prisons as institutions in which are confined those guilty of criminal acts, yet we know well enough that courts make mistakes. The case here is relatively simple. No one is sent to prison on a charge of criminal propensities. He must have been proved with reasonable certainty to have committed a perfectly definite specified offense. There is no half way in the matter. Either he did it or he did not do it; he is either guilty or not guilty.

With insanity charges it is the opposite. Here it is not what the defendant did, but what he is, which is in question. Between the person whose insanity is obvious to all beyond



question, and the perfectly normal person, there is an infinite number of steps. It is therefore often a matter of considerable delicacy to decide whether the degree of abnormality, which may be mere eccentricity or idiosyncrasy, is sufficient to justify commitment to an asylum.

And this very fact opens the way for prejudice and personal interest to enter in. It makes it easier to carry through a false insanity charge when persistently pressed than to carry through a false criminal charge. It is somewhat hazardous to perjure oneself in a criminal case. It might turn out that another than the defendant was the guilty party. But he who bears false witness in an insanity case is on safer ground. He can exaggerate, pervert or even lie outright with comparative safety. The upshot is that where it can be pressed at all, the insanity charge frame-up affords a much easier and safer way of getting rid of inconvenient people than does the criminal frame-up.

I have no desire to impeach the general honesty and ability of courts and alienists, but it is well to remember certain facts before assuming that a verdict of insanity necessarily means actual insanity.

Judges are human; it is nothing unusual for them to be influenced by other than wholly impartial motives. The manner in which they are selected, whether by appointment or by election, affords little guarantee that they are all that could be desired. Judgeships are generally political or semi-political offices and candidates are open to the objections that hold with other political candidates. The recent attempt of the Chicago ring to get control of the courts is but a sample of what is going on everywhere.

Then there are doctors and doctors. In Massachusetts the testimony of a family physician may suffice to send a person to the madhouse. Yet such doctors may have but the most rudimentary ideas about mental disease and it would be going rather far to assume that a medical diploma renders one incapable of being prejudiced or influenced. As for the expert alienist, anybody with a medical diploma may set himself up as such if he can get any one to believe him and can get talked about enough. A mining expert is judged by the realization of his predictions, a surgeon by the success of his operations, but success in finding out that people are crazy is quite another matter. Here it is a matter for faith, and therefore also for scepticism.

As for the witnesses, they are of all kinds, they may be disinterested or they may be swayed by the strongest sort of personal motives.

It is a notorious fact that the insanity plea is the one most frequently resorted to in attempts to break wills, that people

have been railroaded to the asylum in order to get possession or control of their property, to secure grounds for divorce, to keep them from telling things which it would be inconvenient to have known.

When, therefore, it is desired to get an inconvenient person out of the way, one of the first things aimed at is to have him declared insane. The matter being one which involves the legal and medical profession one would naturally expect that it would be the way chosen by unscrupulous members of these professions to get rid of their enemies. In this connection I call attention to two cases occurring in Massachusetts, where the interests of lawyers, judges and doctors were involved.

About a year ago (see CRITIC, July 21, 1920) Dr. James A. Keown of Massachusetts was sentenced to an insane asylum. Dr. Keown was a well-known lawyer who had for many years interested himself, with considerable success, in rescuing sane people from institutions for the insane. In the course of this work he had gained much familiarity with legal and medical methods by which people are railroaded to these institutions and held there, and had fearlessly denounced those responsible. His friends regarded him as a perfectly sane philanthropist, his legal ability was attested by his success, while his enemies, even if they claimed to consider him insane had to admit that if this be madness, yet there's method in it, a method which they found decidedly inconvenient, for his knowledge of these matters led him to advocate certain reforms in the judiciary. In doing this he set himself squarely against the political and financial interests and aspirations of the legal profession. What followed was this. He was haled into court on a charge concerning an automobile, was convicted, his appeal to another court was refused, and without further ado the court declared him insane and had him manacled and rushed off to an asylum. The "expert" evidence consisted of a doctor who was neither his family physician nor an alienist, who had never seen him out of court, who gave him no examination, but for a fee of \$50 testified that he was a victim of paranoia. It was also in evidence that the assistant district attorney had stated that Keown was troublesome to the profession and that they intended to "choke him off," which they did.

Within the past few days (June 22) a similar farce has been enacted, likewise in Massachusetts. Robert W. Renfrew, physician and lawyer, who like Dr. Keown had occupied himself for years with securing the release of people from the asylum and whose standing was perhaps even higher, was arrested, brought before the Newton court and sent to the madhouse. The charge against him was that he had sought

to have some of the best lawyers in Massachusetts disbarred and that he had sought the impeachment of judges whom he believed to be in a conspiracy against him. Two physicians and twelve witnesses testified to his sanity, but the other side produced "alienists" who declared that he was a paranoiac and a victim of hallucinations regarding a conspiracy against him and "more likely than the average person to commit murder." So off he went to bedlam. The judge, it is reported, unwilling to face the audience in the court room, gave his decision privately and escaped by the back door.

The probability of a frame-up is increased by the fact that Renfrew had incurred the enmity of the legal profession and the judiciary through his activities, as well as of that part of the medical profession which is interested in sending people to asylums. The very nature of the charge, which was brought by a lawyer who admitted having a grudge against him, indicated it as an attempt to get rid of an inconvenient person on the charge of insanity. Judges who do not want to be impeached and lawyers who object to being disbarred have it in their power to oppose such pleas when brought to the point of action by proving the charges false, by proceedings for libel, slander or conspiracy. But such a course would have risked the possibility of his producing evidence damaging to his accusers. Much easier and safer was it to bring up a charge of insanity and thus permanently to get rid of the inconvenient person without more ado. The belief that one who is being persecuted or conspired against is evidence of paranoia only when it is baseless. That Renfrew entertained the belief in a conspiracy against him, far from being a proof of insanity, is justified not only by what happened to himself but to Dr. Keown a year before.

The moral of this story is that if you live in Massachusetts and want to stay out of the asylum do not question the infallibility and impeccability of judges, lawyers and alienists. If you do, they may use the methods most familiar to them in getting rid of you—and there will be no more Keown or Renfrew to get you out of the asylum.

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### Of Interest to Prisoners

Prisoners desiring correspondents will be provided with them upon enrolling with the LEAGUE. Age, nationality, race and color must be stated, as well as probable time yet to be served. All further information is voluntary, but is frequently helpful. All information is confidential except with regard to the correspondents assigned. There is no charge for enrollment.

No attention can be paid to applications indicating that the object of the applicant is matrimonial, or to carry on a flirtation. Those who manifest such propensities will be dropped from our list.

While we have no objection to inmates stating preferences as to age and locality of correspondents, such requests cause delay and often



cannot be complied with at all. The more latitude given us the sooner can a correspondent be provided. We do not accept "young girls" as members and cannot supply such as correspondents.

Inmates are advised when possible to apply by letter, preferably in their own handwriting.

While we desire to make due allowance for ignorance of social conventionalities and request correspondents to do so, undue familiarity or lack of courtesy, when reported to us, will be considered as a sufficient reason for dropping the inmate from our list. Addressing ladies by their first name, asking for photographs, using terms of endearment, will not be tolerated.

Those who drop their correspondents without excuse or apology after they have taken the trouble to write, need expect no further favors from us. We are always willing to make changes of correspondents upon presentation of good reasons, but an apology must be sent to the one with whom correspondence is discontinued.

Outgoing inmates should notify this office to that effect.

We do not undertake to secure employment or legal services. Whether correspondents will do so will depend on the correspondents themselves. A list of prisoners' aid societies will be sent on request.

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### New Subscribers Wanted For The Critic

The Editor urges upon those who sympathize with the aims of the *Critic* to get us more subscribers. It is encouraging to hear nice things said of us, but when you are writing us such a letter, why not enclose a quarter with the address of a friend who needs to read what the *Critic* has to say.

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### Mrs. Besant and the "Back to Blavatsky" Movement

Mrs. Besant, in her recent ex cathedra statement, dated at Adyar, March 31st, 1921, has expressed her disapproval of the "Back to Blavatsky" movement. She could not have consistently done otherwise; as for years she has sanctioned and encouraged a subtle, but unmistakable anti-Blavatsky campaign. Proof of this has been placed before the public frequently and needs no repetition here. It is easily accessible and is convincing to the clear-thinking. One statement, however, of Mrs. Besant's should not go unchallenged. "The Back to H. P. B. movement," she says, "has obviously been intended to depreciate the later exponents of Theosophical ideas, as though growth were heresy and it were desirable to set up a *Theosophical orthodoxy*." (Italics mine.)

Mrs. Besant evidently assumes that the later additions to Theosophical teachings are "growth." It would seem to many that "accretions" describes them more accurately. The process should not be unfamiliar to students of comparative religion—in fact, the history of every religious movement shows the same thing. What is this process? A great Teacher appears and gives the Message—or, rather reasserts some portion of the Gnosis. He gathers around Him disciples to spread the Teaching, and Himself passes from the world. In the course of time the original impulse is so lost sight of under the accumulations of time and the influence of later teachers and leaders, that it becomes necessary to return for inspiration to the original source. In the last century the Swami Dayananda Sarasvati looked upon the corruption of present-day Hinduism and took as his slogan, "Back to the Vedas!" Did he urge people to go back from the later innovations of the Brahmins to the Vedas themselves, because he regarded "growth as heresy?" Consider the superstitions of Buddhism in the Far East, and the sectarianism and bigotry of Christianity in the West. Would the renunciation of these dogmas and a return to the pure teachings of the Buddha and to the Sermon on the Mount, be equivalent to "setting up an orthodoxy?" Or the reverse?

Original from

It will be claimed that in the Theosophical movement the Founder has been succeeded by another equally authentic Spiritual Leader. *Continuous inspiration is the claim of every priesthood.* But that is not the way the Teaching Hierarchy works. If the Truth were not allowed to become adulterated in the existing organizations there would never be any need of new Teachers. It is only the fact that this corruption invariably takes place that makes it necessary for the Lodge to send Messengers from time to time, though the Truth has been already revealed.

To return once more to a particular consideration of the problem as it exists today in the Theosophical Society, it would seem from these observations that our salvation lies indeed in a return to the teaching and the principles of our Founder. That these teachings are not opposed to the teachings of C. W. Leadbeater, and the later teachings of Mrs. Besant, can only be claimed by one who is not informed as to what H. P. B. really taught—which information, by the way, is not easily obtainable today in most lodges connected with Adyar.

I close with these words by Edward Carpenter which strike the keynote of the "Back to Blavatsky" Movement.

Oh, let not the flame die out! Cherished age after age in its dark caverns, in its holy temples cherished. Fed by pure ministers of love—  
*let not the flame die out!*

LINDLEY W. HUBBELL, F. T. S.

### A Correction

I take great pleasure in correcting a possible misapprehension which might be drawn from a note in the CRITIC of April 13, which might be construed as reflecting upon the integrity of Mrs. Besant, President of the Theosophical Society. This note, entitled "A Sample of Theosophical 'Democracy,'" referred to the method of taking the presidential vote in the Canadian Section, which consisted in counting the votes opposed to Mrs. Besant and counting all the rest of the membership as voting for her, whether they in fact voted or not (*The Canadian Theosophist*, March 1921, page 8; official notice).

I am authoritatively informed that the instructions from Adyar were simply to take the vote of the Section, without prescribing the method, it being naturally assumed that it would be conducted in a constitutional manner. It occurred to an official of the Canadian Section, of whose integrity there cannot be a shadow of a doubt, whatever one may think of his judgment, that as the sentiment of the Section was largely in favor of Mrs. Besant it would save a lot of work and be more economical just to count the votes cast against her and to throw all the rest of the membership into the ballot box as voting for her, whether they actually voted or not.

Unfortunately this easy procedure is distinctly unconstitutional. Rule 10 of the international constitution says:

"A majority of two-thirds of the recorded votes shall be necessary for election."

To count as voting persons who have not voted is not counting the recorded votes. It is using one's own opinion as to how the members might have voted and casting their votes for them in this sense. In other words, it is a clear case of ballot box stuffing, and should form a proper ground of complaint and appeal to have the entire Canadian vote thrown out as invalid.

Such an appeal could properly be made by any member, whether in Canada or elsewhere, for this was not a Sectional election, but one which concerns every member of the Society.

But this method is to be condemned on other than constitutional grounds also. The election is decided by a majority of two-thirds of

the total recorded vote in the Society. Even had the Canadian official known without a shadow of a doubt that every member of his section would have voted for Mrs. Besant had he voted at all, he had no right to make this assumption for other countries. He must have known that every non-voter whom he counted as a voter would go towards neutralizing the possible vote in the opposite sense of some member in a land beyond his jurisdiction.

Under some circumstances this might decide the result. Because of Mrs. Besant's advanced age another election may be necessary at any time, and with far less unanimity of sentiment. The application of such tactics might then easily turn the election, and it is to be hoped that by that time it will be obvious to the official concerned that the constitutional rule regulating the matter must be strictly observed if a scandal is to be avoided.

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### At the Periscope

*Mr. Warrington's New Scarecrow.* I would fain forget Mr. Warrington, except as an old-time friend, but he will not permit it. In a letter from Leadbeater headquarters written to Mr. Rogers, but which the latter generously and for fairly obvious reasons is "happy to share with all members" and which is printed in the *June Messenger*, page 9, Mr. Warrington makes his trial trip with a new scarecrow, invented by himself. It is this. Mrs. Katherine Tingley does not believe in Mrs. Besant's "near coming of a World Teacher." Those who do not accept Mrs. Besant's views are therefore, according to Mr. Warrington, followers of Mrs. Tingley; "they array themselves under her banner," whether they belong to her society or not. Now Mrs. Tingley is regarded in the Besant society as a very bad person indeed, not for her theoretical views, but for other reasons. Her very name is anathema.

The plain object of Mr. Warrington is to associate the names of those who do not accept Mrs. Besant's views on a certain theoretical question, including those of the Back to Blavatsky movement, which he specifically mentions, with the thought of Mrs. Tingley, in such a way as to subject them to the opprobrium cast on her for wholly different reasons. The subject of his discussion, otherwise legitimate, in no way called even for a mention of Mrs. Tingley.

My dear Mr. Warrington, do you actually think that your deliberate attempt to false-label and besmirch those who do not agree with your patron Mrs. Besant will go down with really sane and clean-minded members of the T. S.? By your logic, since the ass is a vegetarian, and you are likewise, therefore you are an ass. Your letter is quite enough to make me ready to believe the worst things that have been said of you. I will take a more charitable view and call your attention to a note which you printed in *The Messenger* for December, 1919, page 203, in which you suggest a cure for dementia praecox. Look it up and practise it on yourself. You need it.

Mr. Warrington's mud-sprinkling device can, of course, be applied to all who hold any opinion nearer that of Katherine Tingley than of Annie Besant, the nature of sanctified bread, for example, and further can be used for general slander as well. It is perhaps a mere coincidence that on the next page of the same issue of *The Messenger* there is reprinted an old article of Annie Besant taken from *The Theosophist*, January, 1913 (page 481), asserting that the Jesuits are active in undermining the T. S. and hinting that Mrs. Tingley has some connection with them. As this does not seem to be specially called for at this time, the natural inference from the printing of this in conjunction with Mr. Warrington's letter, which asserts that those who do not share Mrs. Besant's views are Tingleyites, is that



an attempt is to be made to classify Mrs. Besant's opponents and those favoring the Back to Blavatsky movement as Jesuits or their tools. This inference is greatly strengthened by the fact that the editor of *The Messenger* has italicized the passage about Mrs. Tingley, in order to draw special attention to it, while it is not italicized in Mrs. Besant's original. The editor of *The Messenger* says "it is very interesting to read." I find it so, truly. No honorable editor italicizes part of a quotation without stating that the italics are his, which he has not done. In making it appear that the italics are Mrs. Besant's he is not only attempting to start a slander, but is resorting to the extraordinarily contemptible trick of endeavoring to unload the responsibility on her.

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*Blavatsky, H. P.*—The Secret Doctrine, 3 vols. and index vol. The set, \$20.00. Single volumes when possible, as follows: Vols. 1 & 2, each \$6.60; vol. 3, \$4.80; index vol, \$3.10. Reissue.

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# THE O. E. LIBRARY CRITIC

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## A FLARE-UP IN THE WESTERN STATE PENITENTIARY

The Western State Penitentiary of Pennsylvania is located at Pittsburgh and at present harbors about 1,135 inmates. On Monday, July 18, a riot broke out in the prison which equals any other disturbance of the kind on record. It had been known for some time that trouble was brewing and a small disturbance had occurred on the preceding day and also on July 2. The riot began in the dining room where, without any apparent provocation, the diners began to hurl the dishes and chairs at the guards. Rapidly the commotion spread, accompanied by fires which were simultaneously started in several buildings and which had destroyed, it is said, as many as ten buildings before it could be controlled. Many of the prisoners who were locked up at the time succeeded in breaking loose and frantically tore bricks from the walls and even the stone washbasins from their cells for use as weapons. It is stated that the cell houses were so badly wrecked that it was necessary to quarter as many as five or six men in a cell. Finally the outbreak was quelled with the aid of the police, but not until several prisoners had been killed and more wounded. The damage is said to amount to \$350,000.

It is needless to repeat details which differ in the various accounts and which can be paralleled from other similar occurrences notably the great Joliet riot of June 1917. It resembles in every respect what occurs, either in prison or without, when a large number of men lose their heads and become for the time like wild animals. But there are certain considerations which may be of interest.

There will be an investigation, of course, and without question it will be one-sided, as such investigations usually are. The men will be declared to be a desperate lot, their complaints will be met with contempt and the officials will be whitewashed. Instead of finding out whether the inmates had real grievances, which they might have exaggerated to be sure, an excuse will be made to enforce still stricter regulations,

which will remain in force till a new outbreak occurs. It is easy to see why this will be the case. Such investigations are made either by the prison officials, the prison inspectors, or the state boards which have the penal institutions under their supervision. To find anything wrong with the institutions for which they are responsible would be to convict themselves of neglect of duty, and that is rather too much to expect. Much safer is it to cast the whole blame on the general cussedness of convicts, or to their being wrought up by the "sentimentalists" who have led them to think themselves abused. The principle on which the political machine works is that each part shall stand by the other parts, and too often even the governor is so wholly under the control of the politicians to whom he owes his office that he becomes a party to the whitewashing process.

It is true that prison investigations do occasionally lead to good results. The late riot in the Maryland penitentiary led to the appointment of a new warden and the discharge of cruel and inefficient officials. But that was because of the determined stand of Governor Ritchie, who was alarmed lest the good name of the state be injured by the threat of the United States Department of Justice to remove the Federal prisoners. But Maryland is not Pennsylvania and the Governor of Pennsylvania has shown himself on a previous occasion, the investigation of the notorious Eastern State Penitentiary, to be influenced by other motives than a desire to get at the truth. In the present instance, there is little hope of anything better. Nothing will give dependable results short of an investigation conducted by perfectly impartial citizens, holding no office and with no political axes to grind, and who are willing to listen to the representations of the inmates as well as of the politicians and their serfs who have them in charge.

The present riot is said by the officials to have been instigated by a number of prisoners who had been transferred from the Eastern Penitentiary and who were disgruntled because they were not allowed the same privileges they had had in the Hotel McKenty. It is also stated that the inmates had complained of the bad quality of the food.

A riot is the culmination of discontent with prevailing conditions. You may suppress the manifestations of discontent by greater severity, but you can suppress the discontent only by careful investigation of its causes and by removing them as far as possible. If you want to know why a rioter riots, you must ask him, not the policeman or soldier or guard who clubs him into obedience. Nobody will deny that there will always be prisoners with supposed grievances, who are ready to impart them to their fellows and to incite trouble. But when the mass of inmates think themselves reasonably well treated such discontent does not spread.



They don't care to risk making things worse by stirring up trouble. The best managed prisons do not have riots and incipient disorder is quelled by a rational understanding between the management and the inmates. I think it may be taken for granted that a riot of the magnitude of that in the Western Penitentiary is positive evidence of something wrong with the management. Otherwise there would not exist that mass of combustible which a spark will set on fire.

The difficulty may not lie in material conditions only. It is quite possible to have an institution in which the physical equipment is good, but where the men are continually irritated by a thousand petty regulations which in no way better them. Even the worst man is not an animal which is satisfied with food enough and with material comforts. He has feelings which may be harmless but which can be trodden on, abused and insulted till he becomes desperate. However well the Western Penitentiary may be managed in some ways, I believe it to be a veritable hell-hole in others.

A prison worker in Pittsburgh writes me: "No woman is ever allowed to speak in that prison, so the men have degenerated until they are like savages." In fact, no woman is allowed to visit the prison and the correspondence privileges are restricted in the harshest manner and without the least reason. In the CRITIC of September 1, 1920, I published an underground letter from an inmate of that institution which is most illuminating in connection with the causes of the late riot. Copies of this issue can still be had on application. It appears that three of the chief officers are, or were at that time, Roman Catholics who took a fiendish delight in discriminating against and persecuting Protestant prisoners. I can repeat here but a few sentences of that letter which will serve as an illustration:

On March 27th, 1918, the food became so unbearable that a few of us yelled and rapped on the bars with tin-cups, during the night for the purpose of attracting outside attention, no violence, or no bodily harm being possible to any of the guards, as each prisoner was locked in his cell before the noise began. For this so-called riot, over twenty men were dragged to the deputy warden's office, one at a time, and blackjacked insensible by Scot M. Woods, while six or seven of his guards held them. They were deprived of everything except underwear, and thrown into narrow, unclean dungeons, where they were left for a period of ten days with no protection from the stone floor. These dungeons were approximately 7x3½x7 feet, and as many as five men were packed in one. You will be enabled to form some slight conception of the horrors of these places when I tell you that the sole toilet arrangement was a *coverless* wooden bucket which was emptied *once a day*. The floor was covered with clinders and these, after a few days, became sodden with urine from the leaky bucket and although 3 men had to grovel in this mess, they were not permitted to wash their hands before eating the two slices of bread which were given daily. . .

As I have mentioned previously, Scot Woods is a rabid Catholic and hates a Protestant as the devil is reputed to hate holy water. While we

were in these dungeons, he came down and said to me in the hearing of another prisoner: "You damned yellow-bellied Protestant, I'd bump you off if I thought I'd get by with it." On another occasion, while engaged in the gentle art of browbeating a prisoner verbally and with a club, he told the man that he'd see that if this prisoner ever lived to get out he'd be in such a physical condition that he'd not be able to enjoy his liberty. The prisoner answered that he still had faith in God and could pray. Scot Woods' answer was: "I'm your God, you son of ———; pray to me." Of the men who were maltreated on March 29, 1918, the Protestants were not permitted to attend religious services, but the Catholics were permitted to go to Mass, and today, more than two years later, those same Protestants are not permitted to go to church.

A further trouble with the Western Penitentiary is that only about one-fifth of the inmates are working. The rest are idle and are kept locked up in their cells. This gives them ample time to brood over their grievances, real or imagined. The institution is not to blame for the non-employment. It is due to Pennsylvania's antiquated penal system. But I can leave it to you to imagine the result of your being kept locked up in a narrow cell, for years, with no steady employment, little or no recreation, and forbidden even intercourse with your friends.

Finally, it may be said that the prison officials will be unable to avail themselves of two sources of help in their investigation. They will be unable to cast the blame for the riot on the O. E. LIBRARY LEAGUE, as the Joliet officials tried to do, and they will not be able to secure the services of Mrs. Booth in whitewashing the warden. Neither the LEAGUE nor Mrs. Booth are allowed in the institution.

### Some Questions Answered

Q. What am I allowed to send a prisoner?

A. Every prison has its own rules, which are further subject to change at any time, and especially to relaxation about Christmas time. It is impossible for us to keep informed on these and the information should be sought from the prisoner himself.

Q. What do prisoners like to get?

A. Most prisoners are practically without money and like to receive small sums which they can spend as they wish. These can best be sent by money order. Most prisoners like to get tobacco and cigars where it is allowed to send these, but they must be in unbroken packages or boxes, with the revenue stamp intact. Sometimes cigarettes are permitted, in others not. Toothbrushes, hair brushes, soap, handkerchiefs, underwear and socks are usually welcome when permitted. Candy and other eatables are subject to rules varying in each prison, on which you must inform yourself. Restrictive rules are very generally aimed at preventing the smuggling in of drugs. With reference to books and papers see below.

Q. How can I send books and magazines direct to a prisoner when the rules permit them to be sent only from the publisher?

A. You can't. But you can send them to the warden, librarian or chaplain of the prison for general use. Nearly all prisons are glad to receive books and magazines. The term "only when sent direct from the publisher" is usually interpreted as including any reputable bookseller who mails them under his own shipping label.

Q. What is the purpose of this restriction?

A. This rule is intended to prevent the smuggling in of contraband, such as drugs, cigarette papers, and of knives, files or saws concealed in the binding of books. It is necessary to guard closely against such possibilities, and the superficial mail inspection is not always considered a guarantee.

Q. The prisoner asks for financial assistance. Should I give it?

A. Excepting such small sums as you can conveniently spare you are advised to consult with the chaplain before advancing any considerable sum.

Q. On what charge is the prisoner confined?

A. All the information we have is contained in the prisoner's letters submitted to you. We strongly advise against asking such questions of prisoners and to leave it to them to volunteer the information if they so desire. Whether this will be done will depend largely upon the trust which you yourself have inspired. You are interested in the prisoner's future, not in his past.

Q. May I write to the warden, asking for the prisoner's record?

A. It should be the duty of the warden not to give out information about prisoners which might create prejudice against them. Such inquiries are justified only when you are seeking to secure employment or clemency, or otherwise materially to aid the prisoner, and you should make your reason for inquiring perfectly clear.

Q. May I send tracts to prisoners?

A. We advise leaving the religious instruction of prisoners to the proper authorities of the prison. More harm than good is done by forcing religion on them, and it is likely to be resented. Some people simply cannot understand that they are not called upon to act as religious instructors. My advice is; whenever you are tempted to send a tract, send instead a bag of tobacco. Of course if the prisoner directly requests such correspondence or literature it is a different matter.

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### Wanted—"The Theosophic Voice"

Theosophical readers who possess copies of the May and August, 1908, issues of *The Theosophic Voice*, a periodical issued in Chicago in 1908, and who can spare them, are earnestly requested to donate them or to communicate with this office. We are willing to pay a reasonable price or to give other publications in exchange. No objection to duplicates.

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### Back to Blavatsky!

*The wicked Blavatskyites.* Those who are interested in thwarting the back to Blavatsky movement have already started to use the tactics which they attribute to their supposed opponents and which in the latter case they designate by the words scurrility, slander and the like. I have already referred to the attempt of Mr. Warrington to link up the Back to Blavatsky movement with the dreadful Mrs. Tingley, and of the editor of *The Messenger* to carry it further and connect it through Mrs. Tingley with the Jesuits.

There is another class whose weapons consist in the phrases "belittling our leaders," "reversion to orthodoxy," "political trickery." The debut of this class of performers occurred in *The Messenger* for January 1921, where Mr. Irving S. Cooper pays his respects to the Back to Blavatsky movement in part in these words (page 589):

"Was it only awakened interest in what Madam Blavatsky had to say that caused the movement to spring into existence, or was it a slightly veiled effort to repudiate our living leaders and to discredit their teach-



ings? And to what end? Was it not at bottom but a clever political trick on the part of those seeking power and position, such as, for example, the office now held by Mrs. Besant? Why was the movement called 'Back to Blavatsky?' Back from what? Was it not obvious that the teachings contained in the books of Mrs. Besant, C. W. Leadbeater, C. Jinarajadasa and others were meant?"

These words are, of course, an insinuation in the form of a question, professedly non-committal, but in reality so framed as to sow the seeds of suspicion in the mind of the reader. Ethically they do not differ from a positive charge unaccompanied by proofs, except in being more cowardly. An individual accused of base motives can demand evidence and can defend himself; but this is a blanket charge calculated to raise suspicion against any or all who dare to express an interest in H. P. B. One implication is that those who foster the study of Blavatsky are doing it, not so much because they care for her teachings as that they wish to bring discredit on somebody else. The other implication is even worse; it is that it is nothing but a political trick on the part of those who crave power and position, such as the office now held by Mrs. Besant. "Why was the movement called 'Back to Blavatsky?' Back from what?" Why, my dear sir, back from nothing. If I say "Back to the Greek classics" I am asserting nothing about Hearst papers and dime novels. If I say "Back to Shakespeare" I am not talking of vaudeville. I am simply advocating what seems to me good, leaving it to those who can harbor a taste for both to do so. Back to Blavatsky does *not* mean back from A. B., C. W. L., C. J., or anything else. It leaves it to those who have absorbed the spirit of H. P. B. to decide for themselves whether these later luminaries are in accord with it or not. It is giving to H. P. B. the position of the accredited and "direct agent" of the Masters, as she was declared to be, and leaving it to those who care to try the experiment the job of harmonizing later teachings with hers. The opposition which this perfectly rational effort is meeting from the later exponents of theosophy is *prima facie* evidence that they recognize the hazardousness of the experiment for their own prestige, and want to circumvent it if possible.

Mr. Cooper declines to answer his questions directly because, as is quite true, "they involve the motives of those organizing the movement." Whether this is "outside the limits of courteous discussion" depends on whether one chooses to make it so. Ordinary courts demand evidence; its presentation is not an act of discourtesy. But Mr. Cooper has set up an Old Maids' court and is conducting it to perfection. It is certainly beyond the limits of courteous discussion to attribute, or even to hint at, unfair motives without stating facts in substantiation thereof. It is certainly beyond the limits of courteous discussion to hint that one who is advocating the study of what he regards as truth and in the face of a powerful opposition, is indulging in a political trick for the purpose of self-advancement, without showing that such a motive actually does exist, or to imply that his professed love of truth is simply a cover for getting back at some one. An old trick, truly. Who was it that was accused by the priests of wanting to be king of the Jews? Common-sense and common observation should teach people like Mr. Cooper that he who is prompted by such base motives shouts with the crowd, not against it; that he sides with those of influence and power, not with a woman long ago in her grave.

But in her letter of March 31 to the American Section Mrs. Besant abandons even the reticence of Mr. Cooper. She is not worried with scruples about courtesy. She does not hesitate to say "The 'Back to H. P. B. movement' has *obviously* been *intended* (italics mine—Ed) to depreciate the later exponents of Theosophical ideas."

I think that Mrs. Besant would find it a hard matter to prove this assertion, the meaning of which is clear enough. It does not say that

those who advocate the study of Blavatsky depreciate the *teachings* of the later exponents of theosophical ideas, which is quite true of some of them, but it says that they are encouraging the study of Blavatsky in order to discredit these later *teachers* rather than from love of truth. We are not concerned here with Blavatsky students outside the Adyar society, for these have never seriously considered any but H. P. B. The Back to Blavatsky movement proper is an affair of the T. S. And against these Mrs. Besant utters what can only be regarded as a gross calumny. Coming from one who claims to be an initiate it has a most serious import. It means that an initiate has the right to use the weight of supposed authority to make unfounded charges against others and to show what can only be designated as a fit of bad temper. I am fairly well acquainted with the people most interested in the Back to Blavatsky movement. My own motives I know; those of others I can only judge by observation and communication. I am convinced that the charge is false. God save me from ever being an initiate of I can't make better use of it than trying to defend my own reputation by slurring others.

A writer in *The Canadian Theosophist* for May (page 39) has taken up the cry and like a parrot repeats the charges and insinuations of Mr. Cooper. One may give him the credit of admitting that some who are interested in the Back to Blavatsky movement are honest people, but he, too, repeats the charges and insinuations of Mr. Cooper without giving a spark of evidence. This gentleman makes no claim to being an initiate and on some future occasion he will perhaps favor us with some proof of his assertions. Until that time he can blame no one but himself if he is suspected of "talking through his hat." *The Canadian Theosophist*, in giving publicity to such charges, owes it to its readers to see that the evidence is presented.

The neo-theosophists and pseudo-theosophists are themselves giving the best of proof that their goods are counterfeit. Otherwise they would welcome the renewed study of the Founder, from whatever source it is inspired, and would leave the matter of motives to karmic adjustment. But you can only pass a counterfeit note when you prevent comparison with the genuine.

### A Destructive Constructivist

Louisville, Ky.

July 9, 1921

Editor, O. E. Library Critic

Washington

Dear Sir:-

I will thank you to discontinue sending your pamphlet to my house. If you wish the Lodge here to see it, you must find some other member to receive it.

I am trying to be a practical, consistent, tolerant Theosophist, being an admirer of both Miss Holbrook and Mr. Rogers (neither of whom, I am sure, can approve of your style). I believe in a loyal, constructive policy, none of which I find in your publication.

If another copy comes, it will be consigned to the waste basket unopened.

Yours truly,

MARY E. MONTZ

232 East Jacob Street

*Note by the Editor*—I am sure the lady, who happens to be secretary of the Louisville Lodge, will succeed in her endeavors to be a "consistent, tolerant Theosophist" if she only keeps trying long enough. She has our best wishes—and sympathy.

## Material Support for The Critic

Readers of the *CRITIC* who are interested in the Theosophical Movement are invited to remember that, apart from the small charge for subscription, which does not cover expenses, it is supported by voluntary donations. Those who sympathize with its attitude and its efforts are urged to assist it with such contributions as they can afford. They are also urged to subscribe for their friends.

## Erratum

Through an error of the printer the concluding paragraph of the article in the July 6 *CRITIC*, "Holst with Their Own Petard," was lopped off and inserted under the heading of "At The Periscope," on the next page. This paragraph is important, as indicating the attitude of the *CRITIC* towards the American Section administration.

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# THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q St., N. W., Washington D. C.

BY

## The O. E. Library League

Vol. XI

Wednesday, August 17, 1921

No. 1

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Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C. under Act of March 3, 1879.

### THE PENAL REFORM WAVE IN TEXAS—I

The storm center of prison reform is at present unquestionably in Texas. With a fighting governor, Pat M. Neff, a legislature determined to get at the bottom of affairs and one of the most active prisoners' protective associations to be found anywhere, we have a condition which has not been paralleled in any other state in recent times. The conviction that the prison conditions in Texas are rotten almost beyond description as regards the treatment of convicts and that the whole system is grossly defective in organization and administration is backed by a determination on the part of the governor and legislature to give Texas the best system to be found anywhere. As far as can be judged at this distance political considerations have been entirely subordinated for the time being. Governor Neff's various speeches and messages have devoted an unprecedented space to matters of judicial and penal administration, and whether one agrees with all of his recommendations or not, it must be admitted that he is equally insistent upon strict administration of justice on the one hand and upon humane and rational handling of convicts on the other. His utterances form a striking contrast with the white-wash and pious platitudes of his immediate predecessor.

Those who are interested are referred to articles in the CRITIC of April 2, 1919, February 2 and 16, 1921, April 27, 1921, and June 22, 1921. In the last of these I referred to the request of Governor Neff for the resignation of one of the three prison commissioners, W. G. Pryor, and the refusal of Mr. Pryor to separate himself from his job, followed by a more urgent demand from the Governor, accompanied by a series of charges or "bill of particulars", the leading features of which were detailed. In this connection it may be explained that there are three prison commissioners, appointed for a term of six years, one being appointed every two years. Mr. Pryor had about two more years to serve. It is not possible to remove a commissioner before the expiration of his term

Original from

except under the general laws governing the removal of public officers for malfeasance or other reasons.

The second request of Governor Neff was met by a still more emphatic refusal on the part of Mr. Pryor, couched in somewhat sarcastic terms. This correspondence, together with a general defense of his record, was submitted in a letter to the legislature, and forms a most interesting document, flatly denying the charges and going at considerable length into financial and other administrative details. Were it not for the still later report of the joint legislative investigating committee, which confirms in a still more emphatic manner the Governor's charges, one would think Mr. Pryor a much abused man, a victim of politics and as innocent of wrong doing as a new-born babe. How much credence is to be placed upon Mr. Pryor's defense may be judged from the astonishing facts dug up by the legislative committee and submitted in a report to which I shall return later. Whether Mr. Pryor can continue to hold on after these shocking revelations remains to be seen, but he clearly has as much kick as one of the \$60 mules which he is said to have bought at \$125 a head for use on the farms.

Says Mr. Pryor in his reply to the Governor's "bill of particulars":

Had you desired to state your real reasons, which would have been accepted as true by the public generally, you could have condensed them to three in number, namely:

1. I am an appointee of ex-Governor Ferguson;
2. I supported Senator Bailey in the last gubernatorial race;
3. You wanted a vacancy to fill by the appointment of some political friend.

My official record will take care of itself, under the searchlight of truth, and I have no fear that your charges, absurd on their face, and couched in the language of politics, can be substantiated by evidence satisfactory to any reasonable, unprejudiced citizen or official.

Should I at any time see fit to sever my connection with the Prison Commission, it will be due to causes entirely independent of your request and of the baseless charges contained in your letter.

Mr. Pryor has, so he says, no political friends, but that he stands on his record. Pretty boggy ground to stand on, one would say, after reading the legislative report. One is almost inclined to weep for Mr. Pryor, who may have done the best he knew how, and whose ignorance of actual facts in his department is simply sublime.

In his recent message to the legislature Governor Neff returns to his recommendation for the repeal of the suspended sentence law (see CRITIC of April 27). It appears that in Texas in the year 1919-20 1,059 persons were sent to the penitentiary, while 1,423 (57 per cent) were sentenced but had their sentence suspended. Such data have little value unless accompanied by figures showing how many of those whose sentence was suspended failed to make good. While the fig-

ures seem high, we may recall that Judge Wadhams of New York suspended sentence in 1,890 (35 per cent) out of 5,396 cases and that all but 117 of these proved themselves worthy of it. The really serious defect of the Texas law seems to be that it goes too much into detail as to crimes for which sentence may or may not be suspended and in general favors major offenders. Says Governor Neff in part:

If one betrays the confidence of another and swindles him out of \$10,000 he may have this statutory clemency extended to him; but if he is found guilty of taking \$5 from another's pocket his punishment is confinement in the penitentiary.

A cashier can wreck a bank, by applying the deposits entrusted to him to his own use and escape punishment by this loophole of this law—the suspended sentence.

But if he enters the home of one of the depositors of the bank and steals a sack of flour the law will not permit him to have a suspended sentence.

A thief can steal your automobile and seek refuge for the crime under the terms of the suspended sentence law, but if he opens a garage and steals gasoline with which to run the automobile, he must, if convicted, go to the penitentiary.

Such a condition, which is obviously unfair, could be obviated by exempting comparatively few offenses from the action of the law while placing more stress upon previous character and upon the conditions under which the offense was committed. The professional pickpocket who steals five dollars will be by no means as good a risk as he who under stress, such as family trouble, forges a check, and for whom the disgrace of detection and trial may be a sufficient safeguard against repetition. It is not the magnitude of what the man has done so much as the probability of his repeating it, which should form the basis of decision as to a suspension of sentence.

### **. Some Questions Answered**

Q. My prisoner uses a tone of familiarity or wants to make love to me. What shall I do?

A. Familiarity often comes from ignorance of social conventionalities and a misunderstanding of the purposes of the LEAGUE. It is unreasonable for you to take offense. Call him down in as kindly a manner as possible, and if it has no result, discontinue the correspondence. Prisoners are human and you must guard against language which might be misconstrued by one not used to your viewpoint.

Q. How about sending photographs?

A. A prisoner may properly send his photograph, but if you are a woman you should under no circumstances send yours, unless you are in the "grandmother class." This means just what it says.

Q. I am a man and I want to write to some woman prisoner.

A. Under no circumstances will we give the name of a woman prisoner to a male correspondent, except for purposes of legal assistance. Clergymen are no exception to this rule.

Q. Can you tell me why the prisoner has ceased writing?

A. Apart from the fact that prisoners are sometimes under discipline which includes cessation of correspondence, we can give you no information and cannot undertake to make an investigation. If he



does not answer your letters it is because he does not wish to, though he should apologize for discontinuing. We cannot tell you the address of discharged prisoners. Letters addressed to the prison will be forwarded to him if his address is known, or returned to you.

Q. I have received a letter from a prisoner whose name was not sent me by you, asking me to write to him. Shall I do so?

A. Unless you have had much experience in prison correspondence you are advised to decline to do so. You can advise him to send his application to us. Some prisoners make a practice of writing to women whose addresses they find in the papers or elsewhere. If you care to write to him and will get him to enroll with us we shall be glad to assign him to you. We always send a letter of introduction direct to the prisoner.

Q. I am unable to write to the prisoner whose name you sent. May I turn him over to a friend?

A. No. The letter must be returned to us. All names are sent in confidence and should not be passed on. If you have a friend who is willing to write and will get him or her to enroll with us, we shall be pleased to make the assignment. Unless this is done, we must ignore your arrangement.

### More Correspondents Needed

We are much in need of new correspondents at this time and members are earnestly urged to interest friends who would be willing to undertake to write to one or more prisoners. In order to spare needless correspondence they are asked to explain the small terms of membership. We cannot send names of prisoners to any but those who have regularly enrolled with us and stated their willingness to undertake this work. Members under twenty years of age are not accepted.

Members are asked to inform us if they can take one or more new names. At present we also need correspondents for colored prisoners.

### Annie Besant and the "Back to Blavatsky" Movement

In her letter of March 31 to the American Section Mrs. Besant, in speaking of Mr. Warrington, and of how she is going to give him the honor of her companionship, says; "He needs rest and congenial companionship after all he has done and suffered. For many long years he has toiled to serve the Masters and to build up Their Society, and as one of Them said: 'Ingratitude is not one of our vices.'" And surely Mr. Warrington deserves the gratitude of Mrs. Besant, whether he has served the Masters or not. During the years that he was at the head of the American Section he did about all that was humanly possible to kill out the study of H. P. Blavatsky and to substitute the thought of Annie Besant. During these years, through the agency of the "E. S.," of which Mr. Warrington was the American head, a blind worship of Mrs. Besant was drilled into the members of that inner circle of the elect, as well as into the membership at large. The pages of *The Messenger* bear witness to the suppression of freedom of discussion. The books of H. P. B. were practically retired from view, and were to be obtained at lodge libraries only with the greatest difficulty, generally being kept under lock and key and their use refused to members except under practically prohibitory conditions. The story was circulated that her *Key to Theosophy*, an inexpensive work, was out of print, which was utterly untrue. Lecturers from Krotona, if they made any reference to H. P. B. at all, did so in terms calculated to discourage any attempt to read her writings. On the other hand the books of Mrs. Besant and her twin star Mr. Leadbeater were forced upon the members, advertised in the journals, kept for sale upon the book tables, hawked about by agents, recommended for private study and for study classes, while lecturers made it known that these contained the sum of all theosophical knowledge. To

question a statement of Mrs. Besant or of Mr. Leadbeater was to subject oneself to ostracism.

Finally, Mr. Warrington was most active in the attempt to bring the American Section under the domination of Mrs. Besant's Catholic church. No wonder she is not ungrateful, and doubtless her gratitude will be increased by his effort to persuade the public that those who do not agree with her, and who prefer H. P. B., are followers of the wicked Mrs. Tingley.

As the words "Ingratitude is not among our vices" are taken from a letter of the Master K. H. which had special reference to H. P. B. it will be interesting to consider to what extent Mrs. Besant has followed their precept and example in this respect as well as towards Mr. Warrington's services. It will be interesting to quote some of her earlier manifestations of gratitude to H. P. B. and to compare them with her later attitude, when she had become a rival for the attention of students.

The following letter signed by Annie Besant and W. Q. Judge together with the abbreviated letter of K. H. was printed in *The Path*, October, 1893, page 202, (reprinted in *Theosophy*, vol. 3, page 229). The complete letter of K. H. is to be found in *Letters from the Masters of the Wisdom*, page 50:

A Word on the "Secret Doctrine"  
An Old Letter Republished

There is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine*, as to the amount of aid given to H. P. B. in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T. S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P. T. S., and was originally published with his consent in a small pamphlet entitled "An Explanation important to all Theosophists." issued by H. P. B.

ANNIE BESANT.  
WILLIAM Q. JUDGE.

Misunderstandings have grown up between Fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most if not all of these disturbances is H. P. B. This is not so; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her. . . .

. . . . Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make all these men feel that we have no favorites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

. . . . Since 1885 I have not written nor caused to be written save through her agency direct or remote a letter or line to anybody in Europe or America, nor communicated orally with or through any third

party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity, H. P. B. has next to no concern with administrative details and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . We have not "abandoned her." She is not "given over to chelas." She is our *direct agent*. I warn you against permitting your suspicions and resentment against her "many follies" to bias your intuitive loyalty to her. In the adjustment of this European business you will have two things to consider,—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates jointly; *leave the latter to her.* You are left to devise the practical details.

I have also noted your thoughts about the *Secret Doctrine*. Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction.* It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

. . . . (This letter). . . . is merely given you as a warning and a guide; to others as a warning only; for you may use it discreetly if needs be. . . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(Signed) K. H.

(Extract correctly copied—H. S. Olcott)

The two following quotations are taken from a now unobtainable book by Mrs. Besant, *The Pedigree of Man*, consisting of lectures given in December 1903:

"I have in this followed the *Secret Doctrine*, because every little advance I have made in knowledge has proved to me the general accuracy of that marvellous book, and H. P. B. had a sweep and grasp of occult knowledge which none among us can pretend to rival" (page ii).

"In order, then, that we may trace man's pedigree aright, we shall do well to follow the broad outlines laid down by that great disciple of the Rshis, H. P. B., whom I here salute, with my heart's gratitude, for the light and the knowledge that she has brought to the modern world. At the very outset of these lectures I would acknowledge my debt to her great work the *Secret Doctrine*, from which the whole plan and innumerable details are taken. I have added some facts, filled up some lacunae, bridged some gulfs, perhaps, but most of the materials are hers, and are drawn from that record of her vast occult knowledge, her giant grasp of facts" (page 3).

Ten years later we find Mrs. Besant singing quite a different song. In 1913 she published jointly with C. W. Leadbeater *Man: Whence, How and Whither; a Record of Clairvoyant Investigation*, a ponderous book containing the "investigations" of these sages into the pedigree of man by clairvoyant means. In this book *The Secret Doctrine* and H. P. B. are only casually and occasionally referred to. In the preface Mrs. Besant makes this astonishing assertion:

"The use of clairvoyance for research into the past is not new. *The Secret Doctrine* of H. P. Blavatsky is a standing instance of such use. Whether or not the work thus done is reliable is a question which must be left for decision to future generations, possessing the power which is now used for this purpose."



*The Secret Doctrine*, then, is now made to appear to be the product of an uncertain clairvoyance, and its authenticity may or may not be substantiated. As to the actual manner in which *The Secret Doctrine* was written we have the letter of the Master K. H. quoted above, and H. P. B.'s own statement, given in volume 1, *The Secret Doctrine*, page xx of the preface:

"These truths are in no sense put forward as a revelation; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. . . . What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation."

Some difference from clairvoyance, what? The rivalry to which Annie Besant could not pretend in 1893 has now become a matter of fact. *The Secret Doctrine* is now declared to be a product of uncertain clairvoyance, like her own and C. W. L.'s observations on pink puddings and "rents in the veil of time." The teacher whom she once "saluted with her heart's gratitude" is now thrust aside and practically ignored. And with American Theosophists, at least, matters have been so manipulated that this gigantic comedy, *Man: Whence, How and Whither*, has thrust *The Secret Doctrine* completely into the shade.

Passing over the fact, referred to elsewhere, that Mrs. Besant has for several years past practically ceased even to mention H. P. B. in her journals, except in insignificant and colorless phrases, and that the same may be said of other official journals devoted to the glory of A. B. and C. W. L., "our revered leaders," we now perceive the present attitude of Mrs. Besant towards those who look upon H. P. B. today precisely as she herself did in 1893 and even in 1903. Instead of giving them credit for desiring to promote the study of Blavatsky, she accuses them, not only of fostering orthodoxy, but of being inspired by the motive of injuring or discrediting herself. They are fostering the same orthodoxy she herself professed at an earlier period. It is she, not they, who have changed. It is she who is trying to force the T. S. into the orthodoxy of the Roman Catholic Church, while those who quote H. P. B. as being opposed to the dogma of apostolic succession are under the control of the "dark forces" and are displaying "the cloven foot" (*The Theosophist*, June 1921, pages 205-6). When it comes to the question of cloven feet, however, one is tempted to wonder why this display of calumny and ill temper, of baseless assertions, when H. P. B. is defended and her own prestige seems to be questioned.

Of some initiates one is tempted to ask:

"Upon what meat doth this our Caesar feed,  
That he is grown so great?"

NOTE—In a later issue we shall present extracts from certain correspondence between Mrs. Besant and Mr. Sinnett germane to the above.

### The "Critic" and the Present Crisis in the T. S.

THE CRITIC is the only periodical which has discussed freely and frankly the present crisis in the Theosophical Society and the American Section, and the causes responsible for it. It has exposed the untheosophical character and fraudulent origin and claims of the Liberal Catholic Church and its raid on the T. S. The articles and notes are written by an F. T. S. who is loyal to the Society and to the Theosophical Movement, but who is not deterred by criticism nor bound by pledges or obligations to any leader or official.

The series began October 31, 1917, has continued to the present time and will be continued as long as necessary. A full list of articles from

Oct. 31, 1917 to Dec. 22, 1920 has been printed and will be sent on request. Get these articles and circulate them among your friends.

The entire series from Oct. 31, 1917 to Oct. 29, 1919 for 39 cents; the following series, Nov. 12, 1919 to Dec. 22, 1920, for 28 cents, in stamps. Back numbers, 5 copies or less, 5 cents; more than 5, 1 cent each. Annual subscription, 25 cents (foreign, 50 cents).

### Alfred Percy Sinnett—1840-1921

Mr. A. P. Sinnett, Vice-President of the Theosophical Society, died at London June 25. His most important theosophical writings, which can be bought and borrowed from the O. E. LIBRARY, are:

*The Occult World*, \$2.00.

Full of information about the Masters and H. P. Blavatsky.

*Esoteric Buddhism*, \$2.00.

*The Rationale of Mesmerism*, \$2.00, (a few copies at \$1.30).

*The Growth of the Soul*, \$2.25.

*Occult Essays*, \$1.00.

*Collected Fruits of Occult Teaching*, \$3.90.

Contains all of his more important essays.

*Incidents in the Life of Madame Blavatsky*, \$1.20.

*The Best life of H. P. Blavatsky*.

*Karma; a Novel*, out of print; a few second hand copies at \$0.75.

*In the Next World*, \$0.90.

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*Nature's Mysteries and How Theosophy Illuminates Them*, paper, \$0.25.

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*Super-Physical Science*, paper \$0.30.

*Super-Physical Laws of Nature*, paper, \$0.25.

*Transactions of London Lodge*, each \$0.35. *The knowledge Needed for Progress; The Infinitudes of Progress; Theosophical Teachings Liable to be Misunderstood; Theosophy and the Problems of Life.*

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*Atkinson, Wm. Walker—The Inner Consciousness*, \$0.50 (from \$0.65).

*Mental Fascination*, \$0.50 (from \$1.00).

*Colville, W. J.—Life and Power from Within*, \$0.50 (from \$1.00).

*Cooper, Sir W. E.—Spiritual Science, Here and Hereafter (spiritualist)*, \$0.60 (from \$1.50).

*Gould, A.—Science of Sex Regeneration*, \$0.65 (from \$1.60).

*Ramacharaka—Bhagavad Gita*, \$0.35 (from \$0.65).

*Spirit of the Upanishads (selections)*, \$0.40 (from \$0.80).

*Sinnett, A. P.—Rationale of Mesmerism*, \$1.30 (from \$2.00).

*Stall, Rev. Sylvanus—Self and Sex Series*, comprising *What a Young Boy Ought to Know; What a Young Girl Ought to Know; What a Young Husband Ought to Know; What a Young Wife Ought to Know; What a Man of 45 Ought to Know; What a Woman of 45 Ought to Know*; each, \$0.50 (from \$1.50).

*Viollet, Dr. Marcel—Spiritism and Insanity*, \$0.50 (from \$1.00).

*Wallis, E. W.—Guide to Mediumship*, \$0.60 (from \$1.00).

*Wiers, Charles—How to Write a Business Letter*, \$0.40 (from \$1.00).

*Towne, William—Health and Wealth from Within*, \$0.40 (from \$2.00).

*Wattles, Wallace—Science of Being Well*, \$0.50 (from \$2.00).

*Wilmans, Helen—Conquest of Poverty*, paper, \$0.30 (from \$0.50).

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**THE PENAL REFORM WAVE IN TEXAS**

How is it that a state penal system can be run year after year at an annual loss of hundreds of thousands of dollars, that convicts can be treated with habitual barbarity in direct violation of laws made for their protection, that proper sanitation, religious and educational training provided by law can be wholly neglected, that the prison commissioners can squander hundreds of thousands of state money in purchasing worthless property and inferior supplies at fancy prices, that prison officials can hire out convicts and pocket the proceeds, and that a governor and legislative investigating committee can not only find nothing out of the way, but can even compliment the prison commission upon the large profits it has made for the state and for the thorough and competent way in which it has fulfilled its duties?

That is the question which the people of Texas may well ask themselves with respect to the last legislature and the late governor. Two years ago the Texas legislature "investigated" the prison system after numerous scandals had been made public, and reported to the effect that the system was about as near perfection as anything this side of heaven could be, and the retiring governor pooh-poohed the rumors and flattered the prison commission on its work. There is no inherent reason why prison administration should be worse than other branches of the government, and it might be well to inquire whether the same concealed rottenness does not exist elsewhere. The incident might well attract the attention of people in other states, Michigan and Pennsylvania for instance, where the whitewash pail is strongly in evidence. Politics, of course, but incompetency likewise; investigations by prison inspectors and committees which consist in front office visits to the wardens and superintendents; in being "shown around" instead of ignoring officials and searching for themselves; in interviews with coached show prisoners instead of independent hearings; in placing



the investigation in the hands of interested and prejudiced parties, such as state boards of charities responsible for the good management of the institutions and the ease with which people are taken in by plausible officials of the McKenty and Hulburt type. The late whitewashing of the Hotel McKenty and the legislative report on the Jackson (Michigan) prison are models of this sort of thing.

A combination of circumstances has upset the Texas illusion. Last December George W. Dixon, publicity director of the Houston Chamber of Commerce, gave to the press an abstract of data which he had collected regarding the abuse of convicts (CRITIC, February 2, 1921). This, coming on the eve of the election of a new and determined governor and a general upsetting of old political relations, aroused the legislature, and a joint committee was appointed which has apparently done a thorough piece of work, on which it has just reported. The report has confirmed the charges of Mr. Dixon, as well as those of Governor Neff against Prison Commissioner Pryor, and appears destined to serve as a basis for a complete overhauling of the Texas penal system. I can give space for only a few extracts from the report, omitting details:

We find that the law and prison rules with reference to punishment have been and are being grossly violated and that many prisoners have been illegally, severely and brutally mistreated and dealt with by subordinates who under the law and prison rules are not authorized to inflict or administer punishment at all. We find that the use of chains by which convicts are suspended by their wrists until their toes barely touch the floor, is the present mode of punishment used by farm managers, and that this form of punishment is used extensively on practically all the farms. The Committee finds that in many instances men have been hung in this way until they have fallen out of the chains and become unconscious, and that the use of the chains is extremely barbarous. In some instances we found from prison records that convicts had been suspended with chains for eight hours and some convicts testified that they were hung up all day. We find from actual experiment and from the testimony of convicts, that this character of punishment is calculated to, and does, often result in permanent injuries. We did not find many instances of the use of the bat or strap, as provided by law, most of the farm managers saying that they used the chains, but not the bat; but we did find that the guards in charge of the prisoners at work in fields and on the farms frequently beat them with ropes, whips, quirts, bridle reins and pistols, without necessity or authority, and that in some instances the guards have ridden over the prisoners with their horses and have set the dogs on them, inflicting serious and painful injuries. We also found from the testimony of the convicts and the guards themselves that this corporal punishment was inflicted for slight or fancied infractions of prison regulations. Convict testimony developed the fact that many were punished in this way without authority because of their physical inability to perform the work which they were ordered to do.

..... We found that the system uses other punishments, to wit: the dark cell and solitary confinement. We also found that many of the guards were in the habit of cursing and abusing the convicts under their charge, using the vilest epithets towards them. The committee made physical examinations of numerous prisoners and found many of

them with bodies showing that they had been whipped with ropes and otherwise illegally punished.....We also found many prisoners whose bodies showed that they had been lacerated by dog bites, and testimony was developed that said lacerations had been inflicted under the direction of the dog sergeant after the escaped convict had been caught.

We found that the sanitary conditions at the main penitentiary at Huntsville were extremely bad, unsanitary and obnoxious; that there are no sanitary sewer connections in the cells or sleeping quarters, and that the mattresses and bedding were old, dirty and full of vermin.....

On most of the farms the bedding was old, dirty and vermin-infected, and the mattresses were for the most part made of corn shucks, notwithstanding the system had a bountiful supply of cheap cotton which it could not dispose of.

The Texas law specifically directs that prisoners shall be given an abundant supply of wholesome food in sufficient variety and prepared by trained cooks. As a matter of fact the food on most of the farms was found to be insufficient in variety, the meat often spoiled, while such vermin as could be spared from the bedding was served up with the peas and beans.

The law specifically provides for the classification and segregation of prisoners according to age and criminal record. This has been wholly ignored by the prison commissioners. The same is true of the law requiring education, libraries, recreation. The prison authorities were manifestly indifferent to the religious and spiritual welfare of the convicts and no efforts of a reformatory nature are in vogue in any of the institutions.

Medical attendance is inefficient. Convicts suffering with communicable diseases are not always segregated, while on one farm the "physician" is a trusty who has not had even a smattering of medical training. Texas maintains a special farm for tuberculosis prisoners, located on low and unhealthy ground. Here is what the committee found there:

There were about 100 patients on said farm suffering from said disease in its various stages. What your committee saw on this farm is almost beyond belief. Tubercular convicts, poorly clad and poorly shod, were working in the cold and rain of a typical Texas norther. It was shown by testimony taken at this farm that the prisoners when without temperature worked nine hours a day, sometimes longer, and showed that they were hung in chains for slight violations of the rules, and that they were compelled when they did work to do hard manual labor, and that they were compelled to live in buildings that leaked when it rained and were not furnished with sufficient amount of nutritive food.

The above are some of the things that have been going on under the eye of Prison Commissioner Pryor, whose resignation the governor recently asked for, and which were overlooked by the late Governor Hobby and his legislative committee. And the business management has been no better. It can only be stated here that it was found that Mr. Pryor's purchase for \$125,000 of an oil mill worth \$66,000 less than nothing, and which Mr. Pryor defends as a good investment, was made on an estimate of value furnished by one of the

owners only! In this, and the mule purchase scandal, it is suggested that a judicial investigation be made, with the object of attaching the bonds of the commissioners. Judging from the condition of affairs under Mr. Pryor, it would seem that if he cannot be ousted it would be good policy to give him a vacation on full pay for the rest of his term, just to get rid of him.

The committee in its recommendation puts itself squarely on record as opposing corporal punishment in any form, except for a very few offenses, such as mutiny and unprovoked attack on a guard. It is to be congratulated for having discovered and quoted that almost universally neglected clause of the United States constitution, prohibiting cruel and unusual punishments (Amendment viii). Hanging in chains is unqualifiedly condemned, for any offense whatever. Among the recommendations is one providing for the abandonment of the ancient prison at Huntsville and the sale of the farms, and a centralization of the system near Austin, with a new prison equipped with a suitable manufacturing plant, and a limited amount of land for farming purposes. Convicts are to be given all possible educational facilities, and employed in road building. One very valuable suggestion is that instead of discharging the prisoner with five dollars in cash his maintenance should be guaranteed for not less than thirty days if necessary.

The recommendations are as a matter of course limited, but might well have included payment of current wages to convicts, and provision for sale of products in the open market. The Texas legislature should give the Minnesota system, as practised at the Stillwater prison, a thorough study before committing itself to any plan which, from the labor standpoint, treats the convict as a slave. No system will prove satisfactory which treats the convict, barring the necessary confinement, as other than a wage earning laborer, entitled to the full value of his labor, less costs of maintenance, entitled to have his products sold at the best possible price, and which assumes that the state has a right to make a profit out of his labor in excess of that which it would take in the form of taxes from the free laborer.

### Getting Down to Brass Tacks

The Editor appreciates the remark recently made by several correspondents to the effect that he "deserves a crown." He regrets to say that he is already wearing a large brass halo, and a very uncomfortable one, the maker thereof having forgotten to file off the points of the tacks used in its construction. Will not those who express such wishes accompany their wish with enough to buy a file? Checks and postage stamps accepted.



## A Letter From Sydney Lodge

It has been evident for some time that a storm is brewing in theosophical circles in Sydney, Australia, over the Liberal Catholic Church. Distinct evidence of this is shown in the address of the retiring president of the Australian Section, Mr. T. H. Martyn, and in the reply of Mr. Leadbeater thereto, both of which are published in *Theosophy in Australia* for May, 1921.

I have permission to print the following letter from an official of the Sydney Lodge, whose name I withhold. The letter was accompanied by a pamphlet, "The Validity of Orders in the Liberal Catholic Church Examined by a Member of the Theosophical Society," in which the fraudulent character of the "Orders" of this church is clearly exposed. The pamphlet contains much valuable material, part of which I hope to reproduce in the near future. It is to be understood that these are not "official." It is well to remember that the Sydney Lodge is the largest in the world, containing about 700 members.

The following articles on the Sydney Lodge have appeared in the *Critic*:

August 18, 1920, Commendable Action of the Sydney Lodge.

October 27, 1920, Sydney Lodge and the L. C. C.

May 25, 1921, Sydney Lodge and the L. C. C.

Sydney, June 22, 1921

Dear Dr. Stokes:—

I am sending you a copy of our latest anti-L. C. C. publication and wish to acknowledge the great help we have received in compiling it from the *Critic*. I have acknowledged this help in the pamphlet by stating the source of some of the extracts, but the *Critic* is always eagerly read and I hold practically four years' back numbers for reference.

The L. C. C. is not having things its own way in Sydney, although Messrs. Leadbeater and Wedgwood have honored (?) us by making this city their headquarters.

This pamphlet will be followed up by other and stronger efforts and you may rest assured that the Sydney Lodge will always be a force against pseudo-Theosophical influences.

We were sorry to see that the efforts of the Committee of Fourteen Hundred were not crowned with the success they deserved but they have made a good beginning and will do better next time.

There are indications that a determined effort will be shortly made to "whitewash Warrington" and I would not be surprised if that gentleman paid America a visit accompanied by Mrs. Besant in the near future. So keep the flag flying!

With best wishes to yourself and the *Critic*,

Yours sincerely,

## Catholic Jesuits and Theosophical Jesuits Some Timely Quotations

Speaking of H. P. Blavatsky the Master K. H. said:

"One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons."

*Letters from the Masters of the Wisdom, Page 51.*

The following is from *Isis Unveiled*, vol. 2. page 635:

"Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the whole truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Cal-

vin, or any other. There being but one Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*"

The next quotation was written by Annie Besant and published by her in her esoteric organ, *The Link*, August, 1911:

"Those who are ready to subordinate themselves to the common good are called upon to give themselves to this great service, and to let go, *for the remainder of this life*, the petty interests of the personal self. These *will be allowed to bind themselves to me* (italics mine—Ed.) by the essential part of the old pledge of the Esoteric Section, at first laid down by the Light-Bringer, H. P. Blavatsky, with an additional clause to meet the requirements of the present time, and they will form the Esoteric Section once again. But none should take this pledge who is not prepared to carry it out *to the full*, nor should any take it with a mental reservation of any kind. No one will take it save of his own free will, but, once taken, it binds; those who take it and then, when the test comes, break it, fall under the stern condemnation: 'Thou has not lied unto men but unto God.'

"This pledge runs:

"I pledge myself (a) to support before the world the Theosophical Society and (b) in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section (i. e. Annie Besant—Ed.) in all that concerns my relation with the Theosophical Movement; (c) to work with her, on the lines she shall lay down, in preparation for the coming of the World Teacher, and (d) to give what support I can to the Society in time, money and work."

A "Brother" in Mrs. Besant's "Brotherhood of Service" makes the following pledge, among others (see *The Messenger*, August 1917, page 168):

"*The Pledge of a Brother.* I pledge myself to serve the world in such ways as the Brother server of this Order (Annie Besant again—Ed.) shall direct me.

"I pledge myself to carry out the commands and to subscribe to the rules and regulations of the Brother Server (Annie Besant—Ed.) and of his Delegates without equivocation and to the best of my ability; and I pledge myself to resign at once my membership in the Order should I ever find myself unwilling to carry out such commands or to subscribe to such rules and regulations.....

"I pledge myself to live a life of renunciation, obedience (to Annie Besant—Ed.) and service."

The following is part of a letter written in 1553 by Ignatius Loyola, founder of the Jesuits, and adopted by that Order as one of its rules (*Inst. S. J. Roman edition*, ii, 27-33; quoted in *The New Age Magazine*, July 1921, page 293):

"You must not see in the person of the Superior a man subject to errors and weaknesses, but rather Christ Himself..... Strive with zeal always to defend even to yourselves the commands of the Superior and never blame them..... Be assured that whatever the Superior commands is the command and will of God, and just as you are prepared at once with your whole mind and consent to believe everything that the Catholic Faith declares, so you should let yourself be driven with a sort of blind impulse of the will that strives eagerly after obedience to do whatever the Superior bids..... This subjection of the judgment and this approval without examination of whatever the Superior may command..... is worthy to be imitated in all things by those who strive after perfect obedience in all matters not concerned with evident sin. Still, if anything different from the opinion of the Superior occurs to you, and if it seems good to you, after first praying humbly to the Lord, to set it before

the Superior, you are not forbidden to do so. But that you may not be deceived by self-love and your own judgment, you should be careful to be of a perfectly equitable mind before and after making your statement, whether you are bidden to do or not to do the matter in hand, and that you approve and regard as best whatever is pleasing to the Superior."

Substitute in the above Jesuit rule the name "Annie Besant" or "Outer Head" for "Superior," replace "Christ" by "Master" and "Catholic Faith" by "Theosophic Faith," and you have the exact expression of the attitude forced upon the T. S. by Mrs. Besant through her Esoteric Section. The two pledges above quoted mean just that, nothing less. And they mean even more. The Jesuit slave is at least allowed time to carry his doubts to the Superior. Not so Annie Besant's slaves, however. She must be obeyed instantaneously, without question, "cavil or delay," at the risk of being made to resign or of being told that they have "not lied unto men but unto God."

How Mrs. Besant has managed to set herself up in the Theosophical Society as a vicar of God and a second Virgin Mary can be shown by endless quotations from statements published by her in her official organs, or by her recognized agents and associates, or issued from her publishing houses. I shall take pleasure in quoting these from time to time. Any E. S. Member who get tired of obeying Mrs. Besant without "cavil or delay" and who would prefer to set up in the initiate business for themselves will find them full of useful pointers. The following is from a book issued from two of her publishing concerns and written by one J. I. Wedgwood, a fake bishop of the fake church which she is now trying to force on the T. S., by open recommendations to the members and by "commands" issued to those whom she has got still more completely in her power through the E. S. In his book, *Meditation for Beginners*, recommended as a preparation for the E. S., this crony of Mrs. Besant says (English edition, page 23, American edition, page 33):

"The bearing of all this will be perfectly plain to the student who has set his face seriously toward the goal with determination in his heart. In many ways he can place himself in close touch with, say the President of the Theosophical Society. He can bring his mind into tune with hers through her books, her magazine writings, her lectures. Her photograph will help him to reach her in his meditation; and at regular intervals throughout the day he can fix her image in his mind and send her thoughts of love, devotion, gratitude and strength."

As promotive of Annieolatry it would be hard to suggest anything more effective. With a picture of Mrs. Besant, "determination in the heart" and a watch to be used in timing the doses, and one is sure to land in the E. S. as a theosophical jellyfish, a victim of that "blind servility for persons" which the Master K. H. tells us it was part of the mission of H. P. B. to destroy. Is it any wonder that those who are now trying to revive the study of Blavatsky should be denounced by Annie Besant as depreciating herself (letter of March 31 to the American Section) and as being under the control of the dark forces (*Theosophist*, June, 1921, pages 205-6)? Can anyone imagine that the Master has changed his mind and is now endorsing such servility? Or must one infer that the influence which is prompting her belongs rather with that which is engineering the Jesuit policy from behind the scenes?

### Important Facts for T. S. Members

Members of the T. S. Who desire to know important facts in the history of the Society which are usually carefully concealed will find a fund of information in the following, which may be borrowed from the O. E. LIBRARY.

As these are of no interest to the general public they will not be loaned indiscriminately. The right is reserved to refuse a loan or to require references



**The Theosophic Voice** (periodical) in three parts.

Contains many original documents in the Leadbeater case, including transactions of the British Section, American lodges, letters of Mrs. Besant, confessions of C. W. L., etc.

**Brooks, F. T.**—The Theosophical Society and its Esoteric Bogeydom. 294 pages. Much about the outside and inside of the E. S., by a former E. S. member.

**Neo-Theosophy Exposed.** 445 pages.

Contains, besides commentary, many valuable original documents relating to the E. S., and the Leadbeater and Alcyone cases.

**My Heresies, or where I beg Leave to Differ with Mrs. Annie Besant.** Further lucid comments by this able critic.

**Levy, Eugene**—Mrs. Besant and the Present Crisis in the Theosophical Society. 167 pages. With introduction by Edouard Schuré. Deals largely with the Leadbeater and Alcyone cases and with the separation of Dr. Rudolf Steiner and the German Section.

**Veritas**—Mrs. Besant and the Alcyone Case. 400 pages.

Summary of the court proceedings in the suit of the father of Alcyone against Mrs. Besant for the recovery of his children, with original documents, history of the Alcyone cult, etc.

### Some Second Hand Books

Sold only for cash with order or sent C. O. D., U. S. postage stamps and personal checks accepted. Mention substitutes if possible. *The O. E. Library*, 1207 Q Street, N. W., Washington, D. C.

**Parkyn, Dr. Herbert A.**—Autosuggestion, \$0.35 (new, \$1.00).

Mail Order Course in Suggestive Therapeutics, \$1.50 (new, \$3.00).

**Parry, C. H. H.**—Evolution of the Art of Music, \$0.85 (new, \$1.75).

**Partridge, G. E.**—Genetic Philosophy of Education, \$0.60.

**Partlow, Frances**—Training of Children in the New Thought, \$0.50 (new, \$1.00).

**Patterson, Charles Purdie**—The Measure of a Man; The Will to be Well; Dominion and Power; each, \$0.65 (new, \$1.20).

**Peebles, Dr. J. M.**—Death Defeated (spiritualism), \$0.80.

What is Spiritualism \$1.10 (new, \$2.00).

Five Journeys around the World, \$1.00.

**Perkin & Lean**—Introduction to Chemistry and Physics, 2 vols, \$0.50 (new, \$1.00).

**Petersilea, C.**—The Discovered Country, (spiritualist), \$0.40.

**Podmore, Frank**—Mesmerism and Christian Science, \$1.00.

The Newer Spiritualism, \$1.50 (new, \$3.00).

Naturalization of the Supernatural, \$1.10 (new, \$2.00).

**Pomeroy, Dr. H. S.**—Ethics of Marriage, \$0.35 (new, \$1.00).

**Powell, L. B.**—The Emmanuel movement in a New England Town, \$0.50 (new, \$1.25).

**Quirk, L. W.**—How to Write a Short Story, \$0.20.

Reincarnation and Christianity, by a clergyman, \$0.35.

**Quackenbos, Dr. J. D.**—Hypnotism and Moral Culture, \$0.65 (new, \$1.25).

**Ramakrishnananda, Swami**—The Soul and Man, \$0.75.

**Randall, J. Herman**—Rebirth of Religion; Mind and Body; Power of Suggestion; each, \$0.35.

**Remsen, Prof Ira**—Chemistry, briefer course, \$0.80.

**Rhodes (Wallace), Helen**—Psychoma, Soul Sleep, \$0.75 (new, \$2.00).

**Robinson, Mrs.**—The Graven Palm (palmistry), \$1.75 (new, \$3.00).

**Richardson, S. S.**—Magnetism and Electricity, \$1.00.

**Ringwalt**—Briefs for Debates; Briefs on Public Questions (for debaters): each, \$0.50 (new, \$1.25).

# THE O. E. LIBRARY CRITIC

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## A LAW TO FACILITATE INSANITY FRAME-UPS

A medical writer in the *Chicago Daily News* of June 8, in discussing the judicial treatment of the criminal insane, says:

"How shall the rights of both the alleged insane criminal and the public be safeguarded? . . . Massachusetts has a law which has greatly simplified the problem in the courts of that state. At the same time it amply protects the rights of the defendant and the state."

The Massachusetts law in its present form reads:

If a person under complaint or indictment for any crime is at the time appointed for the trial or sentence or at any time prior thereto found by the courts to be insane or in such mental condition that commitment to a hospital for the insane is necessary for the proper care or observation of such person pending the determination of his insanity, the court may commit him to a state hospital for the insane under such limitations as it may order. The court may, in its discretion, employ one or more experts in insanity or other physicians qualified to examine the defendant, and all reasonable expenses incurred shall be audited and paid as in the case of other court expenses. A copy of the complaint or indictment and of the medical certificates attested by the clerk shall be delivered with such person in accordance with the provisions of the said section. If a prisoner so removed is, in the opinion of the trustees and the superintendent, restored to sanity, they shall so certify upon the commitment and notice accompanied by a written statement of the mental condition of the prisoner shall be given to the keeper of the jail or person having custody of him at the time of removal, who shall thereupon cause the prisoner to be reconveyed to the jail or custody from which he was removed, where he shall be held in accordance with the terms or process by which he was originally committed or confined.

We may well agree with the Chicago doctor that this law "has greatly simplified the problem." Far from safeguarding the rights of the defendant, it leaves him no rights whatever, and makes it easy to railroad a person to the asylum on an insanity charge; it subjects him to indefinite confinement without proof of guilt; it gives him no protection against unjust judges, vindictive lawyers or doctors, or others who desire to make away with him without having their motives exposed, or their charges, if any, proved in court.

Article vi of the United States Constitution says:

"In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed. . . ."

The first right of an accused person, therefore, is to have the question of his innocence or guilt decided in a speedy and public trial before an impartial jury. If this means anything, it means that he shall not have his liberty interfered with beyond the minimum time required to decide whether he is guilty or not guilty. Protracted confinement can only follow upon sentence of the court for a definitely proved offense.

Does the Massachusetts law comply with this? By no means. It allows the judge to commit the accused or suspected person to an asylum without the offense having been proved at all, before trial, and upon complaint or indictment. An indictment is not usually issued except upon tolerably strong presumptive evidence of guilt, but not so a complaint. Anybody can be arrested upon a complaint, upon a trumped-up charge, or upon the vaguest sort of suspicion that he has been implicated in a crime which has been committed. People are constantly arrested on no better basis than anonymous letters or telephone messages, connecting them with some crime known, or even not known, to have been committed.

On the basis of such a complaint the court can ship anybody to the insane asylum if, in its opinion, there is any question about his mental condition being normal. Such questions can, of course, be raised by anyone who is disposed to do so, either maliciously or upon the flimsiest pretext. The victim is then in the hands of the doctors, "under such limitations as the court may prescribe," which may mean anything at all in the matter of time, but almost certainly means confinement under trying circumstances without regard to the minimum time required to prepare for a speedy trial.

"The court may, in its discretion"—that is, if it feels like so doing—"employ one or more experts in insanity or *other physicians qualified* to examine the defendant." The Massachusetts law of 1909 requires that an examination shall be made only by a family physician or one qualified in mental diseases. That a family physician, usually a pill doctor, a man licensed to administer drugs, can diagnose a case of mental disturbance except in aggravated cases, is an absurdity. As for the experts in mental diseases, anybody can pose as such if he has once secured a state license to practise medicine and can get himself talked about as an alienist. The law gives absolutely no assurance that the so-called experts are actually such. And it all amounts to this, that the judge can send anybody to the asylum against whom some complaint has been made, if in his own opinion, formed God knows how, or in the opinion of some doctor whom he is disposed to regard as an expert, he



is not perfectly normal. No provision is made whereby the defendant can secure expert alienists on his own account.

Once committed to the asylum the victim of this preposterous legal process is to be kept there indefinitely until "in the opinion of the trustees and superintendent he is restored to sanity." Note well, he has to be kept imprisoned in the madhouse until these gentlemen are able, or willing, to certify positively that he is sane. The least little idiosyncrasy or mental aberration of the most harmless sort, or anything which a medical faddist or a bigoted person may choose to call insanity, such matters as thousands of good citizens have and still remain at liberty without harming any one, a belief in spiritualism, for example, or some of the forms of so-called mediumship, may afford an excuse for his being held under conditions in some respects more trying than actual imprisonment in a penitentiary, for an indefinite period, yes, even for life.

And this without his having been proved guilty of the offense charged!

The law means nothing at all except that anybody whatever, whom the court, or some medical tyro whom it chooses to employ, or who can be bribed by a sufficient fee to testify that he has detected a slight mental flaw, can be committed to the madhouse for an indefinite period, possibly for life, upon a trumped-up charge of an offense, and without the least legal proof that he has committed the offense. It is obvious enough that the designation "A law to facilitate insanity frame-ups" is not an exaggerated one. Clearly Massachusetts has in some respects made little progress since the days of the witchcraft craze.

How the law may work is illustrated by the Keown and Renfrew cases, to which reference has already been made in the CRITIC, (July 21, 1920; July 20, 1921). James A. Keown, a physician and lawyer, whose forte was securing the release of sane people from insane asylums, and who was familiar with the devious ways of the legal and medical professions in respect to insanity commitments, had incurred the hostility of certain ambitious lawyers, one of whom threatened to "choke him off." This choking off was effected by means of a trumped-up charge about concealing an automobile, which was not in his possession, but was held by the man from whom he had bought it, and who had been paid the greater part of its price already, and upon the testimony of a "qualified" physician, not an expert in mental disease, nor his family physician, who had never seen nor examined him, but who stated—for a fee—that Keown was a paranoiac. Upon this evidence he was shipped to the madhouse. Robert W. Renfrew, also a lawyer who was well known for his suc-

cess in rescuing persons from the asylum, had incurred the hostility of a lawyer, who had him brought into court. Two "experts" examined him, and on the ground, first, that he was a voluble talker and thought that there was a conspiracy against him, and second, that he had bad teeth, secured his commitment to the asylum. That there was a conspiracy against him was clear enough from the facts; and as for the bad teeth, while it is admitted that these may occasionally cause mental disturbance, what is to be thought of a state's expert who causes a man with bad teeth to be sent to a lunatic asylum instead of to a dentist's chair? According to the latest information, Mr. Renfrew is not only being held in the mad-house over the limit prescribed by the court, but the superintendent, who clearly has a grudge against him, not only threatened in the presence of twenty witnesses to strike him, but to force his return to the asylum if by any means he should succeed in gaining his liberty. It is upon the goodwill of such men that the victim so committed must depend in order to get the right to a "speedy and public trial," and his ultimate freedom if innocent.

Both of these cases present almost unquestionable evidence of frame-up under the operation of the law referred to. The law itself is but another illustration of the present tendency to disregard constitutional rights and to commit inconvenient persons to confinement on suspicion and without actual proof of crime.

*Note:* Those interested in the above matter should communicate with the Massachusetts Federation of Patriotic Societies and Good Government Clubs, 507 Tremont Temple, 88 Tremont Street, Boston, Mass.

### Two Views of William Q. Judge

"A natural and truthful statement of facts cannot be regarded as 'evil-speaking' or as condemnation of one's brother. Between this, however, and deliberate backbiting there is a wide chasm."

H. P. Blavatsky in *Lucifer*, Vol. 3.

"Let us protest, I say, all of us; protest by word and deed. Let everyone who can hold the pen expose every lie said about our friend and brother (W. Q. Judge--*Ed.*), in every case we know it to be a lie."

H. P. Blavatsky, *Second Preliminary Memorandum*, 1890.

The above afford the reason for the following quotations.

Mr. Judge, as seen by Annie Besant, from her pamphlet, *The Case Against W. Q. Judge*, 1895, page 9:

"I met Mr. Judge first in April, 1891, when sent to America by Madame Blavatsky to make his acquaintance and to carry a message from her to the American Convention. . . . He claimed to have given sixteen years (from 1875 to 1891) of unbroken service to the T. S. and the Masters, and this long period of service gave him weight in my eyes. It was not until Christmas, 1893, that I learned that the 'sixteen years' were illusory, that for the greater part of them little work was done, that during part of them there was a complete breach between H. P. Blavatsky and himself, and that at one time she uttered most bitter reproaches against him and regarded him as having become her enemy. This first

illusion of his long and unbroken service—while I was young in the service of the T. S., though not in the service of humanity for the helping of which the T. S. was founded—coloured my whole attitude to him, made me regard him as an Occultist far more advanced than myself, and was a considerable factor in my later deception."

Mr. Judge as seen by H. P. Blavatsky herself.

The following was written by her at the end of fifteen of the sixteen years referred to above by Mrs. Besant, and forms part of the *Second Preliminary Memorandum* (see magazine *Theosophy*, August, 1921, page 307):

"And now again it is not myself who is concerned, but I speak of other 'helpers.' In the worst case I can always take care of myself personally, and really need no one's defense, though I shall always feel thankful to those who have offered it. But by 'helpers' I mean such as William Q. Judge; and I now call upon all those who will remain true to their pledges to do their duty by both, when the time comes, and especially by their American brother. . . .

"Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of William Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained true as a rock to the Cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. . . . He is the Resuscitator of Theosophy in the United States and is working to the best of his means and ability, and at great sacrifice, for the spread of the movement. . . ."

And this:

"As head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U. S., in virtue of his character as a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.

(Seal)

H. P. BLAVATSKY."

Annie Besant has not told us, at least in the document quoted, how she got the information that the above testimonials of H. P. Blavatsky are untrue. But in this connection it is interesting to read part of the pledge of a Probationer in the E. S. T., as found in the *Book of Rules*, published by Annie Besant and William Q. Judge:

"3. I pledge myself never to listen, without protest, to any evil thing spoken falsely, or yet unproven, of a brother Theosophist, and to abstain from condemning others."

Also from the "General Rules" in the same book, (page 20):

"1. Groundless condemnation, on hearsay, of others, Theosophists or not, must be refrained from, and charity to each others' faults widely practised among those within, as well as for others without, the Theosophical area.

"3. A derogatory or slanderous statement made against a fellow Theosophist in the presence of a member, shall not be permitted by him to pass without protest, unless he knows it to be true, in which case he should remain silent."

Also part of the pledge taken by those admitted to Mrs. Besant's E. S., as published by her in *The Link*, February, 1912:

"(b). I pledge myself to maintain a constant struggle against my lower nature, to abstain from untruthful and injurious speech, and to be charitable to the weaknesses of others."



These suggest that what is sauce for the gander should be sauce for the goose likewise.

In view of the many "illuminating" revelations which have been presented to the members of the T. S., not only in Mrs. Besant's *Case Against W. Q. Judge*, but in the notorious Leadbeater scandal, and elsewhere *ad infinitum*, it may be well to close with a paragraph from a circular of H. P. B., dated London, August 9, 1890:

"I desire above all that the members of this Section shall exercise as much common-sense as they are capable of and that they shall avoid all dealings with astral messages, reports, spooks and the like until they shall have attained the requisite knowledge and ability."

How much of Neo-Theosophy owes its origin to a neglect of this admonition, a careful comparison with the authorized teachings of *The Secret Doctrine* might reveal to such as are not afraid of the imprecations of A. B., and the L. C. C. crew.

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### Why Not Be One of Them?

One of our members writes:

"I want to say one thing more and that is that I believe heartily in this work and, for myself, I have derived much comfort and happiness from my correspondence with the men obtained through you. When I see middle-aged women so discontented and feeling that life contains very little that is vital to them, I want to say to them: 'Oh, get a boy. Be something to somebody who needs you. Have the joy of knowing that your poorest attempt at a letter will be looked for eagerly and it w'll carry cheer to a lonely lad!' Two of my boys never had a caller until we asked for them during our visit.

"I find, on conversation with the chaplain, that too many excellent women make the mistake of writing to the men as sinners and feeling that they must conscientiously preach to them. . . ."

*Note.* Terms of membership in the O. E. LIBRARY LEAGUE; 10 cents registration fee and annual subscription to the CRITIC, 25 cents, (foreign, 50 cents).

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### More Light on A. B.

Bhagavan Das, undoubtedly the most learned of Hindu theosophists, and author of *The Science of the Emotions*, *The Science of Peace*, *The Science of Social Organization in the Light of Theosophy*, and other works, published an article some time ago entitled "The Central Hindu College and Mrs. Besant," which, for plain speaking, surpasses almost anything I have seen. The facts stated therein, which are undoubtedly genuine, constitute one of the strongest arraignments of Mrs. Besant and her methods to be found. While the Central Hindu College may not be of interest to American theosophists, the document is most illuminating in connection with the present unrest in the American section, and the attempt to foist the Liberal Catholic Church on the T. S. It appears from the statements of Bhagavan Das that for ways that are dark the Heathen Chinee had a close second in the President of the Theosophical Society.

Copies of the pamphlet can be had from the O. E. LIBRARY for 10 cents.

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### More Critic Subscribers Wanted

When you are writing to this office why not enclose a quarter and the name of a friend who would be interested in THE CRITIC?

## At the Periscope

*Not Wit Enough to Invent Them.* One of the most startling arguments in favor of the genuineness of the Leadbeaterian clairvoyant observations to be found in *The Theosophist*, August, 1921, page 459. It reads: "Amongst the writers on occultism I referred to C. W. Leadbeater, although this seer does not enjoy universal appreciation among Theosophists. I did so, because I find his writings, of all publications of this kind, the most instructive, despite their often childish character. He is the only one who observes more or less scientifically, the only one who describes in simple, straightforward language. Furthermore, he is in his ordinary intellect not sufficiently gifted to invent what he pretends to see, nor like Rudolf Steiner, to elaborate it intellectually in such a way that it would be difficult to distinguish actual experiences from accretions. Intellectually he is hardly equal to the task. . . . What he perceives in his own way (often without understanding it), is full of meaning. Therefore he must have observed actual phenomena."

In the opinion of this writer, therefore, Mr. Leadbeater's visions must be true, because he hasn't sense enough to invent them. "Out of the mouths of babes and sucklings hast thou ordained strength." Possibly the same argument might be applied to the man with the jimjams—the snakes must be there, because he is too drunk to imagine them.

*Mrs. Besant Loses her Suit.* In the *Critic* of January 7, 1920, reference was made to a suit for one thousand pounds damages brought by Mrs. Besant against the *London Daily Graphic* for alleged slander, the libel consisting in asserting that she had been interned by the India government because she refused to discontinue advocating sedition. After two postponements caused by Mrs. Besant's absence in India the court has now decided against her. It is stated that the judge favored Mrs. Besant, but the jury thought otherwise and the verdict went against her. Presumably she will have to pay the costs, which she might have saved had she consulted in advance Mr. Clairvoyant Leadbeater.

With the legal aspect of the case I am not concerned. But it is a sad sight to see an initiate going into the civil courts to secure pecuniary compensation for very questionable damages. Said Christ; "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven." That should be enough for anybody, one would think. But it wasn't enough for A. B. She wanted one thousand pounds in addition. As it was, she didn't get it, and if I can read Christian and theosophical teachings aright, she forfeited the other reward at the same time. The virtue of martyrdom lies in being a willing martyr. If the example of Mrs. Besant should count for anything with her disciples it should be—get cash damages if you can and don't trust to karma; a bird in the hand is worth two in the karmic bush.

*The Passing of Flynn.* That William J. Flynn, chief detective of the Department of Justice, officially known as Director of the Bureau of Investigation, has at last followed Mr. Attorney General Palmer into private life, should be a cause for rejoicing on the part of all respectable people who oppose the adoption by our government of the methods of Czarism. Mr. Flynn, together with Mr. Palmer, was responsible for the utterly outrageous treatment of foreigners less than two years ago, in the round-up of suspected radicals directed by Mr. Palmer about the time he was seeking prominence as a presidential aspirant. No such brutality inflicted upon persons unconvicted of any offence, no such utter disregard of law and constitutional rights has ever before been carried out, and it to be hoped that it will never occur again (See *Critic*, Aug. 18, 1920, Departmental Lynch Law). Whatever Mr. Flynn's ability as a detective, it was most evident to the public in the blast of hot air and self-

advertising which proceeded from his office whenever a notable crime against the Federal law was committed. It may be good detective practice to summon the reporters and to publish all sorts of information calculated to enable suspected persons to get away, but one would hardly think so; good generals don't supply the enemy in advance with the plan of attack. The "I, Flynn" business was carried on *ad nauseam*, but we seldom heard of the rascal being caught. Catching innocent Russian tailors and school teachers and bullying them was more in Flynn's line. William J. Burns, the new Head of the Bureau of Investigation, is known by name to everybody through his articles on the detective business. The detective business necessarily involves methods which from the ordinary standpoint are of questionable integrity. It is a profession which can be a dirty one. My impression of Mr. Burns in the past has been that he has brought as much of honorable methods into it as possible and that he is a man who has a keen sense of whatever may be good in those he is hunting down.

### Some Second Hand Books.

Sold only for cash with order or sent C. O. D., U. S. postage stamps and personal checks accepted. Mention substitutes if possible. *The O. E. Library*, 1207 Q Street, N W., Washington, D. C.

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## THE BEAST IN MAN

The following is taken from that most wonderful of all records of prison life, Dostoieffsky's *The House of the Dead*, or, *Prison Life in Siberia*, part 2, chapter 3:

"There are people who, like tigers, are greedy for blood. Those who have possessed unlimited power over the flesh, blood and soul of their fellow-creatures, of their brethren according to the law of Christ, those who have possessed this power and have been able to degrade with a supreme degradation, another being made in the image of God; these men are incapable of resisting their desires and their thirst for sensations. Tyranny is a habit capable of being developed, and at last becomes a disease. I declare that the best man in the world can become hardened and brutified to such a point that nothing will distinguish him from a wild beast. Blood and power intoxicate; they aid the development of callousness and debauchery; the mind then becomes capable of the most abnormal cruelty in the form of pleasure; the man and the citizen disappear for ever in the tyrant; and then a return to human dignity, repentance, moral resurrection, becomes almost impossible.

"That the possibility of such license has a contagious effect on the whole of society there is no doubt. A society which looks upon such things with an indifferent eye, is already infected to the marrow. In a word, the right granted to a man to inflict corporal punishment on his fellow-men, is one of the plague-spots of our society. It is the means of annihilating all civic spirit. Such a right contains in germ the elements of inevitable, imminent decomposition."

The classic example of a man degenerating into a brute is Nero, but it is common enough and is going on all the time about us, often under the influence of laws—or lack of laws—for which we as citizens are responsible. The reason is not far to seek. All of us have evolved from savages. Our primitive instincts are brutal, often cruel. We think that we have outgrown these and have become humane through and through. Nothing could be further from the truth. That which existed in our ancestors for ages cannot be outgrown under the influence of a few hundreds or thousands of years of culture. If it could there would be little to fear from such conditions as Dostoieffsky has portrayed. We have built up a society which under favorable conditions does not evoke the savage impulses in us. But these impulses are as much in

us today as are the same muscles and nerves which our savage ancestors possessed. Our humanitarianism is but a coat of paint concealing the roughness beneath. Let the paint wear away, or even be scratched, and the original roughness is exposed. That is the scientific doctrine of original sin. We are veneered savages and it takes little to show it. It is a mistake to suppose that lynching mobs consist of especially brutal people. On the contrary most of them are very respectable most of the time—just as respectable as we are. Had we lived in Barnstable County, Massachusetts, we would very likely have joined with the reputable farmers and fishermen who recently tried to lynch a negro. The savage in us would have got the better of us; we could not have resisted the eruption from beneath. Any body of men which attempts to take the law into its own hands is subject to the same risk, no matter how good its intentions or how respectable it may be. Look over your own life and see if there have not been occasions when you have given way to hatred or passion and have gone as far as you dared with your opponent. Almost any of us can be cruel at times, and delight in it.

All of these things are a momentary reversion to savagery, a temporary paralysis of the power of inhibiting or controlling our impulses which the necessity of living on an equality with others has developed. And this is why those who are removed from this restraining and controlling influence, who find themselves in positions where they have almost unlimited power over others, with no responsibility, nothing to hold them in check, may lose that veneer and become savages once more. You can count on the beast in man; it is the product of ages, but the veneer, that is a recent addition, once lost, it is likely to be gone forever. Old-time habits persist; lately acquired ones go easily.

This is most obvious where corporal punishment is permitted. Just as the sight or smell of blood is said to excite certain beasts, so also the sight of suffering may call forth all that is brutal in one's nature. It is a well-known fact that even that sympathy which is evoked by suffering may suddenly be replaced by a sort of fiendish enjoyment of it. We all know of those ordinarily respectable dogs which occasionally run amuck in a flock of sheep, and we know, too, of the outrages committed on the wounded and on women in war. We can see, then, what must be the effect of allowing corporal punishment in prisons. Sooner or later we have arbitrary and almost unprovoked attacks, excessive beatings-up on the most trivial pretext. Who could have anticipated the recent revelations in Texas, where it was shown that dogs were set upon prisoners in order to punish them.

In some reform schools for boys it is the custom to re-

quire boys to flog their comrades, and recently a boy in such a school was punished for refusing to flog one of his fellows. He was right, and officials who countenance such practices are either fools or scoundrels; they are putting their wards in training for becoming future ruffians or murderers.

The result noted by Dostoieffsky is by no means limited to corporal punishment or other forms of physical violence. It applies equally to mental tyranny, which often exists in prisons which consider themselves humane because they prohibit physical torment. Cases of all sorts could be cited, but I have never heard of anything to beat the rule existing in a certain New York county prison, according to which wives are not allowed to bring the children to see the imprisoned father. Especially pernicious is it when fixed rules are replaced or supplemented by arbitrary acts of officials, who have it in their power and who often do torment those inmates against whom they have a grudge while allowing favors to those whom they like or who act as their stool-pigeons.

For this reason it is of the utmost importance that society shall protect itself by countenancing nothing in prison discipline which can destroy the better side of human nature. Discipline is needful, and plenty of it; but brutality, and especially arbitrary brutality, is not discipline; it is the very antithesis of it. The officer who loses his temper and strikes a prisoner is not only degrading himself, but is giving his victim a lesson in uncontrolled temper, not in self-control. Such acts curse both him who gives and him who receives. We don't want our prisons made training places for tyrants and savages.

Official brutality is by no means restricted to prisons. It is a common accompaniment of uncontrolled authority and power. That arrested persons are brutally treated by officers of the law, that they are put through the third degree, which may mean mental, even if not physical suffering, in order to extort confession or information implicating others, is well-known; witness the bullying of arrested aliens by the minions of Palmer and Flynn not long ago. That permitting such things means the training of bullies and tyrants goes without saying. Far better to let a few bad men escape than to tolerate the breeding of such a class of men in our midst.

To the last paragraph I have quoted from Dostoieffsky may well be added one from a letter of the late Professor William James, of Harvard, to H. G. Wells:

Exactly that callousness to abstract justice is the sinister feature, and to me as to you the incomprehensible feature of our United States civilization. . . . When the ordinary American hears of these cases instead of the idealist in him beginning to "see red" with the higher indignation, instead of English history growing alive in his



breast, he begins to pool-pool and minimize and tone down the thing, and breed excuses from his general fund of optimism and respect for expedience.

*Facilis descensus Averni.* When you are indifferent to the higher law, when you lack appreciation of the fragility of that crust of humanitarianism which the race has so slowly and difficultly acquired, when you fail to see that the making of one official brute or tyrant is the making of the little leaven which will ultimately leaven the whole lump, when you are indifferent to prison brutality and to capital punishment, then you are ready to tolerate the countless miscarriages of justice which we see today; you will next remain unconcerned when "under the law," honest, sane and intelligent citizens are railroaded to insane asylums to prevent their insisting upon justice; you are paving the way for conditions which are beginning even now to exist, which admit of men being sentenced to death for murders which there is no convincing evidence of their having committed, because the populace demands blood, and because agitators and radicals must be taught a lesson; you are paving the way for the lynching spirit, for czarism, for the unendurable condition in which there will be no liberty and no safety and where even the Constitution of the United States and the laws will be openly ignored by those whose sworn duty is to defend them. Witness the present conditions in Massachusetts, the Sacco, Vanzetti, Keown and Renfrew cases, which are enough to make the name of this one-time cradle of liberty a by-word. You must wake up, if not for yourself, then at least for the sake of your children, who will be the ones to suffer from the fruits of your present neglect and lack of patriotism.

### Who is Thrusting Catholicism upon the T. S.?

That that particular form of catholicism which calls itself the Liberal Catholic Church has been and is still being thrust upon the members of the Theosophical Society is a fact which is patent to every one who has his eyes open. Denials have not the least weight in the face of positive evidence. To thrust a creed upon one does not of necessity imply that it is forced on him under penalty of suffering if he does not accept it. It is equally thrust upon him when it is repeatedly and persistently presented to him by persons who are supposed to speak with authority, or whose authority is such that what they say is likely to be accepted, or when it is persistently spoken of in favorable terms in the official literature which one is supposed to read. You thrust a particular kind of food upon one when you repeatedly set it before him and urge or recommend him to eat thereof. The serpent is supposed to have thrust the apple upon Eve, for example.

During the five years that the Liberal Catholic Church has been talked of without ceasing in the Theosophical Society has any one heard mention of any other church? Has any attempt been made by the Church of England, for example, or the Baptist church, to interest members, or to set up their altars and perform their rites in T. S. lodges or at T. S. headquarters? Have these churches gone about in T. S. lodges baptizing members or have they been specially endorsed in official T. S. jour-

als? You know as well as I do that they have not, that if they had attempted it they would have been quickly stopped and that it has been this one church and this alone which has been under discussion.

Some influence, therefore, has been at work thrusting this church upon the T. S., some influence which has gained it a hearing which no other church could have commanded. What or who is it? The question is as easily answered as it is asked, and the answer is capable of undeniable demonstration.

The Liberal Catholic Church has been thrust upon the T. S. by Annie Besant and by C. W. Leadbeater and their agents. These "leaders" are responsible for the fact that it is receiving the attention it is receiving, and for the discord which it has caused and is still causing. And the chief responsibility rests upon Annie Besant, because of the weight attributed to her utterances.

Nobody is asked to believe this without evidence, and the evidence is presented below. From this it is clear that while professing neutrality she has in fact favored it in every possible way, not only by direct recommendation to members to join it, but by reproofs and even threats towards those who have endeavored to curb its inroads into the Theosophical Society.

In *The Theosophist* of October, 1916, Mrs. Besant mentions three movements which she says are likely to become of world-wide importance. These are, (1) The Theosophical Education Trust, (2) the Old Catholic Church, (3) Co-Masonry. She then says:

"What can be specially done for the great religion He (the World Teacher) founded when last on earth, to which the western world instinctively turns, for the millions who cling to it, who love its ritual, who cherish its traditions, who fain would be distinctively Christian while still seeking for mystical interpretations, who feel the need of the sacramental order and living environment of the Church?

"There is slowly growing up in Europe, silently but steadily, with its strongest centre perhaps in Holland, but with its members scattered in other European countries, the little known movement called the Old Catholic, with the ancient ritual, with unchallenged Orders, yet holding itself aloof from the Papal Obedience. This is a living, Christian, Church which will grow and multiply as the years go on, and which has a great future before it, small as it yet is. It is likely to become the future Church of Christendom 'when He comes.'

"Such are three embryonic Movements which will grow strong and powerful in the coming years. In each one of them work is going on in preparation for the Coming, and *fortunate are those who, in the days of their weakness, are intuitional enough to seize their significance and to strengthen them with their adhesion* (italics mine—Ed.). A dozen years hence, readers who remember these words will realize their truth."

In *The Theosophist* for October, 1918, page 7, Mrs. Besant indulges in jubilation over the success of the church as follows:

"Good news comes from Australia.....The three movements there, which I commended to the special service of our members—the Educational, the Co-Masonic and the Old Catholic Church—are growing beyond expectation. . . . A church, one of the old landmarks of Sydney, a fine looking pile in stone, which has the outside appearance of a cathedral, has been purchased for the Old Catholic Church.....All this is in response to the strong spiritual influence that goes out from our good and great Brother C. W. Leadbeater."

In the November, 1918, *Theosophist* Mrs. Besant published a picture of this building, with the following comment (page 107):

"Our readers will be interested in the picture promised last month, of the fine building purchased for the Old Catholic Church in Sydney.

Australia. The happy fortune of Sydney members is having among them that great Theosophist, Charles W. Leadbeater."

Clearly, their "happy fortune" consists in being roped into this church by the great C. W. L.

The publication by Mrs. Besant in *The Theosophist*, February, 1920, of a photograph of Mr. Leadbeater in the full dress uniform of a bishop, combined with the excessive laudation of him in the text, can only be looked on as an attempt to draw special attention to this church.

In the same connection see *The Theosophist*, March, 1920, page 514, to which I can only refer.

In *The Theosophist*, March, 1920, pages xiii-xix, will be found a long "Letter to the T. S. on the Liberal Catholic Church," by Mrs. Besant (reprinted in *The Messenger*, May, 1920), which is largely a covert defense and endorsement of this church under the pretext of "neutrality." From this I quote:

"The Old Catholic Church is a sub-division of the Church Catholic, and undoubtedly has a great future before it. The accession to it of our loved Theosophical teacher, C. W. Leadbeater.....has naturally strengthened it; he has brought to it the knowledge of the unseen world that the early Bishops possessed, and the great Christian ritual purged of later accretions, now shines out in its true beauty and inspiring power. To the Christians in our Society this presentment of *the Christian faith, in its highest and truest form* (italics mine—Ed.), is invaluable."

What does this mean? To call the Liberal Catholic Church Christianity "in its highest and truest form" means simply this: If you are a Christian Theosophist, join the Liberal Catholic Church; in it you will find the highest truth. Yes more: Since it is the highest and truest, you cannot afford to stay outside of it.

And this is the church whose apostolic succession is fraudulent, originating with an unfrocked priest, unfrocked for being a sex pervert, and a theosophist who had no connection whatever with the real Old Catholic Church, the archbishop of which denounced it as an arrant swindle! As a sample of Mrs. Besant's method of endorsing and recommending a movement while professing neutrality this letter is a masterpiece. In the same letter she threatens to thwart any attempt of the American Section to protect its offices from domination by this church, and goes out of her way to call down the Sydney lodge for a supposed discrimination against it, which had never occurred at all.

Mrs. Besant's review and endorsement of Leadbeater's book, "The Science of the Sacraments," will be found in *The Theosophist* for April, 1920, page 1, and is quoted in the monthly advertisements of the literature of the Liberal Catholic Church which appear in *The Messenger*. To quote the various articles on the church by Mr. Leadbeater and others which Mrs. Besant has published in *The Theosophist* would take us too far. But what I have quoted gives, I think, a clear insight into the reasons for the inroad which this church has made into the T. S. This has been further assisted by those who have had access to the columns of the sectional journals. That Annie Besant favors it is thrust in the face of readers of nearly every issue of *The Messenger*.

To those to whom the word of Mrs. Besant is as the word of God I have nothing to say here. They accept her as a leader and are following whither she would lead them. If this is away from the theosophy of H. P. Blavatsky into the ritualism and sacerdotalism and sham mechanical methods of salvation proposed by Mr. Leadbeater is their affair. But the situation should be distinctly understood by those who still profess allegiance to the early teachings and the early teachers. They must be prepared to recognize that this church is but another of the ways in which sacerdotalism has ever perverted the true teach-



ings and has substituted the priest as a mediator, and they must not be deterred from placing the responsibility where it belongs. No one is asked to diminish the respect and deference due to the chief executive of the Theosophical Society as an executive, but they are asked to consider that an executive is one thing, a spiritual leader another wholly different. They must consider whether a leader who leads in such a direction is a safe one to whom to give unqualified adherence. At the same time they are asked to compare the number of times in the last five years that this leader has actually—other than in meaningless phrases—endorsed and commended the study of H. P. Blavatsky with the number of times that she has endorsed and commended what is to all intents and purposes Roman Catholicism and which was actually at the time of her first utterance openly committed in print to the leadership of the Pope. Let them read all of these and compare them with her recent utterances against the Back to Blavatsky movement in her letter of March 31 to the American Section—"The 'Back to H. P. B. movement' has obviously been intended to depreciate the later exponents of Theosophical ideas," which means, of course, the various "bishops" and others, including herself, who are engineering the Liberal Catholic Church and pretending that it is theosophy.

Some of us who are, I imagine, quite as neutral and tolerant as others, see very plainly that there is a limitation to the application of these principles. We believe in the greatest possible latitude and freedom in the T. S., but we are not going to keep quiet in the face of an organized effort, even if aided by Mrs. Besant, to subvert, pervert and controvert the basic principles of theosophy in favor of everything the founders of theosophy contended against. We may keep open house, but we exercise some discrimination as to the doings of our guests. We see plainly enough that whenever Mrs. Besant talks of neutrality and toleration it is done in defense of the Liberal Catholic Church, but that when it comes to those who stand by the teachings of H. P. B. she is neither neutral or tolerant, she uses language directly reflecting on their honor.

That Mrs. Besant has declared herself for Catholicism and against all who oppose it should be clear enough.

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### Devachan

The Editor's present conception of heaven is that of the state of being perpetually conscious of having just received a check of one thousand dollars for the O. E. LIBRARY LEAGUE. Smaller sums—no matter how small—would contribute to this result. As it is, the continual appearance of the printer's devil with a bill for printing the *Critic* predisposes the Editor to fear that perhaps after all he is in the other place.

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### At the Periscope.

*News from the Antipodes.* Annie Besant has summarily dismissed Mr. T. H. Martyn from the Corresponding Secretaryship of the E. S. in Australia and has replaced him by C. W. Leadbeater, bishop of the Liberal Catholic Church and one of the chief promoters of this ecclesiastical swindle. Besides having the advantage over Mr. Martyn of being an "initiate," Mr. Leadbeater is also an initiator. The initiations at which he officiated some years ago were of a kind which come under the criminal law of Great Britain and make that country a nice one to stay away from. On being found out he cleared out and hasn't been back since. That the police of Australia have taken no cognizance of his presence there is due, it is rumored, to the influence of Mr. Martyn, who is now rewarded by being kicked out. We congratulate Mr. Martyn; he is rid of a bad job. Nobody who opposes the Liberal Catholic

Church can stay in the E. S., according to a decree handed down by the Jagat Guru through Mrs. Besant. The Jagat has made the decree, as promulgated by Mrs. Besant, wide enough to cover the Roman Catholic Church and the Jesuits likewise, also, we believe, the Ku Klux Klan. We anticipate a considerable exodus from the E. S. by the rear-end collision method, as well as voluntarily, even if most of them have been too firmly caught in Mrs. Besant's bird-lime to extricate themselves.

A. P. Warrington, who has been sojourning at the initiate factory conducted by Mr. Leadbeater at Sydney, and who has been in training by officiating at the L. C. C. Church, clad in the toggery of its priests, has now received his final coat of varnish and has been declared an "initiate," along with several others, all members of the Liberal Catholic Church. This leads us to infer that an "initiate" is one who is "in-it," that is, in the L. C. C.-W. T. ring. Mr. Warrington, we understand, will take his newly expanded consciousness to Adyar for a rest and drying before bringing it back to America. We shall then witness the spectacle of T. S. ladies prostrating themselves before him and kissing the hem of his garment, as they did with little Alky. Mr. Initiate Leadbeater used to wear gloves to keep the ladies from robbing him of his virtue. His Initiateship, Mr. Warrington, might wear a tag. "Fresh Paint; Don't Touch."

**Public Defender.** The California legislature recently passed a bill providing for the establishment of the office of Public Defender in each county and city of that state. Los Angeles has had a Public Defender for several years, the result being most satisfactory in every respect. It is also reported that there is a strong agitation in the same direction in New York State.

### Back to Blavatsky!

No student interested in the study of original articles and letters of H. P. B., and in the Back to Blavatsky Movement, can afford to be without the monthly magazine, *Theosophy*, now in its ninth year, which contains a large collection of reprints from *Lucifer*, *The Theosophist*, etc., now difficult of access. The current issues contain an invaluable history of the Theosophical Movement, based partly upon authentic data inaccessible to, or suppressed by, writers most familiar to T. S. members.

Subscription, \$2.00 a year; single copies, 25 cents; sample copies while they last, 4 cents in stamps. All of the back volumes can be borrowed from the O. E. LIBRARY.

### For Students of Paracelsus

Sold and loaned by the O. E. LIBRARY.

Waite, A. E.—The Hermetic and Alchemical Writings of Paracelsus, for the first time translated into English. 2 large quarto volumes. \$22.00. Claims to contain all of his known occult writings. Not loaned.

J. K.—The Prophecies of Paracelsus, \$1.00.

Stoddart, A. M.—The Life of Paracelsus, \$2.00.

Swainson, W. P.—Theophrastus Paracelsus, \$0.50.

Stillman, Prof. John M.—Paracelsus; His Personality and Influence as Physician, Chemist and Reformer, \$2.15.

Students of the occult writings of Paracelsus will find this critical history, by a non-occultist, of great value.

Hartmann, Dr. Franz—Life of Paracelsus, \$2.50.

The most popular book on Paracelsus.

Browning, Robert—Paracelsus, \$1.00.

A splendid poetical interpretation of Paracelsus.

Oct 17 '21

# THE O. E. LIBRARY CRITIC

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### THE ABUSE OF THE INSANE IN MASSACHUSETTS

As a result of the combined agitation of the *Boston Telegram* and the Massachusetts Federation of Patriotic Societies and Good Government Clubs, a huge meeting was held in Faneuil Hall, Boston, on September 7, to protest against the abuse of patients and general mismanagement of the state insane asylums. The hall was packed and two thousand people were unable to gain admittance. An interesting incident was the fact that Governor Channing Cox, who should be interested in good government, that being what he was elected for, ignored the invitation to be present and preferred to spend the evening at the theater. It is understood that the Governor is not interested in the humane treatment of the insane and refuses to allow the *Telegram* to be delivered at his office.

It appears from the speeches made at the meeting, some of them by persons who have actually witnessed or experienced cruel treatment of patients, that a shocking condition prevails in some, if not all, of the state asylums. Untrained and brutal attendants are employed, who beat up and otherwise ill-treat the inmates. One ex-patient testified to having been clubbed with a lead pipe, to having had his fingers pounded between bricks, and to having been compelled to eat soap as a punishment.

Resolutions were adopted, calling on the Governor for an immediate investigation and betterment of conditions, demanding that measures be taken to prevent the railroading of sane people to insane asylums, and charging that "under the present laws individuals can be deprived of their legal, social and political rights without redress on the often specious plea that such individuals are insane," and demanding the enactment of "legislation which will effectually prevent in future the railroading of harmless and eccentric persons to insane asylums at the instigation of relatives or designing persons who profit by the commitment of such individuals;



and that no person shall be deprived of his liberty or committed to an insane hospital except following a trial by jury."

It is almost inconceivable that in our age and country it should be possible to get rid of an inconvenient person by filing a criminal charge against him and then, *without proving him guilty of the offense charged*, to ship him to a madhouse for an indefinite period, possibly for life, where he will be subject to ill-treatment at the hands of persons possibly in collusion with those who secured his commitment. That this is possible under the Massachusetts law, and more, that it is actually done, I showed in a recent CRITIC (September 14). That this plan is employed, not only to get rid of persons who have money which others want to get possession of, but to dispose of those who are politically objectionable to those in power is an actual fact. It has also been charged, with what truth I do not know that it has been used as a weapon of religious persecution as well. It is stated that threats have been made against those who are working for a reform in this matter, and it is not unlikely, seeing that Renfrew was sent to bedlam for incurring the ill-will of a member of the legal profession.

There is small hope that any reform can be accomplished through the means of an "investigation" ordered by a governor who has taken the attitude of Governor Cox. At best he will conduct a sham investigation, such as was conducted by Governor Sproul in the case of the Eastern State Penitentiary of Pennsylvania, a mere process of whitewashing by interested parties. The result of such an investigation is worse than useless, because unthinking people, people who cannot distinguish between the genuine and the farcical, will be led to think that all is well, and will pooh-pooh any further efforts. Unless Governor Cox can be thoroughly scared, what is needed is to give him more leisure to attend musical comedies and to select as his successor a man like Neff of Texas. At the same time the awakening of public interest in the neglected insane is encouraging.

Do the same conditions exist in other states? Quite likely. Rottenness in prison administration is widely prevalent. Is it likely that where the same political system controls the penal institutions and the hospitals the latter will be better managed than the former? What determines the appointment of wardens and prison commissioners on the one hand and asylum officials on the other? Political favoritism for the most part. How is it that the brutal Murphys, McKentys and Hulburts hold their places? Because they control votes or are owned by others who do. Is there any reason for thinking that this is not true in the case of the state asylum? It is true to be sure, that the head of such an in-

stitution is supposed to be an expert in mental diseases. But that means but little. The fact is that the place is for the man who can pull the wires, while giving enough evidence of medical proficiency to avoid a public scandal. When you see the type of men Massachusetts allows to give expert evidence in insanity cases you will not be duped into imagining that it is more rigorous in its selection of the heads of its asylums. There is a superstitious reverence for the title "doctor," and it is that which protects them, lulling the dear public into thinking that all is well. Hence it is that while there is constant agitation over prison abuses there is astounding indifference to the question of the treatment of the insane. A further reason is this: prisoners are sane and can be held accountable for false charges, so they command a certain degree of credence when they speak out. But asylum inmates are just crazy folk; nobody need pay any attention to their complaints, which are attributed to a disordered imagination. Doubtless there is something in this. Delusions of persecution form a well-marked type of insanity. But such delusions do not produce scars and bruises. Then, too prisoners must be discharged when their term is up; they can tell what they know. But asylum inmates can be held just as long as the authorities choose to hold them, and that they do hold them for no other reason than to prevent their peaching is a fact. One of the sanest men I know informs me that he was held in an asylum for no other reason than that he would not promise the superintendent not to tell what he had seen, and that this was the reason actually given him by this official.

You may be sure that when there is a prison scandal in your state, it is time to turn your attention to the state insane asylum without delay, and *vice versa*.

An encouraging incident is the recent decision of the Massachusetts Supreme Court that the State Board of Registration in Medicine has the right to revoke the certificate of a physician, "however skilful, who is guilty of deceit, malpractice or gross misconduct in the practice of his profession." The occasion of the opinion was the appeal of a Boston doctor who had been summoned to appear before the State Board of Registration in Medicine and show cause why his certificate of registration should not be revoked for gross misconduct in the practice of his profession, his claim being that, having once been registered he had a vested right in it which could not legally be taken from him. The Supreme Court ruled that considerations of public health are paramount to individual rights and that the former include not only technical but moral qualifications as well, even if the violation does not proceed to the extent of breaking a criminal law. This is a parallel of

the custom of disbaring an attorney for gross breaches of professional ethics.

The operation of this decision will be watched with interest and it is to be hoped that it may be applied to some of those doctors who pose as insanity experts and who, for a fee, participate in sending people to the lunatic asylum on flimsy pretexts—such as insanity caused by bad teeth.

### Back to Blavatsky!

*Catholic Methods Applied to "The Secret Doctrine."* It is a familiar fact that one of the differences between sacerdotalism and protestantism hinges upon the right of individual interpretation of the sacred writings. The more fully the priestly craft is developed, so much the more does it endeavor to make itself the interpreter of these, and to discourage and even forbid their reading by the laity. The argument in favor of this is simple enough; it easily fools the unwary and the cowardly. It is to the effect that only those who are trained to do so can fully understand. The novice may make false interpretations and become the victim of the wiles of the devil.

The real reason is obvious. The more laymen can be discouraged or deterred from reading and thinking over the scriptures for themselves, so much the more can the priesthood embellish, pervert and divert them to its own glory and profit. We may or may not admit that the Holy Scriptures contain all that is necessary for salvation. It is quite certain, however, that they contain little necessary for the prosperity of that caste which has come to regard itself as "teachers." They contain nothing which directs or encourages one to take pledges to any mortal being. These "teachers" have therefore to invent as much as may be needful for these purposes, and to threaten or scare off their pupils from studying for themselves, lest they be detected in their deception.

The Roman Catholic Church is a familiar instance; the reading, often the possession, of bibles being discouraged or even forbidden. A knowledge of the bible is required, of course, but only what the ecclesiastical authorities consider "safe," and even that not at first hand, but filtered through a priest.

I find it somewhat amusing that theosophists, who readily perceive that such methods are wrong when applied to the bible, with equal readiness fall for the same arguments of their beloved leaders, when it comes to the study of *The Secret Doctrine*, the bible of theosophy. I have come to the conclusion that these beloved leaders, by whom I mean especially Annie Besant and C. W. Leadbeater, and their agents, are playing just the same game with *The Secret Doctrine* as are the Romanist priests with the bible. The devoted followers are easily caught in the trap. We may admit at the start that parts of *The Secret Doctrine* are difficult to understand, probably as difficult as the Book of Revelation or the prophet Hosea. This fact has been taken advantage of by the beloved leaders, to scare away students and to foist their own interpretations and substitutes upon them. Word is being passed about, even among those who would fain learn something of this marvelous work—"Oh, we are told that it is entirely too difficult for the average student, that it should be read only under a trained and competent teacher and that only when we have read our fill of the writings of A. B. and C. W. L." Official lecturers, appointed under the direction of the E. S.-ized administration, publicly proclaim the same thing in lodges. And they all fall for it. As yet neither Annie Besant nor C. W. Leadbeater has ventured to forbid the study of *The Secret Doctrine*, in fact, they profess to recommend it, but at some



far distant time after they have had the opportunity to stuff the student full of ideas which H. P. B. distinctly opposed. Annie Besant has proclaimed (*The Theosophist*, June 1921, page 205) that those who are trying to get students to go to the fountain head, *The Secret Doctrine*, are under the control of the "dark forces." There is the exact parallel of the dogma that the devil will get those who venture upon individual interpretation of the scriptures. Nothing better could be wanted to prove that Mrs. Besant, in her methods differs from the Pope only in the fact that she does not wear a three-story bonnet. As elucidative of this I quote from the well-known *Primer of Theosophy*, pages 120-123, a portion written by Mr. Leadbeater. In recommending a course of systematic reading he mentions 13 books by himself, 24 by Mrs. Besant, and 21 scattering, but including only one by H. P. B., *The Voice of the Silence*. He then concludes with this remarkable statement:

"I, myself, think that the grandest book of all, Madame Blavatsky's 'Secret Doctrine,' should be left until all these others have been thoroughly assimilated (italics mine—Ed.), for the man who comes to it thus thoroughly prepared will gain from it far more than is otherwise possible. I know that many students prefer to take it up at an earlier stage, but it seems to me more an encyclopedia or book of reference."

In other words, the student should read and thoroughly assimilate 13 volumes written by himself, and 24 written by Annie Besant, as well as 21 others, in all nearly 60 books, many of which are of considerable size, before he opens *The Secret Doctrine*! And even then he is scared off by being told that it is rather a book of reference! The sly old Jesuitical fox knows well enough that by the time the student has "thoroughly assimilated" 13 books by himself and 24 by Annie Besant, he will be so completely saturated with Besantism and Leadbeaterism, so turned aside from the line of thought and methods of thinking laid down by H. P. B., so fully imbued with awe and reverence for himself and the Great Lady, A. B., that he will never touch it at all. Like the Catholic priests who suppress the bible and introduce their own dogmas, not to be found in it, so he and his "O. H." colleague can pass off their own revelations and incidentally build up a good sale for their own books. Did you ever hear it recommended to read sixty commentaries on the bible, or to hear 600 sermons, before opening the book itself? I guess not, outside the Roman Catholic Church.

I would rather say, if you are a serious student: Read *The Secret Doctrine* first (after an elementary bird's-eye view of the subject, such as can be had from *The Key to Theosophy* and *The Occan of Theosophy*). Understand what you can: spend as much time as you would on the 60 books Father Leadbeater wants you to assimilate, and then you will be fortified for a course in Leadbeaterian psychic humbuggery and Besantine jesultry, without grave risk of being misled, should you care to waste your time on them.

*Annie Besant's Corruption of "The Secret Doctrine."* In all probability Annie Besant's "revision" of H. P. Blavatsky's original edition of *The Secret Doctrine* constitutes the most colossal case of corruption of an original text to be found in history. A group of students is comparing the original edition with the "third revised edition" edited by Annie Besant and G. R. S. Mead after the author's death. It will be remembered that the "third revised edition" contains 740 pages in volume 1, and 842 pages in volume 2, a total of 1582 pages. I am informed by those making the comparison as follows:

"We have been checking Mrs. Besant's Third Edition of the Secret Doctrine against the original text. It is a big task and takes time. So far comparison has been made of about four hundred pages of Vol. 1, and that comparison shows more than eight thousand actual variations from the text of the original edition. If the proportion holds good

throughout the volumes, the actual changes will be far more than twenty thousand. Many of these changes are trivial and one wonders at the impertinence or conceit which inspired them. Some of the changes—those which might have put students on their guard against the so-called Third Volume—can only be construed as deliberate and intentional suppressions and corruptions of the original text."

This would make a total of *thirty-two thousand* changes in volumes 1 and 2 alone! The extent of the tampering will be still more clear if we express it somewhat differently. 8,000 changes in 400 pages make 20 changes to the page, and the pages average 40 lines each. That means an *average of no less than one change in every two lines!* That is actual count, mind you. And this is in a work of which the Master H. K. wrote; "Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction.*" The true title of the "third revised edition" should be "The Secret Doctrine, written by H. P. Blavatsky, corrected and approved by the Master K. H., and corrupted by Annie Besant." It is almost impossible to comprehend the colossal conceit, the limitless contempt for common literary decency, which could have inspired such an act of vandalism, to say nothing of such disrespect for the Master whom she professes to venerate. And all of this is put forth as the work of H. P. Blavatsky herself, with the mere apology in the preface that "Had H. P. Blavatsky lived to issue the new edition, she would doubtless have corrected and enlarged it to a very considerable extent." What a specious excuse. Had H. P. B. "corrected and enlarged it" it would without doubt have been done under the same guidance and authority which directed and corrected the first edition. It is enough to cast suspicion on each and every quotation of original sources made by Mrs. Besant, and her emendations of the theosophy of H. P. B. as well.

If A. B. had stumbled into literature instead of theosophy, what a delightful editor of Shakespeare she would have made. We might now have Hamlet up to date, and Macbeth as Shakespeare would have written it had he known English as well as Annie Besant, and with all the geography, the history, the scientific data duly corrected, with a correction to each two lines, and all passed off on the unsuspecting public as the *simon-pure* original Shakespeare. But it wouldn't be Shakespeare—it would be what honest people would designate as an infernally impertinent piece of literary rascality, the work of a person with a loose-jointed conscience and a swelled head to hold it.

### Some Questions Answered

Q. What does "O. E." stand for?

A. That is a long story. On request we will send you a printed circular telling you about it.

Q. Who pays the expenses of the LEAGUE?

A. The expenses are met by the voluntary contributions of the members. All members are urged to contribute what they can, and this means you.

Q. Why don't you stop talking about Theosophy and limit yourself to prison topics?

A. The LEAGUE was founded in 1914 by theosophists and for theosophical purposes, but in course of time it developed into a prison working association to which aim its efforts are now largely directed. You are not justified, however, in demanding that the CRITIC be written to interest you alone. Fully one-half of its readers are not interested in prisoners and they would be justified in resenting it if we ignored them. Did you ever think of writing to the editor of your paper and asking him to cut out the baseball news because it does not interest you?

**Q.** Why don't you stop writing about prisoners and limit your to Theosophy?

**A.** There are many readers of the CRITIC, perhaps one half, who care nothing for Theosophy as you understand it, but who are proving themselves practical theosophists by trying to help their less fortunate brothers in prison. Most of these are willing to take what interests them in the CRITIC and leave the rest to others. Most acknowledged theosophists are far too busy "purifying their vehicles" and climbing up the theosophical beanstalk to peep into the anupadika to bother with such trivial affairs as practical brotherhood, here and now. Are you one of these?

**Q.** Why do you advertise theosophical books?

**A.** The lists of books are advertisements paid for by the O. E. LIBRARY. The library has a standing arrangement with the CRITIC for all the space it can spare for advertising. As long as the Library advertisements are neither fraudulent nor obscene, what it advertises is neither our business nor yours.

Why don't you stop grouching and do something constructive?

Why don't you stop grouching and help us with our prison

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### More Subscribers for the Critic

When you are writing to us, enclose 25 cents and the address of a friend to whom we may send the CRITIC for a year. It may sound like a truism that if each subscriber would do this we would have just twice as many subscribers. The fact is that if each person who writes to us and asks questions which we are expected to answer would do this, we would soon more than double our list.

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### The Liberal Catholic Apostolic Succession Swindle

Copies of a valuable original and authoritative letter from the secretary of Archbishop Mathew of the Old Catholic Church in Great Britain, showing the fraudulent character of the Liberal Catholic Church, its founders and its apostolic succession can be had from the O. E. LIBRARY for 10 cents.

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### At the Periscope

**Ku-Klux Klan.** That there is something in a name is shown by the preposterous hysteria now being manifested over the organization calling itself the Ku-Klux Klan. The name, adopted from an entirely different and long since defunct organization which attained to unpleasant notoriety during the period immediately following the civil war, was perhaps selected unwisely, as it has given play to the forces of suggestion and furnished its enemies a club to strike it with. The aims of the K. K. K. are professedly patriotic; as far as appears it consists of reputable people and excludes the disorderly elements of society. It is pledged to uphold law and order and there is not the least evidence so far that the outrages charged against it were committed by its members, as anybody can don a mask and nightshirt. That the titles of its officers are foolish may be conceded. But after all, is there any real difference between a man being designated an "Imperial Wizard," or a "Goblin," and a "Worshipful Grand Master?" Several of the long recognized fraternal societies make use of terms not one whit less bizarre. To charge it with being a money-making scheme because a good price is asked for its regalia is pure rot. That is one way of getting money for running expenses and is just as legitimate as charging an initiation fee or annual dues, as long as he who pays knows what he is doing. Meeting by torch-light rather than by gas-light and in the open rather than in a hall seems to be a mere matter of taste and is certainly no indication of wicked motives. What



than gather from the various reports to date may be summed up as follows. There is much bluster, but no valid evidence whatever that the K. K. K. designs to employ disorderly methods or to interfere with the political or religious rights of any one. The outcry against it originates with, and is instigated by the Knights of Columbus, aided by other Roman Catholic societies, which have shrewdly made use of the prejudice against the ancient and defunct K. K. K. and have managed to work by suggestion upon the fears of the public and of public officials, because they see in it, and rightly, a dangerous opponent. Between an institution pledged to support American ideals and an institution run in the interest of the Roman Catholic Church in its efforts to get control of the political and educational machinery of the United States for the benefit of a foreign would-be potentate on the Tiber there can be but one choice among real patriots. Between an association which collects money for uniforms—and delivers them—and one which receives it professedly for war relief and then uses it for propaganda there can also be but one choice. Far more dangerous than the mask over the face is the mask of pretended patriotism which conceals the purpose to destroy that intellectual and spiritual liberty which above all other things distinguishes the freeman from the slave. I shall be interested in seeing the K. K. K. flourish until some convincing evidence is forthcoming that it is taking, or proposes to take, steps contrary to law, order and public welfare.

### Some Second Hand Books

Sold only for cash with order or sent C. O. D., U. S. postage stamps and personal checks accepted. Mention substitutes if possible. *The O. E. Library, 1207 Q Street, N. W., Washington, D. C.*

*Ramacharaka*—Fourteen Lessons in Yogi Philosophy, \$1.00 (new, \$2.00).

*Rogers, L. W.*—Hints to Young Students of Occultism, \$0.25 (new, \$0.50).

*Sidis & Goodhart*—Multiple Personality, 1.25 (new, \$2.50).

*Simons, E. J.*—Physical Perfection, \$0.40 (new, \$1.50).

*Sinclair, Upton*—Good Health and How We Won It, \$0.50 (new, \$1.20).

*Stephens, C. A.*—Natural Salvation, \$0.60 (new, \$1.50).

*Stocker, R. Dimsdale*—Healing, Mental and Magnetic; Telepathy; each \$0.25 (new, \$0.50).

*Sturgis, Dr. F. R.*—Sexual Debility in Man, \$1.25 (new, \$3.00).

*Sweetland, C. A.*—Bank Bookkeeping; Real Estate and Insurance Accounts; each \$0.50 (new, \$1.50).

*Tanner, Amy E.*—The Child, \$0.50 (new \$1.50).

*Terry, Benjamin*—History of England for Schools, \$1.00 (new, \$2.40).

*Thompson, Robert J.*—Proofs of Life After Death, \$1.00 (new, \$1.50).

*Thomas, Augustus*—The Witching Hour (psychic fiction), \$0.50 (new, \$1.50).

*Thompson, J. Arthur*—Heredity, \$1.50 (new, \$3.50).

*Thompson, Dr. H. Campbell*—Diseases of the Nervous System, \$1.00 (new, \$2.75).

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*Tolman, Wm. H.*—Social Engineering, \$0.75 (new, \$2.00).

*Towne, Elizabeth*—Joy Philosophy; Practical Methods for Self-Development; Lessons in Living; Life Power and How to Use It; each \$0.40.

*Trine, Ralph Waldo*—New Alignment of Life; This Mystical Life of Ours; In the Fire of the Heart; What All the World's A-Seeking; each \$0.60.

*Walker, E. D.*—Reincarnation, \$1.05 (new, \$1.50).

*Wallis, L. W.*—Guide to Mediumship, \$0.75 (new, \$1.50).

*Ward, Edith*—Light From the East (selections from Buddha, etc.), \$0.15 (new, \$0.50).

*Warman, E. P.*—Psychic Science, vols. 1 and 2, each \$0.70 (new, \$1.50).

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## "LITIGIOUS PARANOIA"

In a previous article (CRITIC, October 12) I had something to say about state insane asylums, especially in Massachusetts. There is another type of insane asylum, conducted by private parties for their personal profit. These are dignified by the name "sanatorium," out of consideration for the feelings of those people who are either compelled to place their relatives in them, or who make use of legal processes—such as Massachusetts affords—for the purpose of having them tucked away when they want to get control of their property. To all intents and purposes, these private madhouses are prisons, and being privately owned are obviously conducted for the sake of gain. This being the case, it is to the interest of the owners to get as many well-paying patients as possible, and to hold on to them like grim death. An ordinary medical practitioner cannot forcibly hold on to a patient indefinitely. The latter either gets well and drops the doctor, or, if he receives no benefit, he can change to another physician. Being sane and his own master, he is likely to have a reasonable opinion as to the state of his own health, and to act on it. Not so with the private madhouse. Here the doctor is the supreme judge and arbiter of the patient's condition and confinement. The latter is not consulted at all, and it is easy enough to see that the temptation is strong to hold on to him, whether sane or insane, as long as the rather high fees are forthcoming, which is likely to be the case when they are paid by others who are in fact nothing more than thieves. Nothing short of an order of the court can secure him his liberty in this event.

Such a private madhouse exists in Worcester, Massachusetts, and is owned by a certain Doctor Walter C. Haviland, one of those "duly qualified physicians" on whose testimony lawyer Robert W. Renfrew was declared insane by the court and shipped to the Westboro state asylum. As we have considered the Renfrew case before, it will be interesting to

look into the possible motives of the said Haviland in testifying that Mr. Renfrew was a victim of "litigious paranoia."

In 1919 and for some time previously, there was confined in Haviland's private madhouse a wealthy lady by the name of Mrs. Rice, eighty-six years old, who, it is alleged, had been put there by her sister and a clergyman who had induced Mrs. Rice to sign papers making the parson administrator of her estate. These facts, coming to the attention of Mrs. Susan E. Stevens, a well-known Boston business woman, to whom I am indebted for the information, Mrs. Stevens interested herself and after an expensive legal fight succeeded in having Mrs. Rice declared sane by the Supreme Court and ordered released.

Robert W. Renfrew was the attorney employed by Mrs. Stevens and he succeeded in getting the order for the release of Mrs. Rice. When Renfrew went to the Haviland asylum, armed with the necessary papers from the Supreme Court, Haviland refused to give up his well-paying patient and it was necessary to call in the aid of a deputy sheriff. Thereupon Dr. Haviland, it is alleged, threatened Renfrew in the following terms: "Renfrew, if you ever cross my path again, I'll put you in an insane asylum yourself."

In this we may see one reason why Dr. Haviland helped to send Renfrew to the asylum last June.

Somewhat later a certain lawyer, Samuel W. Forrest by name, sought and secured the appointment of one Pevey as permanent guardian of Mrs. Rice and her estate. It is stated that they now have her safely packed away in another private madhouse where she is not allowed to see any one—to avoid further interference, no doubt. This was accomplished with the aid of two women, utterly unknown to Mrs. Rice and her friends, who appeared in court and swore that she was insane.

Because of certain alleged irregularities in the management of the Rice estate by Forrest and Pevey, her former attorney Renfrew petitioned the court to disbar Forrest and to have Pevey dismissed from the administratorship.

Now we begin to see why Renfrew was sent to the asylum. It was this same Forrest who managed to have lawyer Renfrew arrested and brought before the court on the charge of being dangerously insane; the above Dr. Haviland was called in as an expert in insanity and testified that although he had never examined Renfrew it was his opinion that he was suffering from "litigious paranoia" and was a danger to the community. On this "expert testimony," and that of two other hirelings who found that he talked too much and had bad teeth—an occasional cause of insanity—Renfrew was shipped to the Westboro state madhouse, where he is still detained.

In short, the attempt of relatives of Mrs. Rice—declared



sane by the Supreme Court—to get control of her estate, the desire of the owner of a private madhouse to retain a wealthy and profitable patient, and to take revenge on the lawyer who had thwarted him, combined with the resentment of the lawyers who were managing that estate at being interfered with, these things, under the Massachusetts law, enabled the conspirators not only to return Mrs. Rice to an asylum, but to put Renfrew himself there.

It is reported that attorney J. O. Lewis, employed by Mrs. Renfrew in the case, has made a demand on Governor Cox for a thorough investigation of the facts by the governor and attorney general's office.

The above data, partly from the *Boston Telegram* and in part from Mrs. Stevens, are cited, even though of only local interest, as showing the dangers which threaten people of means but with little business ability, as well as those who attempt to protect them, where unscrupulous lawyers and doctors are able to avail themselves of laws, professedly enacted for the benefit of society, but in reality for their own nefarious purposes.

Dr. Haviland richly deserves to be summoned before the State Board of Registration in Medicine, under the recent Massachusetts Supreme Court decision, to show cause why his certificate should not be revoked because of gross misconduct in the practice of his profession. Whether he did, or did not, believe Renfrew to be insane matters nothing. As a prejudiced person he had no more right to serve as an expert than he would have to serve on a jury; no more right than would a shareholder in a chemical company to act as a supposedly unbiased chemical expert in a case in which the company was involved. A man of honor, most of all a physician, would have said: "I have a dislike for this man; I do not consider myself an impartial judge." He who cannot be trusted to act honorably in such a case is not to be trusted in charge of a private asylum, where he is in danger of being biased in his judgment of the mental condition of his patients by the fatness of the fees which are in prospect for retaining them.

### Will You Write to a Prisoner?

A member writes:

"I cannot express to you how much the opportunity of writing to a few prisoners means to me as a means of service. I find that it is not at all a one-sided affair of giving, for they each give by their gratitude and response something that is priceless. It is a delicate matter, this writing to unknown men and one to be handled with much care. If you can draw them out gradually and keep from the 'preaching' habit, you gain the personal touch of the real man behind the walls. Sometimes, though, there is one who fails to respond; they perhaps do not need this particular form of helping or communication. They do not 'get you' or you—them, and it seems a waste of time to write."

Original from

*Note by the Editor.* The attempt to "get" prisoners by preaching to them and sending them printed sermons is one of the most common causes of failure. We are glad to get new members who can resist this temptation. Membership in the LEAGUE costs ten cents registration fee and twenty-five cents a year for the CRITIC (foreign, fifty cents). Further contributions voluntary.

## The Old Catholic Church of Holland Repudiates the L. C. C.

The patron saint of the Liberal Catholic Church appears to be one Saint Alban. Judging from the various exposures which have been made of this church, however, it would have done better to have chosen Saint Ananias, or even Saint Beelzebub. The Liberal Catholic Church maintains the necessity of an unimpaired and unquestionable apostolic succession for the efficacy of its sacraments, and maintains that the validity of its orders is based upon apostolic succession received from the Old Catholic Church of Holland. We shall see below what the Old Catholic Church of Holland has to say upon this point.

The pedigree is set forth in the *Liberal Catholic Quarterly*, vol. I, page 36, as follows: Gerard Gul, present archbishop of the Old Catholic Church of Holland—Arnold H. Mathew—Samuel Willoughby—James Ingall Wedgwood—C. W. Leadbeater, etc. All Liberal Catholic ecclesiastics derive their "efficacy" from Wedgwood or one of his spiritual progeny.

The Liberal Catholic Church claims that its orders are "negotiable" or recognized as valid by all churches adhering to the dogma of apostolic succession. This claim will be found in the *Declaration of Principles*, page 4, as follows:

"The Liberal Catholic Church recognizes seven fundamental Sacraments, which it enumerates as follows:—Baptism, Confirmation, the Holy Eucharist, Absolution, Holy Unction, Holy Matrimony, Holy Orders. To ensure their efficacy to the worshipper, it guards with the most jealous care the administration of all sacramental rites, and has preserved an Episcopal Succession which is 'negotiable'—i. e., *acknowledged as valid throughout the whole of those Churches of Christendom which maintain the Apostolic Succession of Orders as a tenet of their faith.*" (italics ours—Ed.).

The same statement in somewhat different words may be found in the pamphlets *The Old Catholic Church Movement in Great Britain* (page 36) and *Occultism of the Mass and the Old Catholic Church Movement* (page 87), which were issued from the Theosophical Book Concern and Theosophical Publishing House at Krotona.

In *Liberal Catholic Leaflet No. 1*, recently issued from the Saint Alban Press, Los Angeles, we read:

"It (The Liberal Catholic Church) was formerly known as the Old Catholic Church in Great Britain, its Episcopal Succession being derived through the ancient archiepiscopal See of Utrecht, in Holland, the Mother-See of the Old Catholic Church.....Old Catholic Orders are recognized as valid by all bodies who hold the doctrine of the Apostolic Succession of Orders, including the Roman Catholic Church and the Church of England....."

What I wish to call attention to in the above is the claim that Liberal Catholic orders are "negotiable" or recognized as valid by the Roman Catholic Church, the Church of England and the Old Catholic Church of Holland. This I presume, would mean that sacraments such as baptism or marriage performed by a priest of the Liberal Catholic Church would be accepted as valid by any one of the Christian churches holding the dogma of apostolic succession.

Before accepting this claim it is well to hear what these other

Christian Churches themselves have to say on the subject. As to whether the Roman Catholic Church recognizes the validity of the orders of the Liberal Catholic Church I have no official information, but this is extremely improbable, in view of the roasting which it receives in a Roman Catholic publication, *Some Fruits of Theosophy: the Origin and Purpose of the so-called Old Catholic Church*, by Stanley Morison, with a preface by Herbert Thurston, Society of Jesus. In the preface the Liberal Catholic Church is denounced—by a Jesuit, mind you—as “an outrage—a sacrilegious profanation, or, at best, a blasphemous parody, of all that the Church holds most sacred” (page 5), and further; “It is impossible to contemplate without indignation this masquerading of holy things by charlatans of evil life.....” (page 7).

We are not left in doubt, however, as to the attitude of the Church of England and of the Old Catholic Church of Holland itself towards the validity of the orders of the Willoughby-Wedgwood-Leadbetter cult. From July 5 to August 7, 1920 there was held in England a conference of Anglican bishops from all over the world, and which is usually referred to as the Lambeth Conference. This was attended by no less than 252 bishops, including twelve archbishops, and in a notice of this Conference Mrs. Besant says (*The Theosophist*, October, 1920, page 3): “There is a marked characteristic of this Conference which we note with great pleasure. It is liberality. In the Encyclical Letter the prelates say not untruly: ‘We find that one idea runs through all our work in this Conference, binding it together in a true Unity. It is the idea prevalent and potent throughout the world to-day. It is the idea of Fellowship.’” Mrs. Besant, however, in her somewhat lengthy review, fails to take note of the following Resolution No. 27, adopted by the Lambeth Conference with reference to the church which she is trying to force on the T. S.:

“(1) Resolution 27 reads as follows:—‘We regret that on a review of all the facts, we are unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors), and its extension overseas as a properly constituted Church, or to recognize the Orders of its Ministers.’

“(2) The report of the sub-committee relating to this subject refers to a formal pronouncement by the Old Catholic Bishops, assembled at Utrecht on April 28th and 29th, 1920, in which they state, categorically, that the episcopal consecration of the Rev. A. H. Mathew ‘was surreptitiously secured by the production of false testimony, and would never have taken place had the consecrators known that the conditions stated in the questionable documents, and required by our Episcopate, were non-existent.’ They also state that on the discovery of the facts they ‘broke off intercourse with him,’ and ‘without entering on the question whether an ordination obtained by sacrilegious fraud can be valid,’ declare that ‘they have no ecclesiastical relations’ with those persons who claim to have received ordination or consecration from the aforesaid person. On a review of all the facts, the Committee is driven to the conclusion that it is not possible to regard the so-called ‘Old Catholic Church of Great Britain,’ disclaimed as it is by the Old Catholics on the Continent, as a properly constituted branch of the Church, or to recognize the Orders of its ministers.”

In a nutshell, the Old Catholic Church of Holland has categorically stated that “it has no ecclesiastical relations” with the Old Catholic Church of Great Britain, from which the Willoughby-Wedgwood combine claims to have derived its apostolic succession, and the Church of England has distinctly, emphatically and officially placed itself on record at the Lambeth Conference as refusing to recognize such orders.

All claims made by the Liberal Catholic Church, therefore, since the Utrecht Conference of April, 1920, that the Old Catholic Church of Hol-



land recognizes the validity of its orders, or since the Lambeth Conference of July-August, 1920, that it is recognized by the Church of England, can only be designated as a conscious, gross and palpable fraud on the public. And yet it is doing this every day, and is trying with not a little success to have its orders recognized as genuine by the T. S. lodges in America by printing them on their programs, thus, either wittingly or unwittingly, participating in the fraud on the general public, to say nothing of their own members.

From a practical standpoint it would be well to caution people who allow themselves to be married by a Liberal Catholic priest that they are running a grave risk of living together as man and wife without being really married at all. Either they should have the ceremony additionally performed by a properly authorized civil official, or they should require the priest to produce a certificate from the proper civil authority that he is authorized by law to perform the marriage ceremony. Even the validity of such a certificate could be questioned if it was granted upon fraudulent ecclesiastical grounds. They cannot be too careful in this. The London newspaper *Truth* (June 9, 1920) may be right in designating the Wedgwood-Leadbetter gang as "bastard bishops." Perhaps it does not matter. But the dupes of these people should be mighty careful that the same opprobrious epithet will not have to be applied to their own as yet unborn children:

Most of the above quotations are taken from the original sources. For the report of the Lambeth Conference resolution I am indebted to the pamphlet recently issued by an officer of the Sydney (Australia) Lodge, *The Validity of Orders in the Liberal Catholic Church Examined by a Member of the Theosophical Society*. This pamphlet concludes as follows:

"To sum up, the claims of the Liberal Catholic Church to be considered as a properly constituted body are apparently *not* recognized by any regular church in Christendom; its teachings are no more Theosophical than they are Christian, and when the deluded adherents of this body get back to the true Theosophical and Christian ideals of Service and Brotherhood they will find they are nearer salvation (whatever that term may mean) than they are in seeking it along the paths of psychism and magic."

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### Send for Sample Copies

While they last this office will send on request accompanied by 4 cts. postage for each copy, samples of the following. Special or recent issues cannot be guaranteed.

*Theosophy* (monthly, Los Angeles, \$2 a year).

*Theosophy in Scotland* (monthly, Edinburgh, \$1.65 a year).

*The Canadian Theosophist* (monthly, Toronto, \$1 a year).

*The Theosophical Outlook* (weekly, San Francisco, \$1 a year).

*The Occult Review* (monthly, London, \$3 a year).

*The Message of the East* (Vedanta monthly, Boston, \$2 a year).

*The Herald of the Star* (organ of Order of Star in the East, London, \$1 a year).

*Lend a Hand* (monthly, Oregon State Prison Magazine, \$1 a year).

*Work and Hope* (monthly, W. Va. State Prison magazine, \$1 a year).

Samples of several other prison magazines on receipt of postage.

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### At the Periscope

*A Question of Legitimacy.* An "E. S." member writes me that "The Liberal Catholic Church, like the Star in the East, is the child of the T. S. and as such should not be disowned." Possibly the Star in the East was a

case of immaculate conception, but the Liberal Catholic Church is one of illegitimacy, pure and simple. Its mother was one Wedgwood, a T. S. member, but Willoughby, an unfrocked priest of unsavory reputation, was its father. There is no evidence of legitimate parentage, and, notwithstanding the fact that Mrs. Besant was its godmother and the "E. S." its wet-nurse, and that it has been duly baptised, I find nothing in the constitution of the T. S. requiring recognition of the illegitimate offspring of its members.

*Spared the Mules and Shot the Men.* The Texas legislature is going to make it a serious offense to shoot escaping convicts. Lately two men who were riding mules in a squad of prisoners tried to ride away. The guards, who were mounted on horses, promptly shot the men dead, instead of shooting the mules under them. These were probably a pair of Prison Commissioner Pryor's prize mules, and besides, to shoot a mule would be destroying state property.

Considering the large profits which Commissioner Pryor claims that the prison farms have made for the state a convict should have considerable cash value, perhaps as much as a mule. Not even a Texas prison guard would shoot a mule for trying to run away, neither would he direct it to be chewed up by dogs after being captured. Just why the privilege of being shot or dog bitten is reserved for convicts it would be hard to say. We recommend to the guards the methods used in capturing runaway livestock, or, if this is not enough, the old plan recommended for catching birds—putting salt on their tails.

*Statement of the Ownership and Management of the O. E. Library Critic required by act of Congress, of August 24, 1912, for October 1, 1921.*

The O. E. Library Critic, published bi-weekly at Washington, D. C. District of Columbia, City of Washington, s.s.

Before me, a notary public in and for the District aforesaid personally appeared H. N. Stokes, who having been duly sworn according to law, deposes and says that he is the editor of the O. E. Library Critic and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, The O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

Editor, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

Managing Editor, H. N. Stokes, 1207 Q Street, N. W. Washington, D. C.

Business Manager, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

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3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: none.

(Signed) H. H. STOKES, Editor.

Sworn to and subscribed before me this fourth day of October, 1921.

(Signed) FRANK B. TIPTON, Notary Public.

My commission expires November 8th, 1921.

## 9 Important Facts for T. S. Members

Members of the T. S. Who desire to know important facts in the history of the Society which are usually carefully concealed will find a fund of information in the following, which may be borrowed from the O. E. LIBRARY.

As these are of no interest to the general public they will not be loaned indiscriminately. The right is reserved to refuse a loan or to require references.

The Theosophic Voice (periodical) in three parts.

Contains many original documents in the Leadbeater case, including transactions of the British Section, American lodges, letters of Mrs. Besant, confessions of C. W. L., etc.

*Brooks, F. T.*—The Theosophical Society and its Esoteric Bogeydom. 294 pages. Much about the outside and inside of the E. S., by a former E. S. member.

Neo-Theosophy Exposed. 445 pages.

Contains, besides commentary, many valuable original documents relating to the E. S., and the Leadbeater and Alcyone cases.

*Levy, Eugene*—Mrs. Besant and the Present Crisis in the Theosophical Society. 167 pages. With introduction by Edouard Schuré. Deals largely with the Leadbeater and Alcyone cases and with the separation of Dr. Rudolf Steiner and the German Section.

*Veritas*—Mrs. Besant and the Alcyone Case. 400 pages.

Summary of the court proceedings in the suit of the father of Alcyone against Mrs. Besant for the recovery of his children, with original documents, history of the Alcyone cult, etc.

*Das, Bhagavan*—The Central Hindu College and Mrs. Besant. 10 cents (sold only). A forceful exposure of Mrs. Besant's methods, by the author of "The Science of the Emotions."

"The Ass in the Lion's Skin." By the Editor of the CRITIC. 5 cents (sold only). Shows up the untheosophical character of the Liberal Catholic Church.

## Alfred Percy Sinnett—1840-1921

Mr. A. P. Sinnett, Vice-President of the Theosophical Society, died at London, June 25. His most important theosophical writings, which can be bought and borrowed from the O. E. Library, are:

The Occult World, \$2.00.

Full of information about the Masters and H. P. Blavatsky.

Esoteric Buddhism, \$2.00.

The Rationale of Mesmerism, \$2.00, (a few copies at \$1.30).

The Growth of the Soul, \$2.25.

Occult Essays, \$1.00.

Collected Fruits of Occult Teaching, \$3.90.

Contains all of his more important essays.

Incidents in the Life of Madame Blavatsky, \$1.20.

The Best life of H. P. Blavatsky.

Karma; a novel, out of print; a few second hand copies at \$0.75.

In the Next World, \$0.90.

Tennyson an occultist, \$1.50.

Nature's Mysteries and How Theosophy Illuminates Them, paper, \$0.25.

The Social Upheaval in Progress, paper, \$0.35.

Expanded Theosophical Knowledge, paper, \$0.30.

Super-Physical Science, paper, \$0.30.

Super-Physical Laws of Nature, paper, \$0.25.

Transactions of London Lodge, each \$0.35. The knowledge Needed for Progress; The Infinitudes of Progress; Theosophical Teachings Liable to be Misunderstood; Theosophy and the Problems of Life.



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# THE O. E. LIBRARY CRITIC

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## DOINGS IN TEXAS

In the CRITIC of February 16, 1921, appears the following quotation from a former instructor in the State Juvenile Training School at Gatesville, Texas:

We have a dreadfully archaic system here in Texas and it is not safe to say anything about it. For instance, in this institution we have a form of punishment which is used a great deal. As many as fifty boys at a time "pull toes" from 15 to 30 minutes at a time with five minutes rest between times. "Pulling toes" is a bending over of the body, with knees unbent and rigid and the fingers touching the toes. It is a very painful and distressing posture. The boys are soon benumbed and some of them fall down and I have seen the boy in charge of them kick them in the buttock, and lash them with a leather strap. If they are unable to get up again (!) two boys take them by the feet and under arms and set them in place again. This punishment is for failing to respond properly to the military orders and instruction. Besides this the instructor, Mr. Twyman, gives the boy a blow in the face. I have seen boys many a time who have been cut by him in the face and been dressed at the hospital. The regular and constant method of punishment, and one the boys prefer is to be made to take their pants down exposing the bare flesh and receive a severe strapping with a leather strap with three brads in it.

Recent occurrences in connection with this school emphasize the principle laid down in a recent CRITIC—When there is a scandal in one state institution, investigate all the others, for all are parts of the same system. Texas prisons have been under investigation for some time, with the result of uncovering an almost incredible state of disorder and abuse. No attention was given to the State Juvenile Training School, however, which is, despite its name, essentially a reformatory for delinquent and stubborn boys, although it is also used to some extent for orphans and homeless boys against whom there are no charges.

The Gatesville school, however, did not wait for an investigation. It called attention to itself in an unmistakable manner when a fifteen year old boy, Dell Thames, died on September 25 as a result of a choking administered by the above Twyman, who is now held in jail on a charge of murder.

A thorough-going investigation is under way by order of

the governor, which has revealed many interesting things. Despite the fact that the chaplain knew of nothing wrong and that certain nurses were told that they should see and hear less, other nurses testified to the increased number of cases of lacerated shins, damaged faces and even broken jaws, attributed to contact with the feet and fists of Twyman. It appears that the painful punishment of pulling toes was sometimes extended to as much as an hour and a quarter. Other patients suffered from blistered faces caused by being compelled to stand for long periods exposed to the sun. Similar testimony was given by discharged inmates who had received Twyman's attention.

The various testimonials in behalf of Twyman's ability and success as a military instructor count for little. No matter what his ability a man has no proper place in such an institution when he cannot control himself and is likely to go off half-cocked and maim or kill a boy under his control. Jail is a very safe place for him. One may admit the difficulties of dealing with stubborn boys, but is it really necessary to choke them to death, or even to bruise or lacerate them? There is one way of appealing to a stubborn boy and that is through his stomach. Going hungry is sure to subdue the most stubborn boy sooner or later, especially as these do not as a rule belong to the class of conscientious objectors.

It appears from the evidence and from the letter above quoted that some of the boys are required to take part in the punishment of their fellows. This should not be permitted under any circumstances when the punishment is of a painful character. Boys are unthinking and cruel enough as it is. Deliberately to drill them in this, when they should be trained in consideration for the feelings of others, is little short of criminal and should be prohibited by law or by the rules of the institution.

It is interesting to note that the Board of Control of this school showed itself entirely ignorant of the system of discipline employed, a condition like that discovered in the case of the prison commissioners.

The Gatesville school is professedly non-sectarian, but while speaking of it we may mention a plan followed for converting the Protestant boys to Catholicism. We learn from the October 2, 1920, issue of *State Boys*, the weekly issued by this school, that the Protestant boys have to go without their breakfasts until the Catholic boys have attended mass. Rather than have to keep their empty stomachs in mind, many of the former attend mass likewise, after which they are instructed in the principles of the Roman Catholic church. This is clearly nothing but a cunningly devised method of prose-

lyting, which we understand is employed in other reformatories.

When Texas has cleaned up its prisons and its reformatory, Governor Neff should promptly turn his attention to the state asylums for the insane, without waiting for some one to be choked or beaten to death. In all probability he will find similar conditions existing.

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*Abuses in Another Boys' School.* Serious charges have been made against the management of the Hampden County (Mass.) Training School, which are being made the subject of investigation by the legislature. The charges include brutality, flogging, the "log" and bread and water diet. It would be interesting to have a list of the various freak punishments used in the penal and reformatory institutions in this country, and without doubt our more civilized posterity will look on them much as we regard the tortures of the Inquisition. The holy gentlemen who conducted the latter institution were scarcely more ingenious than are the officers of many modern institutions. Hanging in chains with the toes barely touching the floor, chewing up by dogs, standing for long periods with the fingers touching the toes, roasting in the sun, kicking the skin off the shins, breaking the jaw, choking, pounding the fingers between bricks, eating soap, roasting in superheated cells, confinement in dark, absolutely unventilated dungeons without heat or bedding for days at a time, flogging till the blood is spattered on the walls, these and others no better have come to light within the past few months, as part of the official methods of making good citizens.

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### Newspaper Clippings Wanted

Our readers are earnestly requested to send us clippings relating to prison affairs and related topics. Keep this in mind when you are reading your daily paper. Only in this way is it possible to get the information we require. The name and date of the paper should be indicated. We can hardly emphasize too strongly the aid that members might give us in this way.

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### Some Questions Answered

**Q.** Why is it that the letters from my prisoner are not always in the same handwriting?

**A.** Prisoners do not always write their own letters, which may sometimes be said of even business men. This is sometimes because they are unable to write, at others because they want to make a better impression by having a fellow with a better handwriting write for them. In some prisons there are officially appointed letter writers. There is no serious objection to this if the letters are actually dictated. Don't forget that in oriental lands the public letter writer is a common character. Prisoners should be encouraged to write their own letters if they can do it at all legibly. You want to learn to know the man as he is, not as he isn't.

**Q.** You tell me that Prisoner X is "gone." What does this mean? Is he dead?

**A.** Except for lifers, there are other ways of going out of prison than by dying. Prisoners may be discharged, paroled, pardoned, transferred to other institutions, or may have escaped. When we have definite information as to the manner of going we will tell you. Otherwise, we just say "gone."

**Q.** You say that Prisoner X has been "dropped." What do you mean?



A. We mean that he has been dropped from our list for one of several reasons, such as neglecting to write his correspondent, unseemly language in writing, excessive demands for supplies or money, etc. We do not mean that particular method of discharging a prisoner which is in vogue in many states—tying a rope about his neck and “dropping” him through a hole in the floor.

Q. I loaned \$25 to a prisoner on his promise to return it in two months. He has not done so. What should I do?

A. Save up another \$25 and send it to the Caric. You won't get that back either, but you will know that it is put to good use.

Q. I am writing to prisoner X, but really feel that it is not worth my time to continue. Can he be transferred to another correspondent?

A. Yes, but you should advise him of your action. If it is discourteous for a prisoner to cease writing without apology, it is equally so, if not more, in the case of a correspondent.

### A Letter From Mr. Wadia

Mr. B. P. Wadia has sent me the following letter with his authority to print and to distribute it among the Progressives of the American Section.

Francis G. Hanchett

*A letter to the Progressives of The American Section T. S.*

Antwerp, Belgium, 4th August, 1921.

Dear Mr. Hanchett:

I addressed my American friends from Adyar on the 16th of September, 1920, to throw some light on the nature of the struggle in the American Section T. S. Since then some important events have taken place and I am not unmindful of the fact that there are many who are patiently waiting to hear my side of the story and my views on the situation. I am grateful for the fair play thus evinced. For obvious reasons I had to delay making a public statement. I feel that the time has now come for me to say a few words and I trust they will convey the spirit of the high motive which brings them forth.

First, let me record my conviction that in spite of all that has happened, my views of the American situation remain unchanged. I am still of the opinion that what I did was right and I must leave it to the judgment of Time to justify my American policy and the principles for and on which I acted.

I preached and stood for certain Theosophical principles when I saw them violated in the American Section. I feel that that part of my work is accomplished, now that a fair number of American members understand and uphold those principles; and I look to them to safeguard those principles from any violation in the future.

I stood for the doctrine that American members should discard dubious talk about, and objectionable invocation of, High and Holy names and ideas in ordinary mundane affairs, and should have a clear judgment by legitimate and proper use of the intellect—purified by meditation, and illuminated by the Wisdom of the Masters as taught by H. P. B.

I advocated that our members should teach, by life and word, the virile doctrine of obeying no other Voice save that of the God Within—the Inner Ruler—and should steadfastly refuse to listen to the prattle of assumed authority which has been so much used in America in the past. Those who see as I see should take care that these principles are not violated directly or indirectly. As there are now a sufficient number who are capable of discharging this sacred duty, I think you and they will not blame me if I regard that aspect of my work in America at a close. By your upholding these Sacred Truths my larger Theosophical Work in America will be greatly helped.

I will be in New York next December to lecture under the auspices of the New York Theosophical Association. I have also accepted the

kind invitation of the General Secretary of the Canadian Section for a lecturing tour. But I exceedingly regret that existing circumstances prevent me from accepting invitations from several T. S. Lodges in America. However, let me assure my many friends that I have not forgotten their hospitable and pressing invitations and I hope that a way will be open at some time in the future to visit them.

In closing I have no word of regret to utter, but only one of gratitude for the opportunity to help and to serve. If I have succeeded in gaining a few hundred to stand on their own feet and to think for themselves; if I have inspired them to study the writings of the Masters and of H. P. B.; if I have persuaded them to look into the work of interpreters and accept or reject the interpretations in the light of the Original and Foundational teachings, and not accept or reject H. P. B.'s teachings in the light of the interpretations; if I have inspired a few at least to lead the Higher Life and seek for the Masters; well, I have no reason to be sorry for my work.

I am writing this in down-trodden Belgium where the Prussian gun and militarism have worked such havoc. I see before me signs of destruction. Today they are celebrating the anniversary of the 4th of August, 1914. Thoughtless people think of Prussians, blood, corpses, and live in the Past; wise ones dream hopefully and resolutely of the work today and of tomorrow. May I ask you and other friends, to work on and bear in mind the pregnant words of H. P. B.: "Our Voice is raised for Spiritual Wisdom and our plea made for enfranchisement from all tyranny."

Your faithful servant,  
B. P. WADIA

### **"The Canadian Theosophist" and Mr. Wadia's Tour**

The greater part of Mr Wadia's American visit will be spent in Canada. His friends will be glad to learn that his lectures will be printed, as far as space permits, in the forthcoming issues of *The Canadian Theosophist*, and they should not fail to subscribe for this valuable monthly, the official organ of the Canadian Section, T. S.

The subscription is one dollar a year, and should be sent to Albert E. S. Smythe, General Secretary, 22 West Glen Grove Avenue, Toronto, Canada. If more convenient for our readers we shall be pleased to receive and forward subscriptions.

### **Back to Blavatsky!**

*In Defense of the Back to Blavatsky Movement.* The August *Canadian Theosophist* contains an admirable article by A. L. Crampton Chalk, Secretary of Orpheus Lodge, T. S., of Vancouver, in reply to a recent attack on the Back to Blavatsky Movement published in that journal last May and referred to in the *Carrio* of August 3. It is refreshing to find a lodge official who is not afraid of speaking out over his own name in defense of H. P. B., and that a Section journal is not afraid to publish it, notwithstanding Mrs. Besant's assertion that Back to Blavatsky persons are controlled by the "dark forces." I can quote but two paragraphs:

"As to the 'covert attacks' which Back to Blavatsky people are accused of making, it has been my experience that of all the criticisms of present-day leaders that I have heard and read by protagonists of the Back to Blavatsky movement, I have yet to find an attack which is a covert one. Indeed the attacks which have come to my notice have been conspicuous by their almost brutal frankness, openness and sincerity. But as for 'covert attacks,' if one were strictly honest with Mr. Taylor one would point out that his whole article constitutes just one more example of the 'covert attacks' which are incessantly being made by certain sections of

the T. S. against H. P. B., her life, her works and her teachings." "Back to Blavatsky people, Mr. Taylor thinks, are cantankerous folk who delight in setting up one leader against another—'As if,' he says with bland astonishment, 'in some way they are opponents and represent different factions antagonistic to each other.' If Mr. Taylor is indeed speaking innocently and if it is actually a fact that he has not yet detected anything antagonistic between the teachings of H. P. B. and, for example, the Besant-Leadbetter psychic revelations, then I would assure him, in all seriousness, that Back to Blavatsky people do find much of the modern teaching utterly and essentially antagonistic to the Theosophical Principles of H. P. B. And as to the harm which he conceives must accrue to our cause through drawing attention to these divergencies and antagonisms, let me assure him again that to ignore them and to weakly pretend that they do not exist for the preservation of a false and cowardly Harmony (!) will result in infinitely more harm to the T. S. It is this detestable spirit of sloppy compromise which has been largely responsible for the spiritual dry-rot which has weakened our Society. Definiteness of purpose is essential to spiritual well-being and this is only to be achieved by definite thought."

### **The "Critic" and the Present Crisis in the T. S.**

The **Critic** is the only periodical which has discussed freely and frankly the present crisis in the Theosophical Society and the American Section, and the causes responsible for it. It has exposed the untheosophical character and fraudulent origin and claims of the Liberal Catholic Church and its raid on the T. S. The articles and notes are written by an F. T. S. who is loyal to the Society and to the Theosophical Movement, but who is not deterred by criticism nor bound by pledges or obligations to any leader or official.

The series began October 31, 1917, has continued to the present time and will be continued as long as necessary. A full list of articles from Oct. 31, 1917 to Dec. 22, 1920 has been printed and will be sent on request. Get these articles and circulate them among your friends.

The entire series from Oct. 31, 1917 to Oct. 29, 1919 for 39 cents; the following series, Nov. 12, 1919 to Dec. 22, 1920, for 28 cents, in stamps. Back numbers, 5 copies or less, 5 cents; more than 5, 1 cent each. Annual subscription, 25 cents (foreign, 50 cents).

### **A Letter From Sydney Lodge**

Theosophical Society,  
69 Hunter Street,  
Sydney, N. S. W.,  
Australia  
10th August, 1921

Dear Dr. Stokes:

May I introduce myself to you as the (official title withheld by H. N. S.) of the Sydney Lodge? I have pleasure in enclosing for your perusal and possible comment in the "Critic" copy of a pamphlet compiled by a member re the validity of L. C. C. titles; also a reply by J. I. Wedgwood. Each of the 800 odd members of this Lodge received a copy of the former, and it has opened the eyes of a good many.

We are divided into two parties in this Lodge, as elsewhere in the Australian Section—T. S. and L. C. C.

Sydney is the main centre for Theosophy in the Southern Hemisphere, and we have so far been able to keep the church out of the Lodge, despite repeated attacks by the L. C. C. to gain control of the administration. We hope that when the true nature of this Institution is fully realized, that we shall be sufficiently strong to repudiate it and



all its works. The T. S. is unfortunately associated in the public mind with this bogus Church, and this fact has done us an immense amount of harm, both in propaganda and in loss of members.

Mr. Martyn for many years President, and one of the principal factors in our growth, is a tower of strength to us. He is in very bad odor with A. B. and Leadbeater at present, and was summarily dismissed from his position as Corresponding Secretary of the E. S. for Australia a few weeks ago. A. B. has appointed Leadbeater to the position. In a Circular to the E. S. members she says, "Everything he (Leadbeater) says and does I endorse."

Warrington has told the members in West Australia that Martyn is under the "Dark Influence." By the way, A. P. W. is now an "Initiate." He went through with the last batch. There are numerous "Initiates" here, those under observation, on probation, etc. C. W. L. has discovered among his boys here, St. Francis of Assisi, King Arthur of the Round Table, St. Anthony of Padua, Bernard of Clairvaux, etc. All the favored ones are, naturally enough, in the L. C. Church. This Church, after four years of frantic effort in Sydney, is represented at present by three Bishops, and about 10 priests, for a congregation of about 200 people, 98% of which belong to the T. S. The Society is, in fact, the only recruiting ground it has, hence the frantic efforts to hang on to the T. S. The whole thing in fact is a parasite and a good sharp knife is the only remedy.

The "Back to Blavatsky" movement is growing in Australia, as elsewhere, and I wish to congratulate you on the fight you are putting up for a return to first principles, and the rescue of credulous people from psychic humbug.

By the way, Warrington's "Australian" letter in the June "Messenger" has caused some amusement here. It purports to deal with the proceedings of the last Australian Convention. Mr. Martyn's remarks, also Leadbeater's, went into the May issue of "Theosophy in Australia," reported word for word. Now, Warrington was at that meeting, so there is no excuse for him whatever. But by comparison with the report in "T. in A." and A. P. W.'s version in the "Messenger," you will be able to see just how far this gentleman's misrepresentation goes. I see the Editor of the "Canadian Theosophist" pulls our friend up for his extraordinary statement that we are "Tingleyites." A. P. W., during a stay of many months in Sydney, to all intents and purposes ignored this Lodge, and spent the most of his time at the Liberal Catholic Church, preaching there on occasions dressed as a priest!

Wedgwood now claims to be a "Doctor of Sciences" at the University of Paris. This may be another confidence trick, and I think should be closely investigated.

If this news is of any value to you, it can be used in the "Critic," but please, at present, keep my name strictly confidential.

With best wishes,

Yours fraternally,

Signed (Name and official title withheld by H. N. S.)

### At the Periscope

*What Has Become of Them?* The four volumes of Col. Olcott's *Old Diary Leaves* constitute what professes to be "The Only Authentic History of the Theosophical Society" and they are generally accepted as such. The fourth volume brings the history up to 1892, while Col. Olcott died in 1907. The T. S. did not come to an end in 1892, and Col. Olcott was president and in active service as such up to the time of his death. It is understood that he had the material ready for a continuation of the series, but with 1892 it stopped as short as grandfather's clock. Why? There is a rumor afloat that the material

was destroyed after his death in order to guard against the publication of unpleasant facts. There is but one person who could have destroyed this valuable material, or who, if this is not the case, is withholding it. This person owes it to the Society either to publish it, unabridged and unexpurgated, or to give a good reason why it is not published. Will she do it? Lack of funds can hardly be the reason, as innumerable other volumes have been issued in the meantime. Some evil-minded persons have suggested that as it covers the period of the notorious Leadbeater doings, which the dear members must know nothing about, it is being withheld. Col. Olcott, it will be remembered, presided at the meeting of the committee of the British Section which heard Leadbeater's unblushing confessions. He was a plain, blunt man, and in a letter to Mr. Jinarajadasa (*The Theosophic Messenger*, vol. 8, page 28) had the temerity to assert that there was no evidence of Leadbeater being an initiate. In fact, the suppression of the documents is of as much interest to A. B. as to her crony Charles. Fortunately there remain other authentic documents covering this disgraceful episode which are public property and on which no expurgator can lay his hands.

*The Silent System.* The silent system has just been abolished in Joliet Prison and the inmates are now allowed to converse on topics of the day during working hours. It was also abolished some time ago at the Jackson (Michigan) Prison. Here the men are allowed to talk on the merits of Warden Hulbert. The subject is said to be an unpopular one, however, as allowing no scope for debate, no one daring to support the negative. As for the warden, he has no use for silence when it comes down to the same topic. He not only talks, he fairly screams.

### Jacob Boehme Books

- Barker, C. J.*—Prerequisites to the Study of Jacob Boehme, paper, \$0.50.  
*Boehme, Jacob*—The Aurora (trans. by John Sparrow), \$4.25  
 Six Theosophic Points and Other Writings, \$3.00  
 Dialogues on The Supersensual Life, \$2.00.  
 Forty Questions of the Soul, and the Clavis, \$3.75.  
 The Confessions of Jacob Boehme, \$2.00 (With introduction by Evelyn Underhill.  
 The Threefold Life of Man. Out of print; loaned only.  
 The Three Principles of the Divine Essence, \$5.00.  
 The Way to Christ, \$1.25.  
*Hartmann, Dr. Franz*—Personal Christianity (life and teachings of Boehme), \$1.50.  
*Penny, A. J.*—Studies in Jacob Boehme, \$2.00.

### Some Second Hand Books

- Sold only for cash with order or sent C. O. D., U. S. postage stamps and personal checks accepted. Mention substitutes if possible. *The O. E. Library*, 1207 Q Street, N. W., Washington, D. C.  
*Wattles, Wallace D.*—Science of Being Great, \$0.40 (new, \$2.00).  
*Weltmer, Sydney A.*—Realization; Regeneration, each, \$0.25.  
*White, Bouck*—The Call of the Carpenter, \$0.60 (new, \$1.20).  
*Whiting, Lilian*—Spiritual Significance; Life Transfigured; The Outlook Beautiful, each \$0.50.  
*Wilbur, Mary A.*—Every-day Business for Women (business matters every woman should know); \$0.50 (new, \$1.25).  
*Williams, Dr. C.*—Spiritualism and Insanity, \$0.40.  
*Wilson, Floyd B.*—Man Limitless, \$0.60. Through Silence to Realization, \$0.60.  
*Witmer, L.*—Analytical Psychology, \$0.60 (new, \$1.50).  
*Wodehouse, E. A.*—A World Expectant (Coming Teacher, etc.), \$0.85 (new, \$1.25).

# THE O. E. LIBRARY CRITIC

THE NEW YORK PUBLIC LIBRARY  
ASTOR LENOX AND TILDEN FOUNDATIONS  
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BY  
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## WHAT IS THE ANTI-LYNCHING BILL?

As everybody knows, the protection of life, liberty and property is a function of the individual states rather than of the Federal Government, and the same is true of the imposition and execution of penalties. The United States Government cannot interfere with the legal execution of a person who has been sentenced to death under a state law. Unfortunately there is a tendency in some communities, especially in the South, for public indignation to rise to such a pitch as to lead to the taking of the execution of the law out of the hands of the duly chosen authorities and to put the suspected person to death by mob action. In the thirty years from 1889 to 1918 as many as 3,224 persons have been lynched in the United States, of whom 2,522 were negroes and 50 were women. These include reported cases only; in reality the number is somewhat larger. To such an extent has respect for law deteriorated that in a certain town the lynching was advertised in advance by the newspapers to take place at a specified hour. It is further a notorious fact that few of the participants in lynchings are punished.

It is stated that the Federal Government has paid nearly \$800,000 in indemnities to foreign governments for the killing of their citizens by mobs in the United States and yet the Government has been compelled to confess that no provision exists by which the perpetrators can be brought to justice in the absence of such action by the state in which the act was committed.

Owing to the real or pretended inability of the state authorities to prevent lynchings there has been for several years a growing demand for a Federal law which shall do away with the evil.

By what right can the Federal Government interfere in the affairs of a state in this connection? The right lies in its duty to enforce the Constitution of the United States when the individual states fail to do so. The Constitution con-



tains several plain provisions bearing on the matter of lynching.

Amendment v says in part: "No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment of a grand jury..... nor be deprived of life, liberty, or property, without due process of law....."

Amendment xiv, Section 1, says: "All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States, and of the State in which they reside. No State shall enforce or make any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

While there is some difference of opinion as to the extent to which the acts of a lawless mob can be regarded as acts of the state, the consensus of judicial opinion is that the failure of a state to afford sufficient and equal protection to all is a failure to comply with the terms of the Constitution, and that this holds where persons have been deprived of life by a mob. No law and no constitution is effective unless there is the power to enforce it. Mere judicial decisions mean little in the absence of well defined penalties, authorized by Congress and imposed by a Federal court, with the whole power of the nation back of them. It is true that the best elements in every state decry lynching and that several states have laws specifically directed against it. But such laws may be a dead letter in the presence of public indifference or indignation, and where the authorities cannot or will not provide sufficient protection to the suspected person, or will not punish those officers who are derelict in their duty and those who have taken part in the lynching.

The agitation for an anti-lynching law has finally crystallized in the Dyer bill now before Congress, as revised and reported by the Judiciary Committee of the House of Representatives. The report (Report No. 452, 67th Congress, 1st Session) contains the complete text of the revised bill as well as a most illuminating discussion of the whole subject, including a summary of earlier judicial opinions sustaining the right of the Federal Government to assume police duties when necessary in defense of the Constitution. I can give but a brief summary of the bill. The report can be had by applying to the Superintendent of the Document Room, House of Representatives.

*Section 1* defines a mob or riotous assemblage "as an assemblage composed of five or more persons acting in concert for the purpose of depriving any person of his life without authority of law as a punishment for or to prevent the commission of some actual or supposed public offense."

*Sections 2 and 3* provide that state or governmental

subdivision thereof which fails, neglects, or refuses to protect the life of any person within its jurisdiction from mob violence shall be regarded as having denied to such person the equal protection of the laws of the state, which protection is guaranteed by the Constitution. Any state or municipal officer charged with the duty of protecting life against mob violence and who possesses the power and authority to do so, and who fails, neglects, or refuses to protect a prisoner in his charge from being so put to death, is to be regarded as a felon, and after conviction by a district court of the United States shall be imprisoned not exceeding five years, or fined not exceeding \$5,000 or both. Any person who participates in a mob which takes a prisoner from the custody of an officer and puts him to death, or which obstructs such officer in discharging his duty in apprehending, prosecuting, protecting or punishing such prisoner, and which puts said prisoner to death, shall be guilty of a felony and shall on conviction be imprisoned for a term of from five years to life. The last named penalty also applies to those who take part in mobs which put any one to death directly.

This drastic provision has but one meaning—keep away from mobs if you will not risk imprisonment. It is not necessary that you fire the gun, place the noose or apply the match; your proven presence in the mob is enough. You cannot tell what a mob may do when excited, but if you form part of it you are to be held responsible; if the mob kills any one, prison will be your portion. This assumes, of course, that witnesses can be found to testify against you, and as that has proved to be one of the difficulties in securing convictions under state laws, especially in communities where public feeling runs high and intimidation is likely, one wonders whether the bill would not have been improved by a clause carrying a penalty for such intimidation.

*Sections 6 and 7* are quite remarkable in that they provide for fining any county in which a lynching takes place, or any county through which the victim is transported by a mob, the sum of \$10,000, which is to go to the victim's family or his dependent parents, or, if there are none, then to the United States. A splendid provision that, for it touches the pocket nerve of the whole community; it makes each taxpayer a sufferer, in addition to the actual participants, and is likely to inspire a wholesome sentiment against lynching. This is paralleled by the laws existing in some if not in all states, making the whole county responsible for property destroyed by a mob.

One may question whether the provisions of the bill might not well have been extended to cover serious though not fatal violence to the person, such as flogging, tarring and feathering

and the like. Be that as it may, the passage of the Dyer bill is likely not only to make lynching an unpopular luxury, but also to remove a condition which has not only been a byword among other civilized peoples, but which in some cases might even result in international complications. Foreigners do not understand our system; they know nothing of the duties of the states and look to the Federal Government to protect their citizens living among us. They cannot understand why it cannot enforce the plain provisions of the Constitution. The murder of a few Japanese by a mob in California, for instance, and the failure of the United States to secure punishment of the murderers might lead to an inflaming of public opinion in Japan which, under readily conceivable circumstances, would lead to deplorable results.

### "Closed for Repairs"

As a sample of the esoteric flapdoodle which is largely responsible for the present disturbance in the T. S. I reproduce below the letter of Mrs. Besant to members of the American E. S., dated March 31, 1921. I have numbered the paragraphs for convenience of reference, omitting paragraphs 6, 7, 11 for lack of space.

E. S. T.  
Private

Office of the O. H.  
Theosophical Society  
Adyar, Madras, S.  
March 31, 1921.

TO MEMBERS OF THE E. S.  
Pledged and Unpledged.

My dear fellow-servants of the White Lodge.

(1). It is unnecessary to say to you how deeply grieved I am that the Heart of the T. S. should be discharging its function so ill as to throw the whole body of the T. S. in the United States into disorder. As is natural, any serious trouble in the T. S. always arises in the E. S., and spreads outward through the larger organism.

(2). During the late war the E. S. discharged nobly its functions in the outer world; it served as a channel for the forces of the Hierarchy, distributing them over the Nations; large numbers of its members were awakened in the astral world and worked most effectively in relieving the overwhelming needs of the myriads flung into the world out of their physical bodies in wild excitement from the fields of battle. The E. S. did much to strengthen the forces which, in this world, made possible the triumph of Those who carried out on earth the will of the King.

(3). But the E. S. members themselves have not wholly escaped the effect of those surging storms of human passion, of terror, of fury, of despair. The whole atmosphere of the astral world has been thrown into whirlwinds and tumultuous waves. These have played on the astral bodies of our members, straining them and convulsing them. Everywhere I have found a nervous strain, caused by these furious impacts, arousing unaccustomed irritability, exaggerated and distorted views, the regarding of trivial happenings as serious slights and offenses. I am not blaming you, comrades beloved, but am only explaining why our E. S.—especially in America, where the bodies are peculiarly sensitive—there should have been a tension caused from without, and straining good and devoted souls well-nigh to breaking.

(4). Under these circumstances, it was but natural that the Lords of the Dark Face, who find in America many useful fragments of the old



Atlantean magic still remaining, should—driven back in the great struggle with the Sons of the Fire—strive to hinder the great work of evolution and win some slight and temporary advantages to delay, if they could not stop, the coming of Him who shall rebuild our shattered world. They have succeeded in sowing in the hearts of many of you doubts and suspicions that, in more peaceful days, would not have arisen in your minds, have torn your ranks with party strife, and have flung you into opposing camps, so that in the dust of combat you strike at your brothers, your vision becomes distorted by distrust of faithful comrades, and the poison of hatred disorders the love currents which are the divine life within us.

(5). I have waited in the hope that these tempests would subside, and that normal conditions would re-establish themselves. But every mail brings letters and documents, and cruel stories, and accusations, so that all who in the past have helped and taught and guided you are covered with the mud of gossip, their very characters attacked. Members think that they are doing God service in blackening those with whom they disagree, and spread through the Society an ever-increasing flood of undesirable literature, as though they were prosecuting counsel building up a case, instead of brothers, bound by the holiest vows to love and service, as though they had forgotten that they had pledged themselves by their word of honour, invoking the Higher Self to "abstain from untruthful and injurious speech, and to be charitable to the weaknesses of others."

(8). I need not say that the gossip, the slanderous tales about members of the E. S., including the Rt. Rev. C. W. Leadbeater and myself, are obvious and serious breaches of these rules. If such tales are told to you, you should rebuke the teller and never repeat them yourself, thus spreading the poison. It is well to remember the stern warning in the Epistle of S. James about the tongue, how it may be "set on fire of hell." Read and meditate on S. James iii and iv, 1, 5, 11, 12.

(9). Under these circumstances, with good and devoted members trying to do what they believe to be their duty, but "confused as to Dharma," there is only one way of stopping the trouble. In the E. S. the forces of the hierarchy play, and where these are not responded to by harmonious vibrations they shatter. Hence for the coming year I suspend all E. S. activities in the States. There must be no E. S. Group meetings, nor use of the Masters' pictures, save by individual members in their private meditation. There will be no admissions and no advancements, and no official communications or circulation of papers. Small groups of thoroughly harmonious members may meet informally for quiet talk and mutual encouragement. They should devote themselves to helping the peace and speak peace. Time must be given to let the storm die away and the dust subside. "In quietness and confidence shall be your strength." Be not afraid to live in the desert for a while, for there you may hear the still small voice which shall bring peace, and there I may meet you.

(10). If at the end of the year, Easter, 1922, you have any doubt of myself, if you have listened to the false statements that my Brother Charles Leadbeater and I are not in the closest and holiest relations with our respective Masters, that we are not what you have supposed us to, be disciples of the Chohans, Morya and Kuthumi, then bid us farewell, and choose whom you will follow in our stead. Make no mistake. My Brother and I stand together, united in faith, in service, in knowledge. Your tie with us remains *until you break it*, but doubt is a cancer in the heart. Only few, I trust, will break away, but that is for each of you to decide. With most of you, I believe, the old strong and holy tie will remain. And even for those who forsake or deny, "There are many days," and their sun will rise again.

(12). Brethren, I know that this suspension of the E. S. will give you pain. Forgive me for causing it, for I do it only to avoid worse pain in the future. I send you my love and blessing in this time of trial, and bid you "quit you like men, be strong."

Your faithful servant,

ANNIE BESANT.

To paragraphs 3, 4, 5. Is it possible that Mrs. Besant believes that she can impose on intelligent people with such talk? Without doubt the members of the T. S. and of the E. S. have been influenced by the general unsettlement accompanying the war, in common with millions of others. But to attribute the present disturbance within the T. S. to general or outside causes is wholly superfluous and unwarranted. In 1896 the T. S. was riven in twain by certain dissensions. We know of no war, no general political, social or economic disturbance at that time which could have upset it, but we do know of a very determined effort on the part of Annie Besant to eliminate H. P. B.'s most trusted co-worker, Mr. Judge, from all activity which could stand in the way of her own preferment. The secession at that time of practically the whole of the American Section and of many members in Europe may or may not have been due to "whirlwinds and tumultuous waves in the atmosphere of the astral world." If so, they were not caused by black magicians from Atlantis, but by Annie Besant and certain others, and in initiating them she herself was one of the chief violators of the rules (paragraphs 6 and 7, omitted), laid down for the guidance of E. S. members. (See CARTIC of September 14, "Two Views of William Q. Judge.")

There was no world war in progress in 1906, so far as my memory serves me, but in that year the T. S. was the subject of another "astral whirlwind" caused by the discovery that the same "Rt. Rev." Leadbeater, who is lauded in the above letter, was giving immoral sex teachings to boys entrusted to him. The evidence was incontrovertible, and at that time Annie Besant did not talk of black magicians; she denounced Leadbeater as a sex pervert, in terms which I shall quote below.

And now, today, when the T. S. is in upheaval through the attempt of Mrs. Besant to force this same Leadbeater and his fraudulent church on the Society, and over the corruption in the American Section which was not only recognized by large numbers of good and honorable members, Mr. Wadia included, but which formed the basis of charges sifted, drawn up in legal form and presented to her, and which she has refused to consider; when members by thousands are disgusted by her attempt to draw adulation and subservience to herself and to cause them to take pledges to her which would make to any other than the Almighty Himself, she attributes the whole disturbance to "astral whirlwinds" caused by the war and to "the Lords of the Dark Face, who find in America many useful fragments of the old Atlantean magic still remaining," much, apparently, as the germs of an epidemic may survive till the next winter. I find Mrs. Besant's bugaboo most amusing, and her attempt to scare the E. S. members with it a quite sufficient reason for repudiating her as a spiritual leader.

Paragraphs 6 and 7, which attempt to put the muffler on E. S. members by quoting certain E. S. rules relating to the repetition of derogatory statements, are omitted, as it would take a Supreme Court to decide just what are their limitations. I suggest to E. S. members, however, to read the concluding clause of rule 2, which Mrs. Besant conveniently forgot to refer to: "Above all, the duty of every member is to fight against cant, hypocrisy and injustice in every shape." When they try to do this, they are told that the Lords of the Dark Face have them. If members have brought irrelevant and false charges against private character, it was certainly wrong, but you cannot attack corruption with generalities, no more than you can displace a corrupt political ring without naming the

ringsters and making specific charges against them. As H. P. B. says in her article "Is Denunciation a Duty?" (*Lucifer*, vol. 3):

"Our Society has to be protected, as also its numerous members. This again would be only simple justice. A natural and truthful statement of facts cannot be regarded as 'evil-speaking' or as condemnation of one's brother. Between this, however, and deliberate back biting there is a wide chasm."

This sentence was quoted by Mrs. Besant to justify her personal and public attack on Mr. Judge ("The Case Against W. Q. Judge," page 8).

To paragraph 8. As for the "Rt. Rev." Leadbeater every one who has read the evidence (including the London police) knows well enough that the charges, far from being "slander," are exceedingly well-founded and quite impossible to dismiss with bluff. How far A. B. practised on that occasion what she preaches today is well shown by her own words regarding the "Rt. Rev." In a letter written July, 1906 to the American corresponding secretary of the E. S. and made public with her authority (see *The Theosophic Voice*, May, 1908, page 20) she says:

"Mr. Leadbeater appeared before the Council of the British Section, representatives from the French and American Sections being present and voting. Col. Olcott in the chair. He denied none of the charges, but, in answer to questions, very much strengthened them, for he alleged that he had actually handled the boys himself, and that he had thus dealt with boys *before puberty* 'as a prophylactic.' So that the advice supposed to be given to rescue a boy, as a last resort, in the grip of sexual passion, became advice putting foul ideas into the minds of boys innocent of all sex impulses, and the long intervals, the rare relief, became 24 hours in length, a daily habit. It was conceivable that the advice as supposed to have been given, had been given with pure intent, and the presumption was so in a teacher of Theosophical morality; anything else seemed incredible. But such advice as was given in fact, such dealing with boys before sex passion had awakened, could only be given with pure intent if the giver were on this point, insane. Such local insanity, such perversion of the sex-instinct too forcibly restrained, is not unknown to members of the medical profession. The records of a celibate priesthood and of unwise asceticism are only too full of such cases, and their victims, on all other points good, are on the sex question practically insane.

"Let me place here on record my opinion that such teaching as this given to men, let alone to innocent boys, is worthy of the sternest reprobation. It distorts and perverts the sex impulse, implanted in man for the preservation of the race; it degrades the ideas of marriage, fatherhood and motherhood, humanity's most sacred ideals; it befouls the imagination, pollutes the emotions and undermines the health. Worst of all that it should be taught under the name of the Divine Wisdom, being essentially 'earthly, sensual, devilish.'"

In a letter dated Benares City, August 9, 1906, read before the convention of the American Section of the same year (see *The Theosophic Voice*, May, 1908, page 20), Mrs. Besant says, in part:

"Any proposal to reinstate Mr. Leadbeater in the membership of the T. S. would be ruinous to the Society. It would be indignantly repudiated here and in Europe and I am sure in Australia and New Zealand, *if the facts were known* (italics mine—*Ed.*). If such a proposal were carried in America—I do not believe it possible—I should move on the T. S. Council, the supreme authority, that the application of membership should be rejected. But I am sure Mr. Leadbeater would not apply."

Had she adhered to the purpose stated in the second quotation, it is probable that the T. S. would be in peace today, in spite of the war and the colored Atlantean gentlemen on whom she throws the blame.

To paragraphs 9 and 10. According to these the activities of the E. S.



in the United States are suspended for a period of about one year, or until Easter, 1922. The sign "Closed for Repairs" has been hung out, and nothing could be more appropriate. The E. S. is badly in need of repairs, and the nature of these as sought by her is indicated in paragraph 10—"Similia similibus curantur," as the homeopathsists say; more of the same stuff; more whiskey and soda the morning after; more Leadbeater, more Liberal Catholic Church, for that is what Leadbeater stands for; and worse than that, more of *everything* that Leadbeater stands for. "That which he says and does, I endorse," wrote Mrs. Besant in her letter making him corresponding secretary (or head) of the Australian E. S. T.—Leadbeater, of whom she says "My Brother and I stand together, united in faith (the Liberal Catholic faith?—*Ed.*), in service, in knowledge. Your tie with us remains until you break it, but doubt is a cancer in the heart." Leadbeater, self-confessed perpetrator of abominable offenses against boys entrusted to his care by parents whose hearts, unfortunately, were lacking in the cancer of doubt; and Leadbeater, within this very year charged with indecent behavior to boys in the house of the man who had protected him from the police.

It is perhaps well that the members of the E. S. in America should be given a vacation from Besantine glamor so that they may be able to learn more about things as they really are. The letter shows that the condition in the E. S. is unspeakably rotten, not because of the bickerings and badness of the members, but because of Annie Besant and C. W. Leadbeater themselves, and their preposterous claims to superhuman powers and authority.

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## PAROLE AND INDETERMINATE SENTENCE LAWS OF THE STATES

*A Study of the Parole Laws and Methods in the United States.* By  
E. R. Cass, Assistant General Secretary of the Prison Association of New  
York, 1921; 28 pages.

This pamphlet is a paper read before the 1921 Congress of the American Prison Association. It consists of a preliminary section with a discussion of the subject, followed by a comprehensive summary of the parole and indeterminate sentence laws of the several states.

Mr. Cass has rendered an extraordinary service in bringing this material together and has clearly spent a great amount of labor in collecting it. The pamphlet should be in the hands of every legislator who is disposed to tamper with existing laws or to propose new ones with the idea that he can contribute to the suppression of crime. It is characteristic of much of the present-day criminal legislation that it is half-baked, the result of theories or speculations, to say nothing of hysteria, which take no account of things as they are, of previous efforts and their results. One of the striking facts to be found from even a cursory perusal of Mr. Cass' data is that of the forty-eight states, no two have identical laws, while in many cases the laws are so different as to present hardly a point of identity. While they cannot all be equally good, this diversity has one great advantage. Here we have in operation a great experimental penological laboratory, where laws of the greatest variety, but all directed to the same end, are being tried out. Some of the laws are recent; others are of several or many years' standing. It would seem quite foolish to put through a piece of legislation bearing on parole or indeterminate sentence without a careful study of what has been done elsewhere, and its results for good or ill. Human nature is much the same on the average everywhere, at least within the limits of our nation and in due time definite observational results should

enable one to decide that some of these laws are better than others.

It ought to be obvious that in itself it is undesirable to keep a person in prison longer than is absolutely essential for the protection of society. No feeling of abhorrence for crime, no sentiment of revenge, not even the idea of benefiting the prisoner himself should cause one to overlook this. It is the theory of our government, as stated in the Declaration of Independence, that every person is endowed by his Creator with an inalienable right to life, liberty and the pursuit of happiness, and that where these are interfered with, it should be only to the extent of the necessary minimum. Every sentence of undue harshness imposed, every extension of a sentence beyond the smallest necessary minimum, is in itself a needless deprivation of the right to liberty and the pursuit of happiness; it is an excessive punishment, against which the Constitution is supposed to afford a guarantee. Every case where a convict is detained longer than is absolutely essential is, in a sense, a criminal act directed against him. All legislation should therefore have as an aim giving every chance to those who deserve it. This may seem a platitude, but it is often overlooked in recent proposals. Just what is safe, just what latitude in the way of parole or indeterminate sentence will work the best results can only be decided by observation.

And yet Mr. Cass is compelled to admit that in many states practically no data exist on which to base a conclusion. Parole violators are returned, to be sure, but many escape to other states and are lost track of, while so-called parole violation is frequently of a technical rather than criminal character. Several of the states admitted that they keep no record of paroled prisoners. In New York State a Board of three members is supposed to keep track of paroled prisoners—an absolute impossibility. A study of the Elmira Reformatory, made by the Prison Association of New York, gave little result because nothing was known of paroled inmates migrating to other states. California admits that it can give little information as to the careers of paroled prisoners unless they are returned to prison within the state.

I note that it is stated on page 5 that "every so-called indeterminate sentence has a definite limitation as to the longest period for which a convicted person may be imprisoned." This statement surprises me, as I have been informed by many Illinois prisoners that their term was "one year to life," unquestionably an unlimited indeterminate sentence.

Mr. Cass quotes a letter from the Texas Board of Pardon Advisers as showing the evil effects of the parole law of that state. There is it customary to parole prisoners to individuals for whom the parolee works, subject to good behavior. This



practically makes him the chattel of the employer; not only does he often work for less than normal wages, not only is he frequently overworked, but any attempt on his part to insist on fair treatment is likely to result in his being reported and in having his parole revoked. It results in short in something which does not differ materially from peonage. Further this law has been made use of by persons of influence in securing paroles for prisoners before they had actually earned them, in order to obtain a supply of cheap labor.

Mr. Cass very rightly urges that no thorough understanding of the working of a parole or indeterminate sentence law can be had unless it is possible to keep track of the person for at least five or ten years after being wholly liberated from the custody of the state. He therefore urges the further development of the Bureau of Criminal Identification, a Federal institution having its central office at the Leavenworth penitentiary. Here all data regarding Federal prisoners are collected, and those from such state institutions as volunteer to supply them. If it were made mandatory that all penal institutions should submit data to this central bureau it would be possible to determine when any ex-convict has committed a new offense, even ten or more years after his final discharge. Such action could not be through act of Congress, as it would interfere with the sovereignty of the states in criminal matters. But it would be effective if every state would voluntarily submit data, a very simple matter indeed, as it would mean only the transmission to the central bureau of the fingerprint and Bertillon records taken at the time of imprisonment.

Some day, it is to be hoped, Mr. Cass will give us a summary of the parole and indeterminate sentence laws of other countries. This, I think, would be of equal value with the present collection.

*Note.* The above pamphlet can be obtained free on request from The Prison Association of New York, 135 East Fifteenth Street, New York City.

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### **Get Us More Members!**

A considerable portion of our membership has been acquired through letters written by members to the daily papers. As we are greatly needing more correspondents at present, it is suggested that members write brief letters to the leading newspapers, asking for correspondents for prisoners and giving our address.

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### **Some Things We are Thankful For**

That the lady who wrote us a ten page chatty letter, asking for a reply but saying nothing worth replying to, did not make it twenty pages.

Also, that there is a reduction in the price of wastebaskets.

That none of the theosophists who accuse us of lying about the "reverend leaders" have ever accompanied their charge with a bill of particulars.

That a certain lady in California still remembers that the Editor

cares more for jam than for judicious advice and that she doesn't wait till Christmas after next to act on it.

That our continual holding out the hat for contributions needed to carry on our work hasn't yet led to paralysis of the arm.

That we do not have to depend solely on people who claim to believe in universal brotherhood to take an interest in prisoners.

That Australian theosophists have secured a steam shovel and are excavating a deposit of sham initiates.

That as long as the "nut" food factories at Adyar and Sydney continue in operation there will be no danger of the *Critic* starving for lack of literary fodder.

P. S. The above was held over from the issue of November 23 in order to be thankful for an invitation to a Thanksgiving dinner. As it happened we are thankful for being left to stay home and work.

### More Subscribers for the Critic

When you are writing to us, enclose 25 cents and the address of a friend to whom we may send the *Critic* for a year. It may sound like a truism that if each subscriber would do this we would have just twice as many subscribers. The fact is that if each person who writes to us and asks questions which we are expected to answer would do this, we would soon more than double our list.

### The T. S. Loyalty League

That progress is being made in Australia towards defending and purifying the Theosophical Society is indicated by the recent organization of "The T. S. Loyalty League", of which Mr. T. H. Martyn is one of the leading members. I reproduce herewith the prospectus of the League:

#### THE T. S. LOYALTY LEAGUE

##### OBJECTS

1. Loyalty to the established Objects of the Theosophical Society.
  2. Loyalty to the maintenance of an absolutely non-sectarian platform, and resistance to any action or movement likely to endanger the neutrality of the Society even in appearance.
  3. Loyalty to the good name of the Society, and the investigation of the bonafides of individuals or institutions claiming recognition from it.
- The League proposes to encourage greater attention to methods for establishing and maintaining a nucleus of the Universal Brotherhood of Humanity; to the study of the early literature of the Society, and of modern science.

It is believed that it is important to encourage in our members faith in their own inherent Divinity so emphasized in the writings of the Founders; and to seek in that the basis of right thinking, right feeling and right conduct.

It is believed that the present condition of the Society (August, 1921) calls for organisation on the part of those of its members who have been attracted to it by its splendid universality, its avoidance of sectarian restrictions, and its encouragement of all shades of thought and opinion.

It is believed that all these great principles have, during late years become endangered.

Membership of the League is restricted to those who are prepared to subscribe *IN WRITING* to its Objects, and whose applications are accepted by the council of the League.

I invite special attention to the third of the above Objects, which shows that it is coming to be recognized that true loyalty to the Society includes the protection of its good name and the investigation of the credentials of those persons who would set themselves up as leaders, and of those institutions which directly or indirectly aim to attach themselves to it or to make use of it.

Between such loyalty and the so-called loyalty which blindly accepts the extravagant and unproved claims of individuals the difference is world-wide. The good name of the Society must be defended at all hazards against claimants for position and influence whose ethics are not at least up to the standards demanded by clean and decent people of the world. It must further be protected from giving recognition to charlatans who parade false titles and seek to have them recognized by the Society.

It would seem needless to say that until this is done the T. S. cannot take its rightful place in the estimation of reputable people to which the high ideals and lofty philosophy of its Founders should entitle it. Grave scandals have occurred and are still occurring. The Society will be held responsible for these until it has the courage distinctly and unequivocally to repudiate the offenders, no matter what their prestige.

What some of these scandals are has often enough been pointed out in the *Critic*. They relate not only to dogmas which, however much they may differ from the teachings of the Theosophy of the Founders, and however much they tend to annul and destroy the objects of the Theosophical Movement, are still nevertheless within the range of permissible opinions. They go still further and in late years have consisted in the attempt to force on the Society a clique of sex perverts and swindlers, backed up by what should be considered high authority, who have contrived to gain the support of those who should know better, would they but listen to matters of plain historic record. Demands are made upon theosophical lodges in the name of neutrality that they shall recognize and print on their lecture programs the fraudulent titles of ecclesiastics, and those who object to these proceedings, who demand cleanliness of life as a prerequisite of a teacher, who insist upon the original theosophical teachings of H. P. Blavatsky are denounced from high places as being influenced by dishonorable motives, as being under the control of evil spirits, and the like.

Australia has been particularly cursed by being the abiding place of some of these objectionable characters, and it is doubtless because of this very fact that the reaction against their influence has taken a more definite shape there than in other lands. Elsewhere I print part of a letter from a prominent Australian theosophist which will make plain some reasons why it is promising to be the "home of a new sub-race" of theosophists, as Father C. W. L. might express it.

The League will immediately begin publication of a bi-monthly journal devoted to theosophy, which will also educate the T. S. on some matters of secret history. The name will be "Dawn," and subscriptions can be had through this office at \$1.20 a year.

The address of the T. S. Loyalty League, which hopes to cooperate with reform movements in the T. S. in other lands, is Box 1489, G. P. O., Sydney, N. S. W., Australia.

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### Another Letter From Sydney Lodge

I quote below portions of a recent letter received from a Sydney (Australia) Lodge member, whose name I prefer to withhold for the present.

69 Hunter Street

Sydney, Sept. 26, 1921

"....You will be pleased to hear that we have formed a Loyalty League in the T. S. in Australia on the lines of the enclosed circular. Membership is growing rapidly and we are shaking the L. C. C. crowd up considerably. C. W. L. has lost much of his geniality and urbanity since we commenced!



"My connection with the pamphlet cost me my office as . . . . . (for a time at least) but I am now Honorary Organizer of the League to deal with all branches and matters in general outside of N. S. W. Greig is Honorary Secretary of the League and T. H. Martyn is on the Council.

"We are not at all satisfied with *Theosophy in Australia*, our official organ, run on the same lines as *The Messenger*, and we intend to publish a monthly magazine of our own, called *Dawn*, which will contain articles on occultism, new thought and new psychology, and will educate the T. S. on some matters of secret history. . . . I have put you on the mailing list; the first issue will be ready next month—a birthday greeting to A. B.!

"We think the same as you about A. B., but have to go slowly as she and C. W. L. are using the E. S. as a weapon over the heads of F. T. S. in general. I would like to see it closed here as it has been in the U. S. A. At present many members are scared to join the League because of the danger of losing their E. S. connection; whereas if it were closed they wouldn't mind.

"In regard to the L. C. C. we are giving Wedgwood a very hard time. C. W. L. is old and the police do not want to reopen the matter, but they are very keen on catching Wedgwood as they have some evidence to show that he is reasonably suspected of alleged sodomy. Anyhow both Australia and New Zealand have a record of him and now he has bolted to South Africa, where, however, he will find his record awaiting him.

"The League has written and cabled Paris to find if he is a genuine Doctor of Sciences of Paris as he claims. So far an answer has not been received but the Consul General for France pronounces his claim bogus. We will write him up in *Dawn*.

"There is no doubt but that the Loyalty League will have a great future. I want it to work hand in hand with the "Fourteen Hundred" and any other similar organization and purify theosophy. As one of our members said in a letter recently: 'Herewith please find one guinea towards cleaning the excrement out of the T. S.!' Rather direct language, but quite in order.

"I intend to keep you in touch with Australian events, as we all feel we owe the *Critic* a debt of gratitude for its fearless backing of reforms, and now I have no office in the T. S. I feel at liberty to 'go my hardest.' We will use the League to offset E. S. Influence, and now that body has become a political machine we feel justified in treating it as such.

"I saw the American E. S. letter. It was reprinted here by C. W. L. together with the now famous letter in which A. B. appointed him head of the E. S. here. You may not have seen it, but she gave him equal powers with herself and concluded by stating 'That which he says and does, I endorse.' Against this attitude we are fighting and will fight until she has resigned her office as President. It is an intolerable attitude and while we will tolerate C. W. L.'s eccentricities as a private member, as an official he is impossible."

*Note by the Editor.* Since receipt of the above, further details have been received relating to the interest of the police in several countries in the "Presiding Bishop" of the Liberal Catholic Church, J. I. Wedgwood. Out of consideration for many readers of the *Critic* I refrain from printing them, but copies can be obtained on request from this office, by T. S. members only, subject to approval of the Editor. A significant point may be mentioned, however. It appears that when the facts regarding the "Presiding Bishop" were laid before Mrs. Besant she directed that he would have to leave the E. S. and T. S. A certain gentleman familiarly known as "Raja", however, who is considered as one of the way-ups, dissuaded Mrs. Besant from carrying out her threat, on the ground that it would reflect on the infallibility of Mr. Leadbeater, who had declared the "Presiding Bishop"—who had vaccinated him with Apostolic Succession—to be an initiate. Mrs. Besant is therefore for

the second time saddling on the T. S. a person whom the police, at least, have good grounds to consider an offender against the criminal laws concerning unnatural sex offenses. Meanwhile the "Presiding Bishop," instead of facing the charges is spending most of his time on the high seas, skipping from one country to another to dodge the officers of the law.

The sad thing about it is that the moral tone of a large part of the T. S. members has so degenerated under the influence of Mrs. Besant and her E. S. that they palliate, and in some cases have even endorsed what most decent people look upon with abhorrence. As a lodge secretary wrote me recently: "Perhaps part of what you say is true, but it does not concern us and it is blasphemous to our beloved and trusted leaders." We may perhaps invent some sort of excuse for these theosophical lambs, but not so for the "revered leaders." Mrs. Besant's withdrawal of her order that the "Presiding Bishop" would have to go, not because she had found that she had made a mistake, but because it would reflect on the infallibility of her "fellow initiate" Leadbeater, can only be regarded as due to moral obliquity or decay. No wonder that the reform party in Australia is determined to have a housecleaning, from the top down.

### At the Periscope

*Jumping on the CRITIC.* In the October *Theosophist*, pages 7-8, Mrs. Besant says: "I see a correction in an American paper of a note which had previously appeared; very improperly, in the Canadian Section, all the votes that were not cast against my election were counted as in my favour. The result is that the Canadian votes cannot be counted. I saw the original note, but did not think it worth while to correct it, as the paper is quite unique in its regular misrepresentations, and I do not know why it has corrected this particular one. I used to read it with interest because of its articles against brutality in gaols. But they have ceased to be interesting, since one cannot rely on their accuracy. An Editor who misrepresents without scruple a person or a Society he hates, cannot be trusted, for he may equally misrepresent a Governor of a gaol against whom he has a private spite, and hold him up as a monster of cruelty, when he is nothing of the kind."

The above refers to articles in the *CRITIC* of April 13 and July 20, 1921. The *CRITIC* is always glad to retract misrepresentations and misstatements when it discovers them, without waiting for correction, specially when they reflect on any one, but it has no intention of discussing vague and general abuse. Any reader who will refer to the second article above mentioned will see that it is an emphatic defense of Mrs. Besant against the possible charge that it was she who was responsible for the admitted ballot box stuffing in the recent Canadian election.

*More Michigan Rottenness.* A shocking condition of immorality among the inmates of the Michigan Industrial School for Boys at Lansing has been uncovered. Only one boy denied participation in the immoral practices. In fact, in one of the cottages they had a society which held a kangaroo court and undertook to punish any boy who would not participate in these performances. No effort was made by the management to control these conditions or to protect boys who would retain their virtue. Sex immorality, venereal diseases, rags and filth seem to be the specialties of this nursery for Michigan citizens. The superintendent, assistant superintendent, chief nurse and bookkeeper have been fired, while R. F. Scott, general manager of the Reo Motor Car Company, who was chairman of the committee having charge of the institution, has resigned in a huff, having lately insisted that the school was in splendid condition—another official asleep at his job.

All the same Warden Hulburt, of the Jackson prison, continues to

hold his place by dint of much brag and political pull, although he still flogs prisoners and although he has converted the prison from one which before his advent earned a surplus into one which cost the state last year \$700,000, and is expected to show a deficit of over a million this year. Hulburt, notwithstanding his manipulation of the megaphone, failed to get himself elected as president of the American Prison Association this year, but managed to have Detroit selected for the next meeting. The women's clubs in Michigan do not love Hulburt, and it is stated that when they will be called on next fall to entertain Hulbert and the Association the refreshments will consist chiefly of ice water.

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When possible the volumes will be supplied separately, as follows:

Vols. 1 and 2, each \$6.75; Vol. 3, \$5.00; Index volume, \$3.50.

The Stanzas of Dzyan, with Introduction and Notes, cloth, \$0.60; leather, \$1.35. Also published in an American edition of *The Voice of the Silence* (see below).

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FOR LENOX  
TILDEN FOUNDATIONS

Vol. XI

# THE O. E. LIBRARY CRITIC

Published biweekly at 1207 Q. St., N. W., Washington D. C.

BY

## The O. E. Library League

Wednesday, December 21, 1921

No. 10

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### CRIME PREVENTION HYSTERIA

Parallel with the so-called crime wave which has swept the country for the past three years is an epidemic of proposals for the prevention of crime, many of which, if put into effect, would make the remedy worse than the disease. It would be quite impossible to enumerate the various suggestions which have emanated from persons whose interests have been specially affected, and from those whose business is the apprehension and punishment of criminals. Bank robberies being among the most serious offenses, many of the suggestions proceed from bank officials or from insurance and surety companies which are the losers. It is interesting to note that these suggestions lie almost exclusively in the direction of suppressions and prohibitions of one sort or another, in longer and more severe sentences, or in the abolition of paroles. Only now and then is there any evidence of consciousness that it is not the severity of a sentence which counts, but the certainty of arrest and punishment. Only occasionally does one see evidence of a desire to improve our police and judicial methods in this direction. Raymond Fosdick attributes the crime wave largely to an inefficient police, due to politics. The legal profession is equally to blame, no doubt. Not only is it largely mixed up with politics, but the endless legal technicalities and appeals afford a gold mine to those who know how to dig in it. All of these people are ready to make it hard for the criminal when once he is sentenced, but they do not wish to reform themselves and their methods, so that conviction may be more speedy and more certain. Still more rarely is any thought given to the underlying conditions leading to criminal acts.

It is surprising that there has been a renewal of the demand to make burglary a capital offense, which it already is in more than one state, while in general the demand is for long terms, twenty-five years to life for bank robbery. It is

quite permissible for a bank official to loot a bank and get off with a few years at most, and less, if he can claim poor health and get his friends to shed tears over the prospect of his dying away from home. It does not seem to have occurred to the reformers to put him to death. But the outsider who presents himself at the bank and helps himself must be hanged, electrocuted or sentenced to hard labor for life.

One of the interesting suggestions is the absolute prohibition, under penalty of imprisonment, of the manufacture, sale or owning of pistols, and it is proposed to get Congress to prohibit interstate commerce in these. This would naturally have but one effect. A government which is unable to enforce laws against the traffic in alcoholic beverages will hardly meet with more success here. Where there is a demand there will always be a supply, provided those who want the guns are willing to pay the price. I doubt if any law will prevent a determined person from becoming the owner of a gun, and the determined ones are just those who need them as implements of their trade. It is the less determined ones, those who need them for defense perhaps once in a lifetime, who will go without them. The result will be that countless honest people who need them for self-protection would be deprived of defense, and a still greater inducement would be held out to those who wish to rob or attack them. It would be a source of great consolation to hold-up men and burglars to know that they would not be shot at.

Another curious proposal is greater restriction and control of the sale and interstate traffic in burglars' tools. It is news to me that any specialties for burglars are to be found in the hardware catalogs, which could be made the subject of legislation. Not wishing to doubt the sanity of the gentleman who proposed this legislation, I consulted a very successful and eminent, but now retired member of the bank burgling profession, who informs me that there are only two special tools used in his business and that these are needless and cumbersome and that a complete outfit can be selected from ordinary implements used in legitimate occupations. Police permission to purchase or own a crowbar, a drill or a flashlight and the necessity of a certificate of good character when you go shopping in the hardware stores would certainly be a novelty and a nuisance. In the same class of suggestions belongs the plan to prevent automobiles being used in robberies by refusing licenses to criminals. Everybody who desires to run an automobile would have to give proof that he is not a criminal and criminals would have to give bond that they will not steal a car for this nefarious purpose.

Proposals such as these, which emanate from hysterical but otherwise sensible people are not likely to lead to any

marked diminution of crime, but they will certainly make life more difficult and annoying, and in some cases more dangerous, for the average individual. Bank robberies and burglaries are among the unpleasant necessities of our style of civilization. As long as we have bold and determined men who know, as well as you or I, that much of the money in the banks is obtained by methods of more or less questionable morality, and that the trinkets are purchased with it, they will think that they have as much title to them as their present owners, and will proceed to enforce that title. We must do what we can to catch the offenders, but we do not all want to be made miserable by prohibitive legislation which inconveniences the honest citizen only. Better be robbed now and then than to be hampered all the time; better let a burglar use an automobile than place every would-be automobile owner under suspicion.

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### Penalties for Burglary

An exceedingly valuable summary of the penalties for burglary imposed in the several states will be found in the December issue of *Lend A Hand*, the monthly published by the inmates of Oregon State Penitentiary. Nothing could better illustrate our haphazard way of making laws against crime. I can only mention here, by way of illustration, that the maximum penalty varies from seven years in Arkansas to execution in Delaware, Louisiana, North Carolina and Virginia. It would be interesting to know whether first degree burglary is less frequent in these four states.

This issue of *Lend A Hand* can be obtained for ten cents from the editor, Route 6, Box 1, Salem, Oregon. If you send a dollar you will get *Lend A Hand* for a whole year, and will doubtless prize it as highly as I do. The editor, Jesse P. Webb, is one of the best inside writers on prison topics and not long ago wrote the best book on "The American Prison System" which has yet appeared and which can still be had from him for two dollars. It should be in the hands of each of our members.

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### More Light on A. B.

Bhagavan Das, undoubtedly the most learned of Hindu theosophists, and author of *The Science of the Emotions*, *The Science of Peace*, *The Science of Social Organization in the Light of Theosophy*, and other works, published an article some time ago entitled "The Central Hindu College and Mrs. Besant," which, for plain speaking, surpasses almost anything I have seen. The facts stated therein, which are undoubtedly genuine, constitute one of the strongest arraignments of Mrs. Besant and her methods to be found. While the Central Hindu College may not be of interest to American theosophists, the document is most illuminating in connection with the present unrest in the American section, and the attempt to foist the Liberal Catholic Church on the T. S. It appears from the statements of Bhagavan Das that for ways that are dark the Heathen Chinese had a close second in the President of the Theosophical Society.

Copies of the pamphlet can be had from the O. E. Library for 10 cents.



## More Correspondents Wanted

LEAGUE members who are corresponding with prisoners are urgently solicited to take one or more in addition, as we have a long waiting list at present. It would help us greatly if those who read this notice would offer spontaneously, and not wait for us to solicit them individually. We also ask those who receive copies of a circular entitled "Who Will Write to a Prisoner?" to pass it on to some friend who might be interested. In the natural course of events there are some members dropping out each month. Our active members ought to feel it their duty not only to aid in replacing these, but to help the LEAGUE to increase its membership.

## Mr. Martyn's Letter to Mrs. Besant

There has come into my possession, without restrictions as to its use, a copy of a letter written to Mrs. Besant, May 20, 1921, by Mr. T. H. Martyn, former General Secretary of the Australian Section, T. S., former Corresponding Secretary of the Australian E. S., a member of thirty years' standing, who has done more than any other one person to build up the Society in Australia. This is one of the most important and significant documents which has yet appeared, bearing on the present crisis in the T. S. Copies of this letter can be obtained from this office by properly accredited T. S. members.

It is quite evident from the letter that the writer is addressing Mrs. Besant in great spiritual perplexity over some damning facts concerning certain T. S. members of high standing. It appears among other things that Wedgwood, Presiding Bishop of the Liberal Catholic Church, is wanted by the police on charges of sodomy, that his colleagues Bishop King, and Priests Farrar and Clark, of the same church, were wanted on similar charges, and that Farrar and Clark had to flee from England to escape arrest. It further appears that Leadbeater, self-confessed teacher of immoral practices to boys prior to 1906, was at that time wanted by the British police, and that much later he was a guest in Martyn's house in Sydney, but that having to leave temporarily he had to be refused permission to return because (1917-1919) it transpired that naked boys had been found in his bed and that other matters of a compromising nature had occurred, of which he "touches merely the fringe." It appears also that Mrs. Besant ordered that Wedgwood must leave the T. S. and E. S. in order to protect the good name of the Society, but that she cancelled this order on representation of Mr. Jinarajadasa that this would reflect on the infallibility of Leadbeater, who had proclaimed Wedgwood to be an initiate. The cable correspondence between Mrs. Besant and Jinarajadasa on the subject is given. Mr. Martyn further states that to his own knowledge Leadbeater is a sex pervert, and he wants to know how the various matters referred to above are to be reconciled with the protection and holding up as leaders and spiritual examples of the persons mentioned. Mr. Martyn's well known characteristic of conservatism and moderation is well illustrated in the tone of the letter, which should be read by all who are interested in maintaining the purity and good name of the Theosophical Society.

## A Bevy of Bum Bishops

According to the *Liberal Catholic Quarterly*, vol. 1, page 36, the Episcopal Hierarchy of the Liberal Catholic Church consists of Bishops Wedgwood, King, Gauntlett, Leadbeater and Mazel. There are other facts concerning this hierarchy which should be known. Wedgwood is wanted by the police of Australia and New Zealand on charges of sodomy and was previously under a similar charge in London. King was wanted by the British police for a similar reason. Leadbeater had to resign from the Theosophical Society in 1906, having confessed before an investigating committee to teaching self-abuse to boys, but was after-

wards allowed to reenter the Society. There are other well-founded charges of an immoral character against him, including writing an indecent and salacious letter to a boy, and very recently indecent behavior with boys in the house of his host in Sydney. Gauntlett and Mazel are, so far as we know, above reproach. Further, Wedgwood was consecrated as a bishop by Samuel F. Willoughby, who had been expelled from the Church of England and the Old Catholic Church of Great Britain for similar indecent practices.

When one remembers that "vices against nature" are almost everywhere regarded as among the most flagrant forms of felony, in some of our states ranking with second degree murder, treason and rape, and that Wedgwood would have to spend a good part of his life in prison if convicted here, one can hardly help being astounded at the brazen impertinence of Annie Besant in protecting this man, when she knows the facts, in order to shield another of the crew, Leadbeater, whose acts have been quite as bad, from reflections on his standing as an Arhat. If it be true, as she and Leadbeater claim, that the Liberal Catholic Church was founded by the direction of one of the Masters and is under the protection of the Jagat Guru, one wonders whether the world is really so empty of people of clean lives that the work had to be delegated to a group three-fifths of whom are sex perverts. Truly, the Jagat, like God, moves in a mysterious way, and the same may be said of Annie Besant, for those who object to having the T. S. run by such people, and its being made a cloak for the he-harems of its leaders, are declared to be under the influence of the "Dark Forces," and inspired by hatred of theosophy, of the Masters and the Society, and if members of the E. S. are threatened with expulsion if they protest.

The legal term "compounding a felony," which consists in failing to prosecute a person under charge of a felony in consideration of some benefit received by oneself, may not be legally applicable to Mrs. Besant, but so far as concerns her relations to the Theosophical Society it is morally applicable. She protects Wedgwood, when under charge of a felony, in order to shield Leadbeater, to whom she largely owes her power and influence in the Society, and who has but to turn on her to knock her reputation as an associate of the Masters into a cocked hat. That he has already manifested a tendency to belittle privately her claims to intercourse with the powers above is shown in the letter of Mr. Martyn elsewhere referred to. That the relation between these two is based on the principle "You tickle me, I tickle you" is susceptible of exact demonstration. Mrs. Besant is through her own fault in a position where she has to tickle Leadbeater, willy-nilly. Otherwise he might perform the Samsonian stunt of pulling the house down on her head.

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### **In Answer to Inquiries about "The Secret Doctrine"**

I am frequently asked about sets of the original edition of *The Secret Doctrine* and regret to inform inquirers that these can be procured only occasionally and at a very high price.

There are two editions of *The Secret Doctrine* now on the market.

1. The "third and revised" T. S. edition, recently reprinted in London. This comprises volumes 1 and 2, a third, posthumous volume, and an index volume to the whole. The revision of volumes 1 and 2 was made by Annie Besant and G. R. S. Mead, and as I demonstrated in the *Caric* of October 12, these were fearfully and wonderfully mangled by the revisers, containing in the first four hundred pages alone not less than an average of one alteration to every two lines. Some of the changes are trivial and foolish, others are of serious import. As for the third volume, edited and published after the death of H. P. B. from manuscripts

left by her, nobody knows, in the absence of a previous edition issued by her, how much of it is H. P. B. and how much is not, but there is good evidence that much of it is not, which is the more likely in view of the vandalisms the same editors perpetrated on the first two volumes. In no sense can the "third and revised edition" be said to be a reprint of the original *Secret Doctrine* of H. P. Blavatsky. The present price is \$20.00 for the set; single volumes, vol. 1 and 2, \$6.75 each; vol. 3, \$5.00; Index volume, \$3.50.

2. The Point Loma edition of volumes 1 and 2, bound in four volumes, price \$12.00. This is practically a reprint of the original edition of H. P. B., with a few strictly typographic corrections. It contains, however, a brief preface of six pages by Katherine Tingley, which presents the Theosophical Movement from her peculiar standpoint, and which is certainly historically incorrect in some respects, not even mentioning Col. Olcott, for example, as one of the founders of the Theosophical Society. This is neither better nor worse than the various T. S. histories making little or no mention of Mr. Judge, or belittling his importance.

I do not pretend to advise inquirers whether they should select an edition which, while containing an objectionable preface, is certainly to all intents and purposes a reproduction of *The Secret Doctrine* as it was written by H. P. B. and endorsed by the Master K. H., or an edition which is not *The Secret Doctrine* at all, unless one can so designate Annie Besant's mutilation, given out under the pretense that H. P. B. wrote it. In the one case it is easy enough to disregard the compact preface of only three leaves, or to tear it out if one is afraid of it, while in the other no one can possibly know whether he is reading what H. P. B. wrote and meant or not, no, not even a single line. The general use of the "revised" edition among members of the T. S., however, would unquestionably make it more convenient for use in study classes where some of the members already possess sets. In such a case the advantage of a uniform set of the text book might counterbalance the inherent inferiority. The index is also much more complete.

Some day, it is to be hoped, we shall have an exact reprint of the original edition of *The Secret Doctrine*, precisely as it was written by H. P. B., without any addenda intended to push the claims of individuals to apostolic succession, and without alterations by other persons who not only make similar and equally baseless claims, but who think, or pretend to think, that they know better than H. P. B. herself what she should have written. Such a publication would be costly and is hardly likely to be possible until the large body of theosophists is unwilling to be imposed on by literary fraud, perpetrated by a "leader" whose chief recommendation to attention is an unlimited ability to talk glibly, and an equal skill in the use of press agents and appeal to the credulity of her adherents.

I am entirely prepared to have it said that in endorsing the Point Loma edition, I am endorsing Mrs. Tingley. I will merely say in advance to such people that nothing is further from my intention.

### At the Periscope

*Iowa Justice.* Wilson Devryes, aged sixteen and his companion, aged twenty, were recently sentenced by an Iowa judge to life imprisonment for a bank robbery committed twelve days previously. While this speaks well for the swiftness of Iowa justice one cannot help feeling sorry for the state of Iowa for not having a better method of handling youthful delinquents, and in possessing such a wooden-headed judge. The two boys obtained about \$500, against which the state will extract labor which, valued at a dollar a day for forty years, would be about \$25,000.

*Tightening Up in New York.* The New York State Prison Commission has adopted the report of Commissioner Pierce, recommending a number



of changes. One of these, which is highly commendable, is that prisoners shall work eight hours a day instead of six as heretofore. A rational prison industrial system is not one which makes life easier than for the man outside, but one which approximates as closely as possible to conditions prevailing in similar occupations elsewhere.

Why the man who would have to work eight hours a day outside should be allowed to work only six when he has a high wall around him and is not allowed to go home at night, is not apparent and does not make for discipline. It is useless, however, to expect efficiency as long as the state pays no wages, or the trifling sum of a cent and a half a day, as in New York. New York still clings to the pernicious state use system and makes practical slaves of the inmates. No wonder it is always having trouble, when men who should know better endorse a system which places the labor, and the products of the labor, of prisoners on a different footing from those of any other person, thus making it impossible to dispose of the products in the open market without injustice to the free laborer and risking overproduction when the men are compelled, as they should be, to do a full day's work. There seems to be a race between the millenium and sensible prison reform in New York, with the chances in favor of the millenium.

*Female Executioners.* Two women recently applied to the sheriff at San Antonio for permission to conduct the killing of a condemned negro. One wanted to place the rope about his neck and the other desired to spring the trap. It is part of the duty of the sheriff to kill condemned prisoners, just as it is the duty of a soldier to shoot the enemy. The question of moral responsibility is a delicate one, but I take it that the sheriff, as an officer of the law, is justified in carrying out the law, even if he opposes its methods. Not so these women, however. With them the desire was nothing less than the wish to kill from a feeling of revenge or hatred, and in so doing they differed in no respect from any other person who is prompted to commit murder for similar reasons.

*Somewhat in Doubt.* In the *St. Alban's Liberal Catholic Church Monthly Paper* for August 1921, Father Leadbeater tells us why St. Alban was chosen as the patron saint of this church. On page 3 he says "At the head of each of these Rays is a great Adept—a great saint as the church would call him. It happens that St. Alban is the head of this Seventh, or ceremonial, Ray, which is now beginning to dominate the earth."

That is very nice, but in the *Australian E. S. T. Bulletin* of August 1921, page 31, Father Leadbeater, in speaking of the rays, says: "The Seventh Ray is described as the Ceremonial Ray—The Head of that Ray is the Master the Comte de St. Germain, Whom you sometimes call the Master Ragoesy. We have no certain information as to the exact arrangement of His recent incarnations, so we use those names indifferently."

It appears from the above that the headship of the Seventh Ray is, like some church festivals, moveable. When you are talking to Catholics you say it is St. Alban; when you are speaking to E. S. members you tell them that it is the Master Ragoesy. Everybody is pleased and few remember that this same "Bishop" Leadbeater says, when he is performing mass, that he believes in the literal Gospel story of Christ, as stated in the Apostle's creed, and then goes and takes off his petticoats and asserts that the Christ of the Gospels is a myth invented by monks. He tells us "We need no intercessor with Him," and adds that you can only obtain absolution and remission of sin through the agency of a priest. I don't quite know what to make of Father Leadbeater, and one must not be hard on one whom Annie Besant has declared to be "on the threshold of Divinity," but I am quite sure, that if another man should contradict himself as he does, I would without hesitation proclaim him to be on the threshold of the lunatic asylum.

## Some Back to Blavatsky Books

Sold and loaned by the O. E. LIBRARY. Pamphlets are sold only.  
**Blavatsky, H. P.**—Biographies and reminiscences of:

**Besant, Annie**—H. P. Blavatsky and the Masters of Wisdom, paper, \$0.50.

**Bragdon, Claude**—Episodes from an Unwritten History, \$0.50.

In Memory of H. P. Blavatsky, by Some of Her Pupils, paper, \$0.40.

**Mead, G. R. S.**—Concerning H. P. B., Adyar pamphlet, No. 111, \$0.12.

**Olcott, Col. Henry Steel**—Old Diary Leaves. 4 vols. Vols. 1, 2, 3, out of print; loaned only. Vol. 4, \$2.00.

Old Diary Leaves is filled with reminiscences of H. P. B. and the founding and early days of the Theosophical Society. For criticism of this work see magazine *Theosophy*, vol. 9, nos. 1, 2.

The Count St. Germain and H. P. B.; two Messengers of the White Lodge. Adyar pamphlet No. 90, \$0.12.

**Sinnett, A. P.**—Incidents in the Life of Madame Blavatsky, \$1.20  
 The most complete life of H. P. B.

The Occult World; \$2.00.

Full of information about H. P. B.

**Wachtmeister, Countess**—Reminiscences of H. P. B. and *The Secret Doctrine*, out of print, loaned only.

**Whyte, G. H.**—H. P. Blavatsky; an Outline of Her Life, \$0.65.

The Magazine *Theosophy* (see above) is a mine of personal information about H. P. B.

*Some Books of Special Importance to Students of H. P. B.*

**Besant, Annie**—The Pedigree of Man. Out of print; loaned only.

Based on *The Secret Doctrine*, with many references.

**Dunlop E. N.**—Nature Spirits and the Spirits of the Elements. Blavatsky Lecture No. 2, \$0.40.

Fundamentals of Theosophy, from the Writings of H. P. Blavatsky.

An excellent pamphlet setting forth the objects of the Theosophical Society and the principles of Theosophy as taught by H. P. B.  
 Price 10 cents. Order direct from Theosophical Study Group,  
 Box. 927, Los Angeles, Calif.

**Gardner, E. L.**—Matter is the Shadow of Spirit. Blavatsky Lecture No. 1, \$0.25.

**Hillard, Katherine**—Abridgement of *The Secret Doctrine*, \$3.00.

Hints on Esoteric Theosophy, \$0.80.

Issued in the early years of the Theosophical Society and containing interesting discussions about H. P. B., the existence of the Masters, etc.

**Judge, William Q.**—Books by:

The writings of William Q. Judge, the most trusted co-worker and colleague of H. P. B., are invaluable in conjunction with her teachings, and should be carefully studied. Of all persons connected with the Theosophical Movement, Mr. Judge occupied the nearest place to H. P. B. and was most highly regarded by her.

The Bhagavad Gita, cloth, \$1.25; leather, \$1.50.

Mr. Judge's version of the *Bhagavad Gita* is in our opinion the clearest and most satisfactory for theosophical students.

Culture of Concentration, and Occult Powers, paper, \$0.10.

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## MICHIGAN BRAINSTORMS

An interesting but unpleasant incident occurred on Sunday, December 11, in the chapel of the Michigan Branch Penitentiary at Marquette. Three prisoners, apparently without provocation, attacked and severely wounded Warden Catlin, Deputy Warden Menhennit, and the latter's son, with the result that the elder Menhennit died of his wounds. It is stated that "Gypsy Bob" Harper, the leader of the attack, and a notorious man, who is serving a life sentence, had proved a model prisoner under former Warden Russell, that after the accession of Catlin he escaped and on capture and return had been deprived of his privileges.

As a result, Governor Groesbeck and the Prison Commission have had an attack of hysteria, which has resulted in the repeated flogging of the three men. *The Detroit Free Press*, also, has had a brainstorm, and proposes the restoration of capital punishment. Here is a man who is already serving the maximum penalty allowed by Michigan law, and who commits a murder. What shall we do with him? Flog him, says the Governor—hang him, says the newspaper. But you can't hang him under the law, therefore make a law under which you can hang him.

It is quite impossible from data at hand to understand what motives these three men could have had in making a murderous attack on the chief officials. Had they been in their senses they would have known that they could not get away with such conduct, that they would not only be debarred from further privileges, but would be severely dealt with in one way or another. Yet this was not sufficient to restrain them. Why then suppose that the very treatment the anticipation of which did not deter them would have any effect on them?

I fail to understand the logic of the Governor's attitude.

The fact is, they seem to have been the victims of a sort of brainstorm, possibly caused by some real or imagined



stimulus on which they brooded until it got the better of them, leading them finally to sacrifice everything to the momentary gratification of a spirit of revenge. It is somewhat analogous to the impulse which causes an infuriated person to smash the crockery which he well knows he will have to pay for later. In the case of Harper, at least, it is quite likely that this condition was brought about by some physical ailment or defect, the psychological effects of which he could not resist.

Application of the lash or paddle to the back of the sufferer from temporary dementia caused by a bad stomach, bad teeth, an irritable heart, a disordered liver or what not, is certainly a peculiar form of remedy. Is it in the least likely that an unstable nervous system can be put in order by a treacherous jolting? I think not. I am not discussing the case of those refractory persons who act deliberately. I doubt if physical violence is likely to be effective with them either. But in a pronounced case of brainstorm like the present one, certainly not. To refrain from committing a murderous attack from fear of punishment is an act of reason, but the victim of brainstorm is for the time being deprived of reason and takes no thought of consequences. He is an engine running wild. The law already recognizes this to a limited extent by distinguishing between premeditated and impulsive murders. Consequently no punishment or threat of punishment will be effectual in preventing recurrences. Why not then drop the idea entirely and recognize that it is a case for the specialist in nervous and mental diseases rather than for the hangman or the flogger? Why boil over and order the restoration of flogging, or even of capital punishment? Why lock a person predisposed to brainstorm in a dungeon or bull pen, and subject him to necessarily irritating deprivation of the petty privileges accorded to the best inmates, rather than give him fresh air and reasonable exercise? Why not use sedatives rather than irritants?

Dangerous as these victims of brainstorm may be, and it is not to be exaggerated, I have but little better opinion of those public officials or writers for the press who show incipient signs of a similar malady when they propose to get back at the offender by returning violence for violence. They are even more dangerous, in a way, because of their greater power and influence and the possibility that they may by act and word encourage the idea, now too prevalent, that violence can only be prevented by violence, and who thereby draw public attention away from the recognition of the fact that crime, as it is a disease, can only be prevented by methods adapted to cure the disease. Governor Groesbeck, the

Prison Commission and the *Detroit Free Press* have ideas belonging in the age when lunacy was treated with brutality, and when it was attributed to possession by a devil who could be driven out by thumps on the back of the victim whose body he was inhabiting. It never worked and it never will work simply because a method intended to appeal to the reason will not be effective when there is, temporarily, no reason to appeal to.

### **Says He Can't Do Everything—But He Seems To**

Our good friend, John Orth, of Boston, sends me the following, from Edward Everett Hale, which he calls "great stuff," and suggests that I print it:

I am only ONE

But still I AM one

I cannot do EVERYTHING

But still I can do SOMETHING

And because I cannot do EVERYTHING

I will not REFUSE to do the SOMETHING that I CAN do.

Mr. Orth comes nearer to doing everything than anybody I know. He has taken the above so much to heart that I have discovered fifty-seven varieties of social reform and philanthropic undertakings in which he is interested and for which he is doing something. And apart from his profession of pianist and composer, which doubtless takes the greater part of his time, not one of them yields him a red cent. I can only prattle about prisoners and banter bum bishops, but Mr. Orth writes regularly to several prisoners, acts as agent for bead bags made by burglars, drums up members for the LEAGUE and subscribers for the CRITIC, and gives the exchequer a boost every now and then. And yet this is but one of his fifty-seven interests and I have no reason to suppose it is getting more than its share.

The moral is this: Mr. Orth is an old man and a busy man, but he does not refuse to do what he can just because he doesn't have to do it, and he shows that when one wishes he can do a deal. When he can't do anything else he still finds time to write an encouraging letter. Why not, then, take up one of his fifty-seven varieties of kindness and write to a prisoner or two, and interest some of your friends to do so. It is a sort of work that doesn't even take you away from your home and fire-side. There are lots of men in prison just because nobody has ever taken an interest in them; you might be there yourself had you been so unfortunate.

### **Prisoner's Address Wanted**

Will the prisoner who recently wrote to us asking for a correspondent who can write good love letters, but whose signature is illegible, please supply the deficiency? We need this in order to inform him personally that this is neither a matrimonial nor a flirtation bureau.

### **"Dawn"**

This office will be pleased to receive and forward subscriptions for the New theosophical bi-monthly magazine, *Dawn*, the organ of the T. S. Loyalty League in Australia. Pro-Blavatsky, and against domination of the T.S. by the L.C.C. and other untheosophical and corrupt influences. Subscription, \$1.20 a year. It takes about three months to receive a number after forwarding subscription, and, unless otherwise directed, subscriptions will begin with the first issue, November, 1921.

## Letter from Mr. T. H. Martyn to Mrs. Annie Besant

*Note.*—The writer of the following letter, Mr. T. H. Martyn, of Sydney, Australia, has been a member of the Theosophical Society for thirty years, has recently been President of Sydney Lodge, the largest T. S. lodge in the world, General Secretary of the Australian Section T. S., Corresponding Secretary of the Australian E. S. and a close associate of Mrs. Besant and Mr. Leadbeater. No one person has done as much to build up the Society in that part of the world.

### Private and Confidential

May 20th, 1921.

Dear Mrs. Besant:

Yours of April 4th asking me to hand over the office of Corres. Sec. E. S. to Mr. Leadbeater duly received. I have carried out your wishes and he is now in charge.

Though in your circular to members giving as your reason for this change the high occult rank of Mr. Leadbeater, in your letter to me you indicate that you make the change because questions have arisen in which you and I are on opposite sides. Much as I dislike putting you to any trouble I think I am entitled to ask you why you say this, for I do not know of any differences. You have complained of none, indeed there has been no correspondence (except on formal business) since we met in England and then we seemed to be working and thinking on almost identical lines.

I wrote you on March 14th on some difficulties of the T. S. work here but you would hardly have had that letter by April 4th or if you had it I cannot read into it any motive for what you now do. Is it quite fair of you to arrive at such conclusions condemning me on I presume statements of other persons without affording me an opportunity to state my own case? That does not seem quite like the Mrs. Besant I have pictured for the last 30 years. However I am glad enough to be relieved of the E. S. Corresponding Secretaryship, and I could not have held it much longer without a candid exchange of views in any case.

Now I want to ask you first one little favour and that is to try and help me in the greatest perplexity of my life. For thirty years I have regarded you as my spiritual leader, my soul's friend and am grateful for all I have gathered by way of help from your writings and your advice but only on one occasion so far as I remember have I sought your counsel because of my own difficulties and that was at our first interview in London in Sept. 1919. I thought then you would help me in my perplexity and began to explain it to you, but you cut me short and we passed on to general topics. Will you dear Mrs. Besant now read with patient sympathy what I have to say—it is all true as to fact—and then see if you can help me to find a solution to my particular problem. You have taught me to endeavor to seek truth, to think truth and to live truth and now after long years of earnest effort its logic pursues me. I cannot evade it.

This is what I want to tell you. In 1906 I was in London fighting your cause and Leadbeater's. Police proceedings against the latter were seriously threatened. One of his boys in desperate trouble urged me to try and prevent them being proceeded with and admitting that the only evidence he could give confirmed Leadbeater's immoral practices. The police proceedings did not eventuate. I went away to Africa soon after and on returning I tried to forget what this confession involved, to explain it away: and succeeded. In 1914 Leadbeater came to live with us in Sydney. I took him at his own valuation and yours, regarding him as an Arhat; permitted myself to come sympathetically under his influence and gladly made effective



all his plans. As time went on I certainly got many little shocks. He would for instance explain in private that you were deluded about your Indian work, and the belief that it was at the wish of the Hierarchy that you should work for Home Rule. He did not hesitate to hint that your actions in India and advice to Indians were disloyal to the Empire. Mrs. Martyn could confirm this and many other things said in private, that puzzled us, though always everything said in public was loyal and flattering to you.

Meanwhile I was personally favoured and I suppose felt flattered. For many years I had followed your E. S. training conscientiously and results had followed. When you gave concrete expression to my experiences I tried to live up to a still higher standard, but later on the casual way in which these overnight ceremonies were regarded after the first occasion or two became very marked. As an instance on a certain date in July 1917 five of us were told we had taken various initiations. No one remembered anything in the morning—some had hardly slept feeling rather excited. I do not remember at any time anyone remembering any real experience or anything of what happened on any of these occasions. All the same I took all that quite seriously. By this time (1917) Mrs. Martyn had become intensely unhappy about C. W. L. in the house. She had seen naked boys in his bed and other facts had come to her knowledge. I refused to sympathize with her views and for my sake she kept her peace and I held things together. Later (1918-19) scarlet fever in the house caused Leadbeater and his boys to move out temporarily and all my persuasions were insufficient to induce Mrs. Martyn to have him back again. She point-blank refused—though again in consideration for my own feelings—she told me nothing of what she knew. I only learned that on my return from America, 1919-20.

In 1919 I went to America. Young VanHook was in New York. He talked freely of C. W. L.'s immorality and about faking the "lives" of people. In your reviews of some letters sent you by Raja which reached him from America things which VanHook says about the "lives" you credit me with—that by the way. Now here is the evidence of two Leadbeater boys (my 1906 experience—I can give you the name if you want it,—and young VanHook) both subsequent to the 1906 inquiry and subsequent both to the confessions of all the American boys and to C. W. L.'s admissions at the enquiry of 1906. I have put these pieces of evidences together and add to them the compromising facts of life in my house (I am only touching the fringe of this in this letter) and find staring me in the face the conclusion that Leadbeater is a sex pervert, his mania taking a particular form which I have—though only lately—discovered, is a form well known and quite common in the annals of sex-criminology. There are some I know who think C. W. L. may have brought over old sex weaknesses and still be chosen by the Masters to do certain work for them. I have found comfort in the possibility up to the time of my last interview with you in London.

This brings me to 1919 and my visit to London. A week before you sent for me and gave me your message in October 1919 I called on Mrs. St. John. She was in great trouble because the police were taking action (so she told me) against four L. C. C. priests. Wedgwood, King, Farrar and Clark. She wanted to warn Wedgwood in Australia and did not know how to without incriminating herself by compounding a felony. Farrar she told me she had got out of the country and she was sure the police would not find him. King had decided to remain in London and see it out as Farrar was out of the way etc. Mrs. St. John told me that though Wedgwood seemed to be compromised she herself did not believe him to be guilty of the charges.

Of course while in London I heard about charges of sodomy with boys being made against Wedgwood (by Major Adams and others) and reports about him had also reached me from Sydney, but what Mrs. St. John told me came as a complete surprise. A week later Graham Pole sent me word to say you wished to see me urgently and I called. You then told me that you wished to communicate with Wedgwood in Sydney but by so doing directly you would be compounding a felony and you gave me the message for Raja that Wedgwood must leave the E. S. and T. S. etc. You explained that he had seriously compromised himself and you felt it your duty to protect the good name of the Society. I happened to think of an E. S. talk you had given on a previous Sunday about black magic and sexual excess and asked you if you were referring to Wedgwood's case in that talk and you said yes, that Krishna, who was very intuitive at times had in a comment suggested the explanation. Now you will see that this went much further than implying that Wedgwood had compromised himself—a good man may do that and be innocent of evil. It meant to me that on your own evidence and that of Krishna, Wedgwood was guilty of sex depravity. Then there cropped up the matter of Wedgwood's initiation. You told me he was not an initiate. I could not be surprised at that, naturally, if the other was true how could he be? The statement prompted me to wonder to what extent you confirmed or otherwise all the many other declarations of Leadbeater about various other people being disciples, initiates etc. My notes (written down immediately after I left you) remind me that I asked you what I was to do with regard to them and of your reply.

After my interview with you I left London immediately for Australia via America, and for a couple of months was busy readjusting my own ideas about things as well as I could. I found comfort in certain help which I believed my Master (M) gave me. I understood I was to do all I could to support you in a difficult crisis. To me you had committed a distinct breach by discarding blind subservience to Leadbeater's every word. It was easy for me to do this where in view of what I am telling you it would be impossible to accept Leadbeater's infallibility in all things. In America after leaving you certain people came to me and told me they had heard that the truth about Wedgwood was coming out at last and explained that he had in London admitted his trouble to one of them (or both I am not sure); that great efforts were made to help him overcome it; that things went on well for a time, but that later on he dropped back again into his evil ways. I can give you names if you want them. When I reached Sydney Raja accepted the message with evident reluctance, and rather foolishly I repeated bits of your conversation in addition to the directions. The central point with Raja became your denial of Wedgwood's initiation and I soon saw that the breakdown of Wedgwood involved to him nothing short of the collapse of Leadbeater as an Arhat; of the divine authority of the L. C. Church; and of all reliance on the genuineness of reported initiations, discipleships, etc, in which great numbers of people are supposed to have participated. From Raja's viewpoint this must not be permitted at any cost for the sake of the peace of mind of members and of the cause in general and he just became the politician pure and simple scheming to maintain what to me was—on the evidence available—a falsehood; he showed no desire at all to find the truth and follow it. I may have been a little unfair in this conclusion because I afterwards found that Raja is an echo of C. W. L. and that he takes his occultism directly from what the latter says without question. For some time until I could no longer maintain faith without reason I had done the same so I can understand his attitude up to a certain point.

Original from

Then followed the cable to you from Raja explaining what your statement—that Wedgwood was not an initiate—involved. He made no reference in the message to the immorality—that was apparently unimportant and you replied accepting Leadbeater's statement about the initiation as decisive and cancelled your instructions. But I will repeat the cables to make this point clear.

Sydney Dec. 17, 1919. to Besant, Adyar.

"Martyn reports you said Wedgwood not initiate. Leadbeater asserts you were present at initiation. Am most anxious members sake there should be no fundamental divergence between you and him on such important occult matter since at same time....and....took second....and....first. Do you mean that since you have no recollection you cannot assert Wedgwood initiate but do not wish to be quoted as saying that he is positively uninitiated."

Dec. 22, 20. Bombay.

"Brother's statement enough accept fact, cancel message sent."

Before Raja's cable was sent I had interviewed Leadbeater alone. He wanted to hear all he could. I told him about the evidence thrust on me in America about Wedgwood having confessed and he said "well we had better get rid of him then." I have often since remembered this incident. If Leadbeater knew Wedgwood to be innocent *because* he was an initiate why should he have said that? I am telling you the truth without any exaggeration and if this or any other statement is denied to you by others involved as it might well be that cannot affect my knowledge of its truth.

You told me in 1913 at Adyar about the Triangle. C. W. L. has never so far as I know made any reference to this in private or public. You also told me then that you knew C. W. L. to be a very high initiate. Your statement then—always remembered by me—has done much to keep me constant when things have happened in my house that I could not understand. Leadbeater has frequently stated that you permanently cut yourself off from physical brain intercourse with the Masters when you took up the Indian work. Raja has to some extent confirmed this but at our Convention last Easter Leadbeater stated that you and he exchanged notes by physical plane means when anything happened on the other planes affecting the work. He stated then that when the directions about starting a church were given you sent him word and he you, the communications crossing one another or to use his precise words "I sent her (A.B.) that original communication about the Three Activities; but she *at the same time* took down the points and sent them to me. It was not done on my remembrance at all but on a careful combination of the two." (Convention Number T. in A. May 1921, page 56).

Here is a contradiction of the other statement that you had broken the superphysical line of communication and the real facts if known might make things a little easier to understand. As it is I have been forced by mere pressure of circumstances, to certain conclusions particularly in view of your repudiating your own and Krishna's judgment about Wedgwood merely because Leadbeater stated he was initiated in July 1917.

1. That Leadbeater is not always reliable.
2. That you have been relying upon C. W. L. as sole intermediary between the Hierarchy and yourself—for many years.
3. That you have not been kept fully acquainted by Leadbeater with what the Hierarchy is doing.
4. That C. W. L.'s word is final, and his seership infallible to you.



This last is Raja's attitude I know. I never could however make it mine and have always maintained my faith by regarding you as *independently* aware of everything that the Masters did in connection with the E. S. etc. Like many of the older members I have known how you and others for quite a long time regarded Chakravarti as a Master in the flesh and later had to repudiate him when certain facts indicate the mistake. Naturally one must leave a loophole in one's consciousness for mistakes of this kind being made and that mistake has made no difference to my attitude to you, nor to my appreciation of the splendid gifts you have lavished upon the cause you serve; but all the same the incident has a bearing in the case of Leadbeater.

Will you tell me where I have gone wrong—from your point of view. I can with least difficulty regard the solution—already mentioned—that sexual irregularity is a matter of the personality and does not prevent a person being used by the Masters even as Their sole agent. That explanation would leave room for the acceptance of both C. W. L. and Wedgwood. The order regarding the church I should regard seriously if you independently received it but actually I have never resisted that in any way, what I have struggled against is the dumping on the T. S. of a host of priests designated by such addresses as "Father" etc. to the bewilderment of people in and outside our non-secular movement. I can see that an "Order" might have been genuinely given which did not necessarily involve a foolish way of carrying it out. I really do want to maintain an open mind on this and every subject (likewise an eager intellect and unveiled spiritual perception) and I am sure you can help me if you will. Will you? I really do not want to have to think of Leadbeater and Wedgwood as monsters veiling their illicit practices under the cloak of humanitarian interests and acting with the clever ingenuity and cunning sometimes met with in such cases. That is the viewpoint of lots of people however. The last thing I want is to have to join such critics and I will gladly catch at any straw which offers a reasonable explanation of the facts on other lines.

Finally please my dear friend do not be so unjust to me as to believe I want to make trouble between you and Leadbeater, you hint at something of this sort in your Disciple talk. I have no grudge against Leadbeater, nor against Wedgwood, nor against Raja, nor against any person mentioned in this letter, on the other hand I want to believe in them all if facts will permit me. We have been told over and over again that occultism is common sense and that Buddha taught his disciples to believe nothing because He said it. My difficulties summed up seem to arise because I am asked to put all evidence and all reason on one side and believe because someone *does* say it. So I leave it to you in your wisdom to show me the way out of the tangle and I will be everlastingly grateful to you if you can. It is not easy to go back on the grooves formed by thirty years of thinking and working.

Thanking you in anticipation,

Yours very sincerely,

*Copies of the above can be had on request from H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.*

## "The Protestant"

Theoretically the press in this country has entire freedom of speech within the limits of decency. The First Amendment of the Constitution of the United States prohibits Congress from making any law abridging that freedom. He who is maligned, or who thinks that he is maligned in the press has the recourse of a suit for libel.

There is, however, a restraint upon the freedom of the press which is quite as effective in most cases as any law could be. Newspapers are, with some exceptions, run for profit, and nearly all of them depend on receipts from sales and advertising for their support. There is, therefore, a strong temptation for powerful interests to use pressure to prevent the publication of news and advertising matter which is opposed to their aims. Upton Sinclair, in his book, "The Brass Check," has thrown much light on the subservience of the Associated Press. The pressure may be applied in a variety of ways. It may consist in frightening valuable advertisers from using a paper which publishes objectionable items, by threatening a boycott of their goods or their shops. Efforts are made to prevent people from buying the paper and to exclude it from the newsstands and other methods of distribution. Finally agents are worked into positions in the news, editorial or advertising departments, where they are in a position to suppress items to which objection is made. In these ways the public can be and is kept in ignorance of matters often affecting its interests profoundly.

Probably the Church of Rome with its affiliated organizations is the biggest sinner in this respect. It is charged, and it seems with good reason, that this institution has secured such control over the press in America that it is practically impossible to publish any items which in the least expose, reflect on, or even hint at its doings in its attempt to bring the government and people of the United States under the domination of the Pope, to destroy our public school system and the freedom of the press, and to reduce the population to a state of abject subservience to a clergy ruled by a foreign potentate and from a foreign land. Further every effort is made to magnify its own importance and to minimize that of other religious bodies. Not more than 10 per cent of the population of the United States is Romanist, but by far the greater part of the news items bearing on religious movements has reference to the doings of this church, its cardinals and archbishops and its handmaidens the Knights of Columbus and the Catholic Men of America.

Recently two leading Pittsburgh papers which had been running paid notices which were virtually a reflection on Protestantism refused to insert a paid advertisement written in rebuttal of the same by Dr. David S. Schaff, one of the most prominent theologians of America, not because it was any more objectionable in itself, but on the pretext that they could not countenance religious controversy! That is to say, they would, for a consideration, print the Romanist half of the matter, but not the other side. What was the true reason? Either the Roman Church had persons in the offices of these papers to see that nothing of the kind got through, or, which has happened in many another case they feared that a boycott of their papers and their advertisers would be instituted.

A friend of mine recently had an advertisement for a servant refused by a Philadelphia newspaper unless she would cut out the words "Protestant only." She might advertise for black, white, yellow, Catholic, or anything else except Protestant. The publishers of this paper are not Catholics, but they are owned by them, which is worse.

The pretext of avoiding religious controversy is nonsense. Hagglng over dogmas would die out or retire to the columns of church papers if the public took no interest in it. The diversion of funds appropriated for war relief purposes to other ends, the appropriation of public money to sectarian institutions in direct and flagrant violation of the constitu-

tion of the state doing it, and of the oaths of office of the legislators and governor who are parties thereto, these are not theological but political matters. The attempt to destroy the public school system and to bring up our youth with the idea that loyalty to a foreign ecclesiastic takes precedence over loyalty to the nation, that is not theology, it is a matter of public welfare. It is a matter of public welfare, not of religion, when a President of the United States allows a Knight of Columbus to dominate the White House and to see that the most influential positions are given to the church, positions from which our democratic methods and ideals can be fought to most advantage. It is not a question of religious controversy, but of loyalty, when a church throws the weight of its power and influence on the side of those who are trying to embroil us with a friendly nation. Did the press refer to any of these things? No, it dared not.

The Church of Rome is primarily a political organization which uses religion as a tool for accomplishing its aims, which are well enough known to those higher up. What are these aims? Worldwide domination of civil government; union of church and state in contravention of the Constitution of the United States, a union with the church on top. In official documents Rome has distinctly proclaimed that the idea of separation of church and state is a damnable heresy; and has anathematized all education which is not controlled by it and which does not tend toward inculcating abject and unquestioning obedience to the priest and through him to his superiors. The pledges of the priesthood place obedience to the church above obedience to the state and its duly constituted authorities. Bills are being constantly introduced into Congress and the legislatures aiming to suppress freedom of the press in matters which affect or expose its insidious methods. Are these theological questions? Or are they questions which are social and political and which the public has a right to understand? Yet the press has been as effectually muzzled as if it were edited in the Vatican.

Yet there are papers which have not been muzzled and which are conducted by those who are not for sale. Prominent among these is *The Protestant*, a fearless, dignified and scholarly monthly edited by Judge Gilbert O. Nations in Washington, D. C. An article in the November issue of this paper, "The Romanized Press," deals with facts, not fancies, and should be read by all patriotic Americans. *The Protestant* deals regularly with allied topics which are matters of demonstrable fact and public interest, but which the press is afraid to mention. The yearly subscription is one dollar and the single copy ten cents and the address 52 Bliss Building, Washington, D. C. This office can supply sample copies (no specified date) for a two cent stamp.

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### At the Periscope

*A New Kind of Karma.* A Chicago lady, apparently of the L. C. C. variety, writes us: "Don't you dare send me another sample of your lying publication. Don't forget 'As you sew (!) so also shall you reap.'" "Considering our lack of skill with the needle she might have added that we would reap nothing but tares.

*Cheap Dope.* A novel method of diminishing crime is proposed by George Parrish, Health Officer of Portland, Oregon. It is well known that drug addicts are often driven to crime in order to procure the money wherewith to purchase drugs, which they buy from illicit vendors at enormous prices. The Health Officer suggests the establishment of a bureau in the health office which will supply drugs practically at cost to registered addicts, thus removing the incentive for robbery and driving the illicit vendor out of business. It is proposed finally to effect a cure by gradually diminishing the dose. It is suggested to this gentleman



to start a city saloon in connection with the health office, where good whiskey will be sold at cost to the present patrons of bootleggers. One of the large business buildings might be rented for the purpose, the rent to be defrayed from the funds now used, mostly in vain, in suppressing bootlegging. A corps of physicians would be in attendance as bartenders, operating under the exceptions now provided for by law. The whiskey could be gradually replaced by light wines, near beer and finally tea. Everybody would be happy and the Health Officer might rise to the position of Mayor of Portland, or even Governor of Oregon.

*How They Kill Them.* The *New York Herald* of November 13 has an interesting article on the modes of legal killing employed in the several states. Thirteen states have adopted electro-killing, twenty-two still employ the good old method of hanging, while Washington (state), we are informed, employs "death by jury verdict." Evidently there must be some peculiarly fatal effect connected with the verdict of Washington juries, but I think there must be some mistake. The condemned murderer in Washington is either hanged or shot to death by an infuriated prison guard. Which method is used is optional with the guard and is contingent upon the accuracy of his aim and the supply of bootleg.

### Some Recent Publications

For sale and loan by the O. E. LIBRARY.

*Blavatsky Quotation Book*, paper, \$0.60; cloth, \$0.90.

Compiled by W. A. Parley. Contains a quotation from H. P. B. for each day of the year. The most important recent theosophical publication, containing an epitome of the teachings of H. P. B.

*Nightmare Tales* (reissue), \$1.00.

*Boehme, Jacob*—Six Theosophic Points and Other Writings, \$3.00.

The Confessions of Jacob Boehme, \$2.00. With introduction by Evelyn Underhill.

*The Eternal Verities*, \$1.50.

Intended as a guide for teachers in instructing children in theosophical principles.

*Because*—For the Children Who Ask Why, \$1.25.

For children, and also for teachers who would instruct them in theosophical principles. No nonsense about fairies.

*Ginsburg, Dr. C. D.*—The Kabbalah; its Doctrines, Development and Literature with Diagrams, Tables and Notes, \$2.25.

*Jinarajadasa, C.*—First Principals of Theosophy, illustrated, \$4.00.

*Lazenby, Charles*—The Servant, paper, \$0.50.

The most inspiring book on the ethical side of Theosophy which has appeared for several years. An invaluable aid to students. By a leading Blavatsky student.

*Leadbeater, C. W.*—The Science of the Sacraments, \$4.50.

Text Book of the Liberal Catholic Church. Tells just what happens when priests perform, as seen through the clairvoyant spectacles of a leading performer. Colored pictures of sacramental soap-bubbles, etc.

*The Hidden Side of Christian Festivals*, \$4.00.

*Hume, Robert E.*—The Thirteen Principal Upanishads, \$6.90.

New translation, with an outline of the philosophy of the Upanishads, bibliography, etc.

*Mead, G. R. S.*—Pistis Sophia, \$7.00.

A new edition of this long out of print work.

*Patrick, C. Vincent, and Smith, W. W.*—The Case Against Spirit Photographs, \$0.75.

Exposes the recent "fairy photographs."

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*Stillman, Prof. John M.*—Paracelsus; His Personality and Influence as Physician, Chemist and Reformer, \$2.15.

A critical but sympathetic biography, by a chemist.

*Wadia, B. P.*—Will the Soul of Europe Return? Paper, \$0.40.

### Some Back to Blavatsky Books

Sold and loaned by the O. E. LIBRARY. Pamphlets are sold only.  
*Judge, William Q.*—Continued.

Notes on the Bhagavad Gita, leather, \$1.50.

The first seven chapters by Mr. Judge; the others by his pupil, Robert Crosbie.

The Ocean of Theosophy, \$1.25.

This widely read work is written in clear language, free from technical terms, and constitutes not only the best general introduction to Theosophy, but also an invaluable adjunct to the study of *The Key to Theosophy* and *The Secret Doctrine*.

The Yoga Aphorisms of Patanjali; with Introduction and Notes. Cloth, \$1.25; leather, \$1.50.

Many articles and letters by Mr. Judge are reprinted in the magazine *Theosophy* (see below).

*Kingsland, W.*—The Physics of The Secret Doctrine, \$1.80.

Letters from the Masters of the Wisdom, 1881-1888, \$1.30.

Edited by C. Jinarajadasa. A collection of authentic letters. The most important theosophical book recently published.

*Marques, Dr. A.*—Scientific Corroborations of Theosophy, \$1.50.

*Sinnett, A. P.*—Esoteric Buddhism, \$2.00.

The Occult World, \$2.00.

The Theosophical Movement. A history published monthly in the magazine *Theosophy*, beginning February, 1920 (see below). The only complete history of the movement. Full of information about H. P. B. Subscription, \$2.00 a year. Sample copy on receipt of 4 cents in stamps. From the O. E. LIBRARY. Bound back volumes i-ix can be borrowed from the Library.

#### Two Books by Mabel Collins

Both these books are indispensable to those who would learn what Theosophy is and avoid what it is not. Ask for a complete list of books by Mabel Collins.

*Light on the Path*—"A treatise written for the personal use of those who are ignorant of the Eastern wisdom, and who desire to enter within its influence. Written down by M. C." Said to have been communicated to Mabel Collins by a Master. Few books, if any, equal it in profundity, directness and spiritual value.

With Notes, Comments and an Essay on Karma: London Edition, paper, \$0.45; cloth, \$0.75; fine lambskin edition, \$1.60. The same, American edition, cloth, \$0.60.

United Lodge of Theosophists reprint of the original edition, with the Notes, Comments and Karma. Cloth, \$1.25; leather, \$1.50.

With historical introduction by C. Jinarajadasa, without the Comments, paper, \$0.20; cloth, \$0.50; leather, \$0.75. The most conveniently arranged edition for study. Too much weight should not be placed on the "historical" introduction, however, as some of the statements therein are positively denied by Mabel Collins.

*The Idyll of the White Lotus*, \$1.35.

Adventures of a youth among the occult priesthood of ancient Egypt. Said to be a true account of the experiences of a Master in a former incarnation. Second only to *Light on the Path* in value.

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## THE RIGHT OF A STATE TO LYNCH

Does the right of a state to conduct its own affairs carry with it the right to neglect to conduct its own affairs?

I have neither the time nor the talent to enter into a discussion of the general problem of state's rights, as it exists in our Union, but there are one or two things which should be obvious. Every community should be as far as practicable self-governing, if for no other reason than that people generally know better what they want than others know. They may not know as well, but in any event the responsibility is good for them, while being ruled by others leads to atrophy of the ability for self-government. Take an extreme case. We in the District of Columbia haven't a word as to how our affairs shall be managed. Men from California, Maine, Florida, who are here today and gone tomorrow, members of Congress, in short, regulate all the affairs of this District down to the minutest particulars. It is almost ludicrous to see a senator from Utah dictating about lampposts in the city of Washington. It differs little from being ruled by men living in Europe or Asia. Quite the same thing applies in the case of Federal interference in the internal affairs of a state. Men from hundreds or thousands of miles away assemble in Congress and pass laws telling the people of Virginia what they may or may not put into their stomachs.

There is another side to the matter, however. If the people of Virginia should insist on maintaining or should refuse to suppress conditions which are likely to spread and make trouble elsewhere, or if they disregard the Constitution to which the whole nation is pledged, it becomes a matter which concerns the whole country.

The Constitution of the United States is so framed that the individual states can make their own laws on most matters, and it is extremely liberal in this respect. But as becomes the constitution of a nation founded on democratic



principles, on equal protection of the laws for all, it has a clause requiring each state to guarantee to those persons within its jurisdiction the equal protection of the laws, whatever these laws may be. It further requires that every person charged with a crime shall be given an impartial trial by jury and that no one shall be deprived of life, liberty or property without due process of law. If these clauses mean anything, they mean that each state shall not only give equal protection to all persons, irrespective of race color or condition, but that it shall to the limit of its ability enforce that protection by punishing those of its officers or citizens who disregard this rule. Clearly, it would seem, a state which fails to bring to account those officers who have a supposed offender in charge and who neglect to protect him, or which fails to punish those who take the law into their own hands, is guilty of a violation of the Constitution of the United States.

The Constitution was made to be observed, not to be disregarded. What then is to be done in such a case? Evidently it becomes the duty of the Federal Government, through Congress and through its judiciary, to see that the Constitution is obeyed. It becomes its duty to enforce the protection which the state is unable or unwilling to give and, as the only way of enforcing a law is through penalties inflicted on those who violate it, it becomes necessary for the Federal authorities to step in and do what the state will not do. There would be no use whatever in a constitution which has no power back of it and which may be disregarded with impunity.

I have in mind, of course, the lynching nuisance and the proposal, under the terms of the Dyer anti-lynching bill now before Congress, to place in the hands of the Federal authorities the punishment of those directly engaged in a lynching, as well as of those officers of the law who do not use every effort to prevent it. I discussed this bill in the CRITIC of November 23, 1921.

The situation is an unhappy one, because the Federal government cannot discriminate against states. The laws which it makes, the action which it takes, must apply everywhere alike. This means that it not only must take a hand in the affairs of those states which tolerate lynching, but also of those which can and do perform their full constitutional duty to the best of their ability.

One would think, then, that the protest against the Dyer bill would come mainly from the northern and western states, on the ground that it is starting Federal interference in a matter which they are already looking after themselves. But it is just the other way. The objection raised in Congress on the score of unconstitutional interference with the affairs

of the state comes from representatives of Southern states, the very states where lynching prevails and where no serious effort is made to stop it. It is Southern newspapers, too, which have taken the same attitude. Preposterous claims are made by Southern papers that the Dyer bill is a Republican measure intentionally designed to attract the negro vote, the negroes being not only the chief sufferers, but also, through their newspapers and associations, the most ardent advocates of the bill. Possibly there may be something in this, but what of it? If, as may be assumed, the Democratic party is hunting for votes and is not over-particular as to the color of the individual casting a ballot in its favor, would it not be more reasonable to hold as much of the negro vote as possible by heartily supporting the bill?

The Attorney General has stated that in his opinion the Dyer bill is constitutional. The final decision, if necessary, may have to be made by the Supreme Court. But to an onlooker it seems that the objection to it on constitutional grounds is really due, perhaps unconsciously, to the fact that the Southern states are not serious in their desire to suppress lynching, and that they want to be left alone to do as they choose in the matter of punishing participants. They have had time enough to prove their sincerity if they had wished. Lynching is an old scandal and a growing one. The present bill is but the culmination of agitation extending through many a year. They have had due warning and have neglected it. And further, they are harboring a disregard of law which is gradually extending northward and westward; they are contaminating the whole nation with the lynching mania, with the mob spirit. It is no longer a local question; other communities have as much reason for desiring to protect themselves from the southern lynching-spirit as they would have to defend themselves from a disease which the community in which it originates refuses to combat.

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### From a John Orth Sticker

Between the GREAT THINGS we CANNOT do  
and the SMALL THINGS we WILL NOT do,  
the danger is that we shall do—NOTHING

Think over the above, and then think how you would like to get a letter from a prisoner containing words like the following, actually taken from a prisoner's letter to a correspondent:

"If more fellows in misfortune were not deserted by their friends, if even they were sure of one, who like you would give them that unfailing sympathy, and yet more, that wonderful understanding that every man in here so much craves, undoubtedly the world would be a much better place for them to live in when they go free from here."

"And know, please, that as long as I live the obligations will be mine, and heavy ones to fulfil also, but I know that you have aided me with the best of hearts and an honest interest in me that shall ever be a

wonder to me, for indeed such few people in the world have taken the trouble to lift the burden from an outcast of society."

### Newspaper Clippings Wanted

Our readers are earnestly requested to send us clippings relating to prison affairs and related topics. Keep this in mind when you are reading your daily paper. Only in this way is it possible to get information we require. The name and date of the paper should be indicated. We can hardly emphasize too strongly the aid that members might give us in this way.

### More Thunder from Olympus

1 Robert Street  
Adelphi Terrace  
London, W. C. 2,  
July 8, 1921

Dear Dr. Robins,

No member of the E. S. can attack the Liberal Catholic Church and remain in the E. S. To attack a religious form which helps large numbers of people can only be justified by overwhelming necessity. Attack in this case means also that you challenge my own direct statement as to the World Teacher in relation to it. This you cannot do within the E. S.

Sincerely yours

Annie Besant

*Editorial Comment.* A number of members of the E. S. have jumped on me for publishing E. S. matter, in terms varying from mild reproach to some of the strongest words in the dictionary, and have tried to do me and my work such petty injury as they could. Let them jump; I like it. What has shocked these good people is not that a scandalous conditions exists in the E. S., but that it should have leaked out in spite of every effort to make the thing gastight.

The above letter affords further evidence, if such were needed after what was published in the *Critic* of September 28, 1921, that Annie Besant is deliberately forcing the Liberal Catholic Church on the E. S. and through it on the T. S. in general. No one who "attacks" the Liberal Catholic Church can remain in the E. S. To "attack" clearly means to criticize or oppose. You may oppose the dogmas of a church, its methods, or its leaders. This you must not do under pain of expulsion from the E. S. If you do not like the odor you must hold your nose and your tongue likewise. Freedom of speech and the right to defend what you consider the truth are abolished. The expression goes further. It covers *any* church which helps people, or by which they think they are helped. The Roman Catholic Church, for example, helps people, hence you must remain silent when you see abuses in it. You must not question the dogma of polygamy of the Mormon Church, for does not this church help large numbers of people? If you do you must keep your mouth shut.

The E. S., far from being an organization for cultivating the power of discrimination, one of the old theosophic virtues, has been turned by this pretender to succession to H. P. B. into an instrument for cultivating abject subservience to her own statements, under penalty of expulsion. The old motto, "There is no Religion Higher than Truth," has been replaced, or would be if the O. H. had her way, by "There is no Religion Higher than the Ipse Dixit of Annie Besant."

When a secret organization, founded with a good purpose, is prostituted to making the word of one individual final, when it is further



used for setting up as an Arhat a man who shows some of the worst features of sex perversion, thus making it necessary for its members to excuse and palliate his offenses and to proclaim him as their leader without blushing, it is time for members of this organization and of the T. S. to sit up and think whither they are being led. There is a saying of Christ to the effect that "If thy eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell-fire." Everybody has the *Secret Doctrine*, the *New Testament*, the *Bhagavad Gita*, *Light on the Path* and other books over which there is no pledge of secrecy. These contain more than you or I can build into ourselves in many a life. Better by far forego the expectation of getting a few hidden secrets—of questionable value—to be secured only by exposing oneself to the necessity of hiding corruption and incurring spiritual dry-rot. Better pluck out the eye which can be kept only at such cost, and be satisfied with the one eye and with a decent code of morals, rather than to gain a little additional truth at the cost of being compelled to palliate errors and to condone immorality.

Next to getting out of the E. S. voluntarily, nothing better could happen to a member than to be put out. He would then find himself in a position where he would have to use his powers of discrimination, his own will, where he would fall back on the "Inner Ruler" as a guide rather than on any self-proclaimed leader. Instead of seeking initiation in some mysterious, and, as it happens, questionable fashion, he would come to learn that the only real initiation is the initiation which comes through gradual growth in the school of experience, through helping his fellows and by practising assiduously those virtues which the sages have openly proclaimed. He would not be bound to silence when he sees corruption and delusion. It has been said "The truth shall make you free." It is worth remembering that only through freedom can you learn the truth.

### Back to Blavatsky!

*Pure Gold versus Pinchbeck.* Miss Winifred A. Parley, Manager of the Theosophical Publishing House in London, has found time aside from her official duties to compile a *Blavatsky Quotation Book*, containing a brief selection from the writings of H. P. B. for each day of the year. In issuing this modest volume she has done what is unquestionably the biggest thing in the theosophical publishing line in the year 1921, and in fact for several years previously. Nothing, except the re-issue of *The Secret Doctrine*, a reprint only, can be compared with it in importance. There are several books made up wholly or in part of quotations from the writings of more or less theosophical personages, but it has been reserved until now to have one which presents the teachings of the great Founder of the Theosophical Society in her own words. Some may like the calendar form of arrangement while others may not, but I am quite sure that in this case the day's quotation will suffice no one. The temptation is to read the book through without stopping. The compilation presents an answer to those who ask "Why should I study Blavatsky? Are not the later writers enough for me?" as well as to those who think that H. P. B. is too difficult to understand. It is an excellent book to place in the hands of those who ask "Who and what is Blavatsky?" It holds in itself the apology for the "Back to Blavatsky" movement and finally it is to be recommended to those theosophical lecturers and writers who, having nothing better to talk of, take up the time of members with anecdotes about C. W. L., beatific visions of A. B. and the astral bodies of tomcats—and there are such people. The editors of several theosophical journals would do well to possess a copy and to use it. Quite apart from the above it should be a vade mecum of all

students of theosophy, those who are just beginning and those who think they know all about it and betray their knowledge after the manner of a certain animal which assumed the garb of a lion. Here we have the roar of the lion himself. I have only one criticism of Miss Parley's work. In her bibliography she should have mentioned the magazine *Theosophy* as a place where many now inaccessible letters and articles by H. P. B. may be found.

There is need for a Blavatsky Quotation Book of a somewhat different kind, one which will exemplify theosophy as she taught it and theosophy as she didn't teach it, as illustrated by various later writers. Some parallel quotations from H. P. B. and C. W. L. would be most illuminating.

(Price, paper 60 cents; cloth, 90 cents.)

*Another Blavatsky Book.* A "Theosophical Study Group" in Los Angeles has recently issued a small but valuable pamphlet entitled "Fundamentals of Theosophy; from the Writings of H. P. Blavatsky." This is heartily to be commended to beginners, as well as to members of the Theosophical Society of longer standing, who have been turned aside from H. P. B. and who really hardly know what theosophy is. As an introduction it is an immense improvement on the little *Primer of Theosophy*, which has done so much to mislead students. It is filled with quotations from H. P. B. and paraphrases of her utterances. It is a reason for much rejoicing that a group of T. S. students can be found who will take up the cudgels for H. P. B. As they proceed they will, I imagine, retreat from a position which they appear to have taken, which expresses itself as opposed to the "Back to Blavatsky" movement and aims rather to go 'Forward with Blavatsky,' in love, gratitude and service to the Masters, the Founders, and to Mrs. Besant as President of the T. S." I wonder what these grateful students will say when they read Annie Besant's recent letter to an E. S. member, telling him that "No member of the E. S. can attack the Liberal Catholic Church and remain in the E. S.," and compare it with H. P. B.'s statement that the "Apostolic Succession"—the cornerstone of the Liberal Catholic Church—"is a gross and palpable fraud," which means nothing else than that had H. P. B. lived today she would have been a candidate for expulsion from the very E. S. which she founded, at the dictate of a person who makes the unfounded claim to be her successor. Let them remember that this L. C. C. which Annie Besant defends, and to criticise which means expulsion from the E. S., teaches the dogma of the absolution and remission of sin by a priest, in flat contradiction of all that H. P. B. has written on the subject of karma. Some of the statements are somewhat amusing in view of the facts. They quote Annie Besant as saying "Steadily, calmly, without anger, but also without fear they (Theosophists) must stand by the Secret Doctrine as she gave it. . . ." When this was written I do not know, but I do know that one of the first acts of Mrs. Besant after the death of H. P. B. was so to mutilate the Secret Doctrine that there is an average of one change to every two lines. It is unfortunate, too, that the booklet gives the impression that the Adyar T. S. alone is under the patronage of the Masters and that H. P. B.'s most trusted colleague, Wm. Q. Judge, had nothing to do with it. But with the sincere intention to study H. P. B. we may leave it to the course of events to show those of these students who are really seeking truth that the real Back to Blavatsky movement is a movement to theosophy unadulterated and uncontaminated by the injection of ideas originating with defenders of Catholicism and sacerdotalism. Really now, what would H. P. B. have said had she gone into some theosophical lodge rooms today and seen a priest skipping about in petticoats, and had heard her "successor" A. B. defending it?

(Price 10 cents; from Theosophical Study Group, Box 987, Los Angeles, Cal.)

## A New Exposure of the Liberal Catholic Church Fraud

"The Validity of Orders in the Liberal Catholic Church Examined by a Member of the Theosophical Society" is the title of a pamphlet issued by an officer of the Sydney (Australia) Lodge. This was referred to in the *Critic* of October 26 and November 9. It is one of the best exposures of certain phases of this church which has yet appeared, including the resolution of the Lambeth Conference of Bishops of the Church of England, repudiating it, and its repudiation by the Old Catholic Church of Holland, from which it claims to have derived its validity. It is highly endorsed by "Bishop" Leadbeater, who says of it: "Such a document is beneath the contempt of decent people.....it purports to be an attack on another branch of the Master's Work—the Liberal Catholic Church.....I advise all members to pay no attention to malicious attacks, but just drop them into the wastepaper-basket" (*Australian E. S. T. Bulletin*, August, 1921, page 24). Safe advice, indeed, for no thinking person can read this pamphlet without finding the direct proof that this church is deliberately and consciously humbugging the public.

We have received a supply of this pamphlet, the price of which is 10 cents a copy, or 6 cents a copy in lots of five or more.

### At the Periscope

*The Suspended Sentence a Success.* Judge William H. Wadhams, of New York, during his career of seven years on the bench of a criminal court, passed judgment upon 5,396 persons. He suspended sentence in the case of 1,890 of these, and all but 117 of those whose sentences were suspended have made good. This is commended to the consideration of medical faddists like Dr. Bowers, of the U. S. Public Health Service, who think that the honor and self-governing systems should have no place in our penal system.

*Mrs. Besant's Appeal Refused.* I learn from the *Manchester Guardian* of November 25th, that Mrs. Besant's appeal for a new trial of her suit against the *London Daily Graphic* has been refused. The suit was for one thousand pounds damages for slander in saying that she had been interned by the India government because she refused to discontinue the practice of inciting sedition. This is presumably final and she will have to pay the costs. Probably the loyal members of the T. S. will dig into their trousers and stockings for contributions to help her over this unesoteric difficulty, but I do not think that Arhat Leadbeater will be a contributor. He frankly declared to Mr. Martyn that her actions were disloyal to the British Empire. I do not pretend to have an opinion on that point, but it is interesting to note that in this case the Arhat and the Arhatess disagree, even if the jury did not.

*What She Wouldn't Publish.* In *The Theosophist* for October, 1921, page 93, Mrs. Besant published part of a letter from the Hon. Secretary of the Sydney (Australia) Lodge, relating to its attitude towards Liberal Catholic priests. The entire letter, with the paragraphs which Mrs. Besant refused to print, in italics, will appear in the January issue of the *Magazine Dawn*, the organ of the T. S. Loyalty League. Subscriptions for *Dawn* will be taken by this office, \$1.20 a year.

*Gets his Walking Papers.* Prison Commissioner W. G. Pryor, of Texas, who distinguished himself in a variety of ways not contemplated in his appointment and who refused to resign at the request of Governor Neff (see *Critic* of June 22), has been dismissed by the court, acting under a new law which had to be enacted to cover cases like his. No appeal was made from the decision. Mr. Pryor is to be congratulated on being a citizen of a state which will not indefinitely allow its prison officials either to go to sleep on their jobs, or to stay awake only to mis-



manage the institutions, squander state funds and abuse the convicts under their control. Possibly Mr. Pryor might get a position as deputy warden of the Jackson (Michigan) prison. He could help Warden Hurlburt to increase that million dollar deficit, being a specialist in deficits

### Some Books We Recommend

The following books, for sale and loan by the O. E. LIBRARY, are recommended because of their intrinsic worth, rather than from a desire to exchange them for cash.

*Besant, Annie*—The Ancient Wisdom, \$1.50

In the Outer Court, \$0.75.

*Blavatsky, H. P. B.*—Quotation Book, paper, \$0.60; cloth, \$0.90.

Isis Unveiled, two editions:

London Edition, 2 volumes, out of print, loaned only.

Point Loma Edition, 4 volumes, \$12.00.

The Key to Theosophy. Reprint of the original edition, \$2.50.

Special price to T. S. Lodge members only, \$2.00.

Practical Occultism, cloth, 0.40 and \$0.60; leather, 1.35.

Theosophical Glossary, reprint of original edition, \$3.00.

The Voice of the Silence. Paper \$0.25; cloth, \$0.60 and \$0.75 (London); Lambskin, \$1.60.

With Stanzas of Dzyan, cloth, \$1.25; leather, \$1.50.

*Collins, Mabel*—Idyll of the White Lotus, \$1.35.

Light on the Path, with Comments and Karma, paper, \$0.45; cloth (London) \$0.75; lambskin, \$1.60. U. L. T. edition, cloth \$1.25; leather, \$1.50.

*Endersby, Capt. Victor A.*—The Gateway out of Time and Space, paper, \$0.50.

A widely read booklet, full of original ideas on theosophical lines—"A message for the Free and Unafraid."

*Hartmann, Dr. Franz*—Magic White and Black, \$2.50.

Life of Paracelsus, \$2.50.

*Hillard, Katherine*—Abridgement of The Secret Doctrine, \$3.00.

*Kingsford, Dr. Anna*—The Perfect Way, \$2.00.

Clothed with the Sun, paper, \$0.75.

*Judge, William Q.*—Echoes from the Orient, paper, \$0.35; cloth, \$0.60.

The Ocean of Theosophy, \$1.25.

A famous and widely read book by the most trusted colleague of H. P. B. Recommended for beginners.

The Bhagavad Gita, cloth, \$1.25; leather, \$1.50.

Notes on the Bhagavad Gita, by W. Q. Judge and Robert Crosbie, leather, \$1.50.

Letters That Have Helped Me, 2 vols., each, \$1.00; two volumes in one, \$1.50.

*Lazenby, Charles*—The Servant, paper, \$0.50.

Excepting a few of the standard classics I would rather own this modest volume than all of the other theosophical books that have been written, taken together.

*Ouspensky, P. D.*—Tertium Organum; a Key to the Enigmas of the of the World, \$5.00.

A book which should be studied in connection with The Secret Doctrine of H. P. Blavatsky.

*Sinnett, A. P.*—Incidents in the Life of Madam Blavatsky, \$1.20.

The most complete biography up to the founding of the T. S.

Esoteric Buddhism, \$2.00.

The Occult World, \$2.00.

*Wadia, B. P.*—Growth Through Service, paper, \$0.25. The Inner Ruler, paper, \$0.25.

Yearly subscriptions: United States (except D. C.), 25 cents; District of Columbia and foreign, 50 cents (25 cents for each additional subscription to same address).

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C. under Act of March 3, 1879.

## YELLOW PAPERS AND RED HEADLINES

It is commonly supposed that an unprecedented crime wave exists at present. How much of it is fact and how much noise gotten up by those who have news to sell, and by those whose business it is to apprehend criminals and to punish them, and who are glad of a chance to advertise themselves? It means nothing whatever to enumerate the number of hold-ups in a certain city within a month, unless we compare it with the same month two, five or ten years back and allow for increase of population. From an article in *The Literary Digest* of January 14, which, by the way, devotes its first five pages to criminal matters, we learn that the New York City police department states that "recent hold-ups and acts of violence in the city's streets and business places exceeded all previous records for a similar period, including the crime wave of a year ago." On the other hand New York's district attorney assures us that the crime wave is receding and that there are fewer violent crimes today than a year ago," and that "New York is the best big city in the world."

Similarly we read of empty jails on the one hand, and of prisons filled to overflowing on the other. We hear of the beneficent effects of prohibition and learn that drunkenness is greatly on the increase in certain cities. How much of it is fact and how much imagination?

One cause of crime, I have little doubt, is the widespread advertising given to it, chiefly in the daily papers. I have before me the first two pages of a recent Boston daily—"A Paper for People Who Think," it says at the top. What are these patrons "who think" given to think about? Let us see. On the front page there is a full page headline in red letters one and a half inches high, advertising a possible murder of two women, a second still larger, advertising a murder trial, and a third announcing a hold-up case. Of the six column headings on the first page, one is a hold-up case, two

are murders or possible murders, one a criminal article of political character, and one a divorce case. On the second page the full page header is a murder trial, and five of the eight columns have criminal headings. Considerably more than one-half the text is devoted to criminal affairs.

And this is the sort of stuff this paper, and many another, sets before "people who think." Of course they think. If I were to keep talking to some ill-balanced fellow day in and day out of nothing but crime in one phase or another, if I should tell him how murder is committed, how it is possible to waylay and rob a woman, how you can rob a bank and get away in an automobile, how easy it is to marry in haste and divorce at leisure, and how one may engage in nefarious doings within the pale of the law, is not likely that the brain set to work on these things will evolve some scheme of an improper nature? Show a man with time on his hands a puzzle and tell him you have been unable to solve it, and the chance is that he will set to work to devise a solution; tell one who is not particularly bothered with scruples how a robbery was committed and the robbers caught, and he will begin to think how it might have been worked without being caught. In a hundred ways the mind, criminally or even not criminally disposed, is set to working in a criminal direction, and the outcome must of necessity be more crime. It is a simple case of suggestion.

The relegation of these items to the inside pages and to small type, if it is necessary to print them at all, which it generally is not, would do more to diminish the crime wave than all the talk about punishment.

A well-known New York paper has always borne at the top the words "All the news that's fit to print." Now we have the paper which is written for "people who think" and which should adopt as its motto "All the news that's unfit to print." And in the case I cite there is an editorial column in which the editor asks "How are you going to stop crime? Can you do it by excessively severe punishment, by speedy trial, sentence and—execution, in case of murder?" No, dear sir. There is something in what you say, but I defy you to state, what you very well know, that one of the ways to prevent crime is to stop flaunting it in the face of everybody, and especially of the class which patronizes your newspaper. That, of course, will not be done; there is money in talking about crime and in advertising it in letters two inches high. And that is just the excuse half the criminals have—there's money in it, and you are paid to write a lot of more or less pious stuff, and to dodge the part your paper is taking.

If I spit on the sidewalk I am liable to arrest—I might give some one tuberculosis, although I do not have it myself.



But I can poison the minds of the public *ad libitum* under the pretext that I am giving news, and because it pays me to do it, and under the shield of freedom of the press, and nothing can prevent me. I can give the criminal news and make more criminals and get more news to sell. I cannot sell a glass of soda in an unsterilized vessel without risk of being haled before the police, but I can scatter with impunity the germs of criminal infection and suggestion on every page of my chain of newspapers, sold to and read by millions.

And then I can sit down and write articles on crime prevention, and tell what Christ would do and not feel that I am an infernal hypocrite. At least it seems that some editors can.

The world is full of people who have a little time to read. Give them that which suggests crime, and they will think of crime, and, sooner or later some of them will conclude that they might as well try it themselves. Crime is said to be due largely to association with unscrupulous companions. Does it really make any difference whether the companion is a biped or a paper which is always talking crime? It is not that these papers advocate crime; of course they do not. But that is not necessary. You don't have to tell a burglar "There is money in such and such a safe; go and get it." You can just as well say "There is money there; let it alone." You don't have to say "Make your getaway in an auto." For practical purposes it suffices to say "The other fellow tried it and got away because he used an auto."

You will find every sort of possible and impossible explanation of the crime wave given in the press, but you will never hear its own responsibility hinted at. You will read tirades against gun toting, and plans which will prevent respectable people from providing themselves with the means of defense; you will find the blame laid on bonding companies, on parole boards, on the courts and the suspended sentence, but never a word on the influence of the yellow journal. I do not pretend to have a solution; it is a dangerous thing to tamper with the freedom of the press. But when we are condemning the burglar and hold-up man, it is not worth while to consider those who pour out this stream of criminally suggestive matter with precisely the same motive as the thief has—to get money, regardless of results?

### **To Prisoners Who Sell Things—And to Members**

17 Baltusrol Road,

Summit, N. J.

Jan. 19, 1922.

Dear Dr. Stokes:—

Will you put an announcement in the *Critic* to the effect that a club is now forming in this town for the purpose of assisting prisoners in the sale of articles they make to raise money for their different needs and interests? For the past year I have been selling for a prisoner in Thomas-

ton, Maine, things made by him, and feel that there must be many prisoners who have difficulty in finding a steady market for their handiwork. So the club has arranged with a store here to place things on sale upon a 15 per cent commission basis, and the club will accept goods from prisoners upon the annual fee of one dollar being paid and the prisoner to charge an extra 15 per cent on his fixed price for the article, whilst the members pay 25 cents fee and agree to purchase at least one article of the prisoners' work each year. The fees will be applied to the expenses for stationery, stamps and necessary overhead charges.

My aim is to enroll a large number of members to insure sales for the prisoners. For that reason the fee is made so low that all classes can have no compunction in joining the good cause.

My object in starting this club is so that it will be a regular means by which prisoners can sell their work and give them some interest in doing their best.

This project is to be entirely self-supporting and it is to be run on the same lines as the Y. W. C. A. gift shops, which are very successful. It will also start the public thinking of the prison question and give them an opportunity of lending a hand to those who often are placed in their present position through accident or weakness rather than planned crime.

Very sincerely yours,

MRS. E. S. FARRA

I have neglected to state that at a regular date each month a check will be sent by the treasurer of the club to each prisoner whose work has been sold, less the 15 per cent commission charged for selling.

*Note by the Editor.* Mrs. Farra has given much thought to working out the above plan, which has my hearty endorsement. I suggest that LEAGUE members in other localities get in touch with her, with a view of forming similar clubs, or perhaps branches of the same club, in their home towns.

### Where Are Your Credentials?

A well-known member of the American E. S., in a long letter addressed to Mrs. Besant under date of October 18, 1921, submits his resignation from the E. S., after reciting the conditions in the American Section. Mrs. Besant's moral and political support of those responsible for them, and her proclamation as practically co-equal with herself in the E. S. of a man who is a self-confessed corruptor of the morals of boys. In view of these facts he says he can no longer look to her for spiritual guidance and asks her to "lay bare before the members of the E. S., if not the entire T. S., your credentials as successor of H. P. B. There seems to be such general ignorance and uncertainty on the point, among members of the Society, that it can only strengthen the tie between yourself and them to clear away this cause of doubt."

This gentleman is evidently bidding for being pronounced as under the influence of the Dark Forces. Has he not read in Mrs. Besant's letter of March 31, 1921, to the American E. S. that "doubt is a cancer in the heart"? Mrs. Besant, like her crony Leadbeater, is quite above giving any proof of her claims (see for example *The Theosophist*, July 1920, page 308) to be the "successor" of H. P. B. One may be a "successor" by appointment, but also by usurpation, treason, stratagem or intrigue. History is filled with examples of those who have attained to successorship by one of the latter means, and who have thereafter claimed to hold their positions by "divine right." Certainly nothing is to be found in the letters of H. P. B., or in her other papers, which indicates that she had selected Mrs. Besant to be her spiritual successor. Nearly a year after H. P. B.'s death, in the supplement to *The Theosophist* of April 1892, Col. Olcott wrote: "As for her naming a 'successor,'

Beethoven or Edison, Magliabecchi or Milton might just as well declare A, B or C the heirs of their genius. *Blavatsky nascitur, non fit.*" In a letter written by Mr. Judge to a newspaper, and reprinted by Mrs. Besant herself in *Lucifer* for March, 1892, we find: "Madame Blavatsky has no 'successor,' could have none, never contemplated, selected, or notified one."

Clearly then, up to nearly a year after H. P. B.'s death, neither Col. Olcott, Mr. Judge, nor Mrs. Besant herself knew anything about her being a "successor" to H. P. B. Up to that time, apparently, she had not become a victim of the megalomania which has increasingly characterized her later utterances. What actually happened? Shortly before her death, H. P. B. wrote a letter to the E. S. Council in London, appointing Mrs. Besant as "Secretary of the E. S. and Recorder of the Teachings." No elasticity of language can possibly admit of interpreting this title—that of a clerk, in fact—as being a successor, or an intermediary between the Masters and the members. The claim to be H. P. B.'s successor, so far as any published evidence is concerned, is wholly spurious. Mrs. Besant's divine right, by virtue of which she forbids E. S. members to question her claims (see her letter in the *Carric* of January 18) is based upon her own assertion and upon the assertions of Leadbeater regarding her—for which he has received an ample *quid pro quo*—and it is based on no surer foundation. No fluency in writing or speaking, and in presenting in clear and comprehensible terms that which others have given out—for which we are all grateful to her—can in any sense be regarded as evidence of special authority. On the contrary there is every evidence of succession by usurpation. Is it evidence of being "successor to H. P. B." to endorse the dogma of apostolic succession, which H. P. B. denounced as "a gross and palpable fraud"? Is it proof of successorship to push upon the T. S. a church which teaches absolution and remission of sin by a priest, when H. P. B. insisted upon the most rigorous law of karma? Is it evidence to elevate disreputable persons to positions of high spiritual responsibility in the T. S.? Is it evidence to cast slurs upon those who encourage the study of H. P. B., to impugn their motives and to threaten with expulsion from the E. S. those who insist on defending what H. P. B. taught?

I think not, and I not only fully share the sentiments of the writer of the letter referred to in repudiating Annie Besant as a spiritual guide, but I join with him in asking for her credentials in claiming to be anything more than an ordinary member of the Society who, by means of great power as a speaker, combined with not a little unscrupulousness in a political sense, and the ability to make use of others to her own advantage, has been able to push herself to the top and finally to establish a reputation for infallibility and divine right.

### A Bishop on the Rampage

The gospel of abuse of those who do not bow in humble reverence before Mrs. Besant, Mr. Leadbeater and their satellites, which is being preached in the E. S., is in further evidence in an article by Mr. Leadbeater in *The Australian E. S. T. Bulletin* for August 1921. *The Bulletin* is marked "Private." That's why I am publishing it, for T. S. members ought to know what is being said under cover. Mr. Leadbeater, it will be remembered, is and was when he wrote this the Corresponding Secretary (or Head) of the Australian E. S., and as Mrs. Besant wrote when appointing him, "Whatever he says and does, I endorse," it is to be assumed that the sentiments expressed are hers likewise. Speaking of "the bitter attack of the enemies of Theosophy upon Mr. Warrington" (page 11), he reprints the letter of Mrs. Besant to the American E. S., which I published in the *Carric* of November 23, after which he continues (page 14):

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"In what is written above our Outer Head tells us quite clearly of the danger that we may be influenced by those who are hostile to our Masters, and I think we in Australia should note carefully what she says, and should be on our guard, for there is evidence that the attempt which has unfortunately met with such success in the United States is being attempted here also. Remember that these enemies are exceedingly clever, and that they know very well how to disguise their hatred of Theosophy under all sorts of specious pretences. Yet I think it is not difficult to pierce that disguise, for there are certain qualities which always distinguish those who are so unhappy as to fall under their influence—qualities which are usually in such glaring contrast with the previous character of their victims that they constitute symptoms by which the disease may be infallibly diagnosed. I have lived through three of the great periodic upsettings of the Theosophical Society—the Coulomb conspiracy in 1884, the Judge secession in 1895, and the campaign of slander against myself in 1906. In all three I have observed three prominent characteristics in those who allowed themselves to be used by the enemies of our Masters; and as in many cases these characteristics had not before been discernible in the victims, it seems fair to attribute their sudden development to the influence of those Dark Powers. These qualities are:—

"1. Utter unscrupulousness. Men hitherto reasonably truthful begin to circulate the most amazing falsehoods; no method is too dishonourable for them to use, if only they can by its means discredit those who are working for Theosophy. I have been absolutely astounded to see the depths to which previously decent men will descend under this malign obsession.

"2. Malignant hatred. This is a marked feature of the disease; it may readily be recognized by the extraordinary venom, the concentrated bitterness shown in speaking and writing, by the savage joy exhibited by the patient when he thinks that he has really succeeded in injuring one of his brethren.

"3. The mania for destruction. The fury of the adversary is always expended in attack; he has no idea of constructive work; his one wish is to tear down and destroy, to blacken somebody's character, to interfere with his usefulness; not to do work, but prevent its being done."

It is in no way needful to controvert the statements made in this extravagant ebullition of passion. Those to whom they refer know well enough that nothing is further from their minds than hatred of theosophy, of the Masters or of the Theosophical Society. Not to mention others, there is Mr. Wadia, who took part in the American campaign against Mr. Warrington's methods. Can any one honestly accuse him of hatred of theosophy, of the Masters or of the Theosophical Society? And in Australia there is, among many others, Mr. Martyn, for thirty years a member of the Society, who has been General Secretary of the Australian Section and Corresponding Secretary of the Australian E. S., who has done more than any other person to build up the Society in Australia, and who harbored Mr. Leadbeater in his home until the latter's outrageously indecent behavior with boys in his host's house made it no longer possible. Can he be charged with similar motives? What these "diseased" persons have written bears witness to their loyalty, and if Mr. Leadbeater has read it he knows it as well and is simply utilizing his authority as head of the Australian E. S. to impose on his hearers the notion that he and Mrs. Besant are the chosen exponents of theosophy and that those who fail to find the evidence of it are enemies of theosophy, the Masters and the Society.

Mr. Leadbeater ends his discourse by applying to himself and the other saints whom the wicked "enemies of theosophy" have criticized the words of Christ: "Blessed are ye, when men shall revile you and per-

secute you and shall say all manner of evil against you falsely for my sake." With regard to himself this would be much more impressive did it not contain the word "falsely." The text contains no comfort for those who have evil spoken of them *truly*, and the record of Mr. Leadbeater stands as its own witness. Better would it have been had he applied to himself another saying of Christ: "It is impossible but that occasions of stumbling should come: but woe unto him through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble." Mr. Leadbeater is simply carrying the millstone around with him and it must be said that he is getting off easily.

Under such circumstances it is only possible to employ bluff and denunciation. These will work with members of the Australian E. S., perhaps, but there is a rapidly growing body of true theosophists in Australia who have access to the facts, and whose loyalty to the Society does not include tolerance of everything a disreputable member may do. These are prepared to see that Mr. Leadbeater's denunciation of his opponents as enemies of theosophy is but the bluff of a person who is driven to the wall and who, in the absence of the sword of truth as his weapon, falls back on his tongue. The recent descent of Mrs. Besant from the sublime heights of truth to similar tactics is to be regarded as indicative of the same. When one has facts for argument he does not need to say that his opponent is obsessed by the Dark Forces.

### **"Dawn"**

"Dawn" is the bi-monthly organ of the T. S. Loyalty League, in Australia. It is the only publication, except the *Critic*, which is not afraid to tell the T. S. about its shortcomings. The first (November) issue makes a good start in that direction, and I understand that future issues will throw the searchlight into hidden recesses of T. S. history. Pro-Blavatsky and anti-L. C. C. This office will be pleased to transmit subscriptions at \$1.20 a year; five or more subscriptions in one order to different addresses, \$1.00 each. A chance to enlighten your friends.

### **At the Periscope**

*News from the Antipodes.* I have received notice of a special meeting of the T. S. Loyalty League, in Sydney, Australia, which was to be held "in response to numerous requests for full information concerning those events in the secret history of the T. S. which rendered the formation of the League imperative." From a personal communication from the principal speaker I learn that the unsavory histories of Leadbeater, Wedgwood and the Liberal Catholic Church were to be handled without gloves. The Australian F. T. S. are to be congratulated upon having those among them who will no longer stand for the elevation of criminals and degenerates to high places, and their endorsement by the President of the Society, and who are willing to undertake the task of exposing them. The subject announced for the meeting was "The Lifting of the Veil." More appropriately it might have been designated "Removing the Fig Leaf," although the evidence is that some of the persons under consideration have been quite ready to perform that act themselves upon occasion. Statements in the case of "Bishop" Wedgwood have been forwarded by the Sydney police to New Zealand, South Africa and Scotland Yard, London, and the "Bishop" has gone to Holland. After a protracted period of high lying he is now "lying low." How much longer C. W. L. can hold out in Sydney, and continue to pull the wool over the eyes of his devotees, in view of the incriminating evidence against him, remains to be seen. Certain it is that if it became known to the police, as it is to be hoped it eventually will, he would have to "take to the water" in short order.

3  
like his spiritual father Wedgwood, who suddenly decided that a sea trip to some land outside of British jurisdiction would be good for his health.

It is reported that the L. C. C. in Sydney is suffering from marasmus and is losing membership. It now consists of but 150 members (98 per cent F. T. S.) two bishops and fourteen priests. With so few members and so many ecclesiastics the business of remitting sins must be rather slack, and the clerics will have the much needed chance to practise it on each other. I also understand that A. B. has refused to discuss Mr. Martyn's queries, but has promised to help C. W. L. to pray for him. With A. B., C. W. L. and fourteen priests at work untwisting his ether, Mr. Martyn should soon be again in presentable condition.

### New Theosophical and Occult Books for Old Ones

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### Some Books We Recommend

The following books, for sale and loan by the O. E. LIBRARY, are recommended because of their intrinsic worth, rather than from a desire to exchange them for cash.

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Probably the best and most authoritative summary of the results of psychical research.

*Besant, Annie*—Doctrine of the Heart (devotional), paper, \$0.25; cloth, \$0.50.

*The Path of Discipleship*, \$0.75.

*Blavatsky, H. P.*—Theosophical Glossary, reprint of original ed., \$3.00.

*Cordelier, John*—The Path of Eternal Wisdom; a Mystical Commentary on the Way of the Cross, \$1.00.

*Hoult, Powis*—A Dictionary of Some Theosophical Terms, \$2.00.

Contains about 2,700 definitions.

*Jennings, Hargrave*—The Rosicrucians; their Rites and Mysteries, \$4.50.

*Judge, William Q.*—The Ocean of Theosophy, \$1.25.

The Bhavagad Gita, cloth, \$1.25; leather, \$1.50.

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## TO HELP PRISONERS TO SELL THINGS

It is characteristic of the prevailing "crime wave" hysteria that the suggestions for the preventing of crime are almost exclusively in the direction of suppression and punishment; longer sentences, less parole, more rigid prison discipline, swifter justice, and many a mad notion like branding criminals or extending capital punishment. Only now and then does one read of really reformatory measures, suggestions directed towards diminishing the incentive to crime rather than making it harder for the offender. This is natural enough. The talk proceeds from those whose business is the apprehension and punishment of criminals, from the police, the judges and prosecuting attorneys, the legislators. It is these who have the ear of the press and who are glad enough to talk to newspaper men and get their names into print. When there is a crime committed, the reporter does not go to a prisoner reformer; he goes, and naturally enough, to the police, and he gets their theories. But the real reformers are relegated to the inside pages and the correspondence columns. The interviewers have no use for them. This is one reason for the excessive talk about punishment and the diversion of public attention from fundamental remedies.

The problem of preventing criminals is a bigger one than that of their suppression. It deserves ten times the attention it is getting. There is not the least "maudlin sentimentality" about it. There is nothing more sentimental in the idea of getting a bad man to go right than in the idea of mending a shattered leg instead of chopping it off, or of preventing an accident rather than gathering up the corpses. Many of the reform suggestions are visionary, without doubt, but not more visionary than many of the plans for stopping crime by greater severity.

Of course it is a large subject, and I have in mind just now only one small corner of it—making it possible for prisoners who want to go straight to do so, and only one small part

of even this. How can a prisoner earn money and why does he need it? You know that only a few prisons pay wages to convicts. Most allow them little or nothing. You know that prisoners are often taken away from families who are dependent on them, thus throwing them on their own resources or on public charity, or perhaps driving some of them into crime. You know too that it is rarely that a prisoner is given more than five dollars on his release, which has to suffice him till he can get employment, or failing to get it, till he has to choose between starving and stealing. Do you read anything in the papers about the desirability of giving him a better start? By no means.

The prisoner, then, needs to accumulate a fund towards the day of his departure, a sort of insurance against relapse; he may also have a family which needs his help. Besides, he has requirements which the prison does not meet, toilet articles and such, or a sufficient supply of clothing. Try going for a year without pin money and you will understand this. Think of living where you are given no soap, no towels, no tooth or hair brush, and that you haven't a cent to buy them. If the prisoner is an ordinarily decent fellow, he will prefer to earn the money rather than beg it, and if he is given no remunerative labor, what is he to do?

Many prisoners attempt to solve the problem of earning money by making trinkets or fancy articles for sale. How do they manage to sell them? It is not an easy matter to dispose of such things among companions as penniless as themselves. In some prisons there is a show case near the entrance where such articles are exposed for sale to visitors. But people who visit prisons are not as a rule of the buying sort; they are mostly either relatives or soul-hunters. To think of securing a suitable market among the casual visitors or curiosity seekers is absurd.

Consequently the prisoner, if allowed to do so, tries to sell his products by mail. This, too, is a difficult matter. A mail order house advertises and issues illustrated catalogs, but the prisoner can seldom afford to do these, and yet most people want to see what they are buying. The only course left to him, then, is to send his goods to kind-hearted people and to ask them to peddle them for him—a not very agreeable job for the average individual.

Now and then some business genius has turned up in a prison who has organized the work of the inmates. He advertises and sells their goods perhaps on commission, or perhaps he buys them outright at his own risk, while occasionally he employs the prisoners to work for him. Those who have been with us for several years will remember the Dandi-Line Novelty Company of Marquette prison, a grand success while its

organizer was on hand, but which vanished into thin air when he departed and took his brains with him. A business of this sort needs a permanent head, not one who is there today and gone tomorrow. Even the lifer who has the talent to run such a concern usually has ability enough to get a commutation of sentence. So attempts of this kind, however successful under a good manager, have petered out when he departed. Apart from this, an organized business conducted within prison walls is subject to the whims and restrictions of officials and I have seen a thriving concern of this kind wrecked by the arbitrary action of a new warden.

There is another plan, often suggested, but seldom practised, and that is the establishment of outside depots to which prisoners can send their goods and where they can be exhibited and sold on a small commission. Such a depot should be located in a shop with a fairly good clientele. There appears to be no insuperable obstacle to the success of such a plan, but it needs the cooperation of outside persons who are willing to start and supervise it.

A very interesting experiment is just being started in this direction by one of our members, whose address is given below, and a letter from whom was published in the last CRITIC. The plan consists in forming a club of persons desiring to help the prisoners in this way and so to lend a hand in diminishing the crime wave. Each member pays twenty-five cents a year and agrees to buy at least one article made by a prisoner each year. The prisoner pays a fee of one dollar a year and fifteen per cent commission on sales to the shop. The fees go to meeting the necessary expenses of the club. Every month a check is sent to the prisoner for the amount due him.

This particular club has been started in a not very large city. In order to secure a wider market similar clubs should be organized in other towns. Mrs. Farra, the organizer of the club referred to, has offered to correspond with LEAGUE members and others in other localities, who would like to start a similar movement, and to give them the benefit of her advice and experience. I think there are many who have been selling prisoners' goods privately, who could get such a club under way with no greater expenditure of time and energy.

The CRITIC will be glad to advertise any such clubs from time to time and to give such other aid as lies within its power.

I think that one of the functions of such clubs would be to feel out the market and keep prisoners advised, with suggestions as to the best articles to make. I have often been impressed with the need of this last feature. Prisoners are not always the best judges of what will sell well. Horsehair hatbands and leather canes may be interesting as curiosities,



but may not appeal to the public generally. What might appeal to a cowboy might not sell in Boston. The articles should be such as are bought for their beauty or utility rather than from a feeling of charity. There are doubtless many sorts of handiwork which could readily be made by prisoners but which have hitherto been neglected. In such matters the clubs could give great assistance.

The address of Mrs. Farra is *Mrs. E. S. Farra, 17 Baltusrol Road, Summit, New Jersey.*

In conclusion I want again to call the attention of our readers to a most fascinating book by a life prisoner, Patrick C. Murphy, which was reviewed in the *CRITIC* of December 8, 1920. Pat hadn't a nickel when he entered prison. He picked some bones from the garbage pail, ground them down on the stones of the prison yard till he had two dozen tooth-picks, which he sold. From this start he went on until now he has a separate building in the prison enclosure, equipped with modern electrically driven machinery, in which he carries on a thriving business. If you want to give an inspiring book to the man who thinks it isn't worth while you should give this one, "Behind Grey Walls," which is to be had for \$1.50 from the author, Patrick C. Murphy, State Prison, Boise, Idaho. It is an unique literary jewel.

### **"Occultism and Truth"—A Theosophical Boomerang**

*Note.* The following article, addressed "To Students of Occultism", is copied verbatim from *Lucifer*, August, 1894. The italics are mine.

#### **Occultism and Truth**

*"There is no Religion higher than Truth"*

(Motto of the Theosophical Society)

The inevitable mystery which surrounds Occultism and the Occultist has given rise in the minds of many to a strange confusion between the duty of silence and the error of untruthfulness. There are many things that the Occultist may not divulge; but equally binding is the law that he may never speak untruth. And this obligation to Truth is not confined to speech; he may never think untruth, nor act untruth. *A spurious Occultism dallies with truth and falsehood, and argues that deception on the illusory physical plane is consistent with purity on the loftier planes on which the Occultist has his true life; it speaks contemptuously of "mere worldly morality"—a contempt that might be justified if it raised a higher standard, but which is out of place when the phrase is used to condone acts which the "mere worldly morality" would disdain to practise. The doctrine that the end justifies the means has proved in the past fruitful of all evil; no means that are impure can bring about an end that is good, else were the Good Law a dream and Karma a mere delusion. From these errors flows an influence mischievous to the whole Theosophical Society, undermining the stern and rigid morality necessary as a foundation for Occultism of the Right Hand Path.*

Finding that this false view of Occultism is spreading in the Theosophical Society, we desire to place on record our profound aversion to it, and our conviction that morality of the loftiest type must be striven after by everyone who would tread in safety the difficult ways of the Occult World. Only by rigid truthfulness in thought, speech and act on the planes on

which works our waking consciousness, can the student hope to evolve the intuition which unerringly discerns between the true and the false in the super-sensuous worlds, which recognizes truth at sight and so preserves him from fatal risks in those at first confusing regions. To cloud the delicate sense of truth here, is to keep it blind there; hence every Teacher of Occultism has laid stress on truthfulness as the most necessary equipment of the would-be Disciple. To quote a weighty utterance of a wise Indian Disciple:

"Next in importance, or perhaps equal in value to Devotion, is TRUTH. It is simply impossible to over-estimate the efficacy of Truth in all its phases and bearings in helping the onward evolution of the human Soul. We must love truth, seek truth, and live truth; and thus alone can the Divine Light which is Truth Sublime be seen by the student of Occultism. When there is the slightest leaning towards falsehood in any shape, there is shadow and ignorance and their child, pain. This leaning towards falsehood belongs to the lower personality without doubt. It is here that our interests clash, it is here the struggle for existence is in full swing, and it is therefore here that cowardice and dishonesty and fraud find any scope. The 'signs and symptoms' of the operations of this lower self can never remain concealed from one who sincerely loves truth and seeks truth."

To understand oneself, and so escape self-deception, Truth must be practised; thus only can be avoided the dangers of the "conscious and unconscious deception" against which a MASTER warned His pupils in 1885.

Virtue is the foundation of White Occultism; the Paramitas, six and ten, the transcendental virtues, must be mastered, and each of the Seven Portals on the Path is a virtue, which the Disciple must make his own. Out of the soil of pure morality alone can grow the sacred flower which blossoms at length into Arhatship, and those who aspire to the blooming of the flower must begin by preparing the soil.

(Signed) H. S. Olcott; A. P. Sinnett; Annie Besant; Bertram Keightley; W. Wynn Westcott; E. T. Sturdy; C. W. Leadbeater.

*Editorial Comment.* Twelve years after the above was written, one of the signers, C. W. Leadbeater, confessed to teaching to boys who were entrusted to him practices which "mere worldly morality" looks upon with abhorrence, the excuse given being simply that the end justified the means. He was defended in this course by a leading American theosophist, commonly reputed to be an "Initiate," on the ground that he was so far superior to the common mortal that he could see a justification for inculcating a habit which the world looks on as reprehensible and dangerous in the highest degree. And another of the signers, Annie Besant, after having denounced him as a sex pervert and a teacher of things "earthly, sensual, devilish," turned about and defended him, her excuse being also that the end justifies the means. And the great majority of the members of the T. S., many of whom are aware of the unsavory facts, although they have been carefully concealed and denied when concealment was possible, have accepted this same man as an Arhat, as one who sees all corners of the invisible world with unerring certainty, who hobnobs with Deity, and whose slightest statement is as the word of God.

Today, twenty-six years later, we not only find this same Arhat accused of even greater offenses against "mere worldly morality," but we find Annie Besant elevating him to a position of co-equal with herself in the E. S.; we find her not only forcing on the T. S. a church which teaches that personal morality is *not* a prerequisite of a spiritual teacher, but defending and protecting the head of this church (Wedgwood) whom she herself had ordered to leave the T. S. on the ground of sexual bestiality, and retracting her order when it was pointed out to her by the now Vice-

President of the Society that to expose him would be to reflect on the infallibility of Arhat Leadbeater, who had declared Wedgwood to be an initiate. The one sex pervert must be shielded to protect the other sex pervert, and to enable him to hold his position as a "leader" of the Theosophical Movement!

In this we see plainly the extent to which Annie Besant is willing to go in making the end justify the means. What means? Defending and concealing that which "mere worldly morality" condemns, and which the law, likewise, visits with its severest penalties. And for what end? Not the good of theosophy, surely, but to hold her "fellow initiate" Leadbeater at the pinnacle of glory in order that he may continue to render the same service to herself.

There are now clear indications that the excuse is to be made that while the Arhat has unfortunately brought over a tendency to sex perversion from a previous incarnation, this in no way interferes with his being made a "channel" for the Masters' teachings; that he may be, it is true, rotten in one spot, but sound in every other particular. We are to be asked to reject as false the principle laid down in the article "Occultism and Truth," for if we do not reject it unqualifiedly, we can only regard it as casting suspicion on the infallibility of Annie Besant and C. W. Leadbeater.

Were it not for the mad infatuation which these two leaders have succeeded in producing in the membership of the T. S., the truth of the words written in *Lucifer* would be manifest to all. Were it not for this, not one member would any more think of allowing C. W. Leadbeater to have charge of his son than he would think of boarding him in a brothel. Not one of them would sit week after week in a church and accept the spiritual teachings of a reprobate, whom he never so wisely. Not one of them would allow a rake or a prostitute to act as teacher of his child, even in such concrete matters as the school curriculum includes. A priest or teacher who should be found guilty of what C. W. Leadbeater has confessed to, to say nothing of what he is charged with, would be instantly dismissed in disgrace. It is because the members of the T. S. have had their discernment of truth and decency so blinded by subservience to leaders who are experts in the arts of cant, jesuitry and hypocrisy that they do not demand an instant cleaning up. I am told that the name of the Theosophical Society is a synonym for moral filth among outsiders of "mere worldly morality." No wonder. It will continue to be so until it accepts in practice as well as in theory the principles which are enunciated in the article I have quoted. It is only the pure in heart who can see God, and seeing Him, can tell of Him.

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### Thoughtfulness Extraordinary

Recently a member who had received three notices for renewing her subscription to the *Critic* enclosed three extra stamps to pay the cost of sending the notices, with a very delightful apology. This is the first time such a thing has happened and the Editor has not got over feeling good about it. Many members not only force us to send three notices, but apparently go to the postoffice to buy a one cent stamp to make the exact quarter.

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### Inside History of the T. S.

Beside *Dawn* and the *Critic*, students should read the invaluable history of the Theosophical Movement which has been running in the magazine *Theosophy* ever since February 1920, and is still in progress. This contains innumerable documents and quotations from original sources not otherwise accessible to T. S. members. See notices of the same elsewhere in the *Critic*.



## Back Issues of "The Critic"

Back issues of the *Critic*, full of information on matters in the T. S. carefully concealed from members, can still be supplied, as follows: Oct. 21, 1917 to Oct. 28, 1919, 39 cents; Nov. 12, 1919 to Dec. 22, 1920, 28 cents; Jan. 5 to Dec. 28, 1921, 25 cents; subscription, 25 cents. The statements in the *Critic* are verifiable facts, not baseless assertions. The inside history of the notorious Leadbeater case is summarized in the issue of February 16, 1921.

## "Theosophic Voice" Wanted

Any readers of the *Critic* who possess or can locate copies of *The Theosophic Voice*, published in Chicago in 1908, May and August numbers, are earnestly invited to communicate with this office. We also need Brooks, *Esoteric Bogeydom* and *Neo-Theosophy Exposed*, as well as *Veritas*, *Mrs. Besant and the Alcyone Case*. It is understood, and I have the direct testimony of the publisher to the fact, that the entire edition of the Brooks books was corraled by Mrs. Besant in order to suppress their circulation. They tell too much about her.

## At the Periscope

*New T. S. Vice-President.* Mr. C. Jinarajadasa has been chosen by Mrs. Besant as Vice-President of the Theosophical Society in place of the late Mr. Sinnett. Whether Mr. Jinarajadasa is an initiate we are not at present informed, but he has all the earmarks of being one, being a Catholic, an ardent touter for the C.W.T.—commonly referred to as "HE"—an enthusiastic disciple of Mr. Leadbeater and a defender of his rotten doings of fifteen years ago. As a prolific writer of small books at large prices, some of which, like "In His Name," are excellent, others of which serve to grease the toboggan slide to Catholicism, he has been much in evidence before the theosophical public. Before long Mrs. Besant will doubtless be promoted to be "a ruler in the world of gods and men," as Mr. Arundale predicts, and we may look for a second advent of spooks at Adyar, nominating Mr. C. J. for the Presidency.

*The Work of a Lodge.* Mr. C. Jinarajadasa has taken the occasion of his elevation to the vice-presidency of the Theosophical Society to address a letter to the members, which will be found in *The Adyar Bulletin* for December, 1921, page 334. Mr. C. J. makes some wise and excellent remarks about the need of more beauty in lodge rooms. He also tells us that there exists a thought form in the shape of the lodge room, which is busy "radiating an influence, even when no meetings are held, and even when its doors are locked." He says "there is almost as much work done by this invisible Lodge Room as the material and visible." I entirely agree with Mr. C. J. that this is often the case, and think that if the visible lodge room is used as a center for the brand of neo-theosophy which he expounds, it would be better to keep it locked all the time and fall back on the thought form which, at least, is harmless, especially when it is box shaped and has windows at each end and a double row of chairs up the middle. This would give the members a chance to stay away and study, and likewise practise, some real theosophy. The notion that you can make a thought form which will work while you sleep and perform your duties while you are amusing yourself is one of the monstrous and pernicious absurdities generated in the brain of Leadbeater and his followers, which they have embodied in books and are selling at much profit to themselves to those who seek an easy route to advancement, but to the ruin of theosophy as it was taught by H. P. B. It makes one shudder to think of a person whose head is filled with such ideas as a possible chief executive of the Theosophical Society.

Original from

## Why Not Rent Books?

Why buy theosophical and occult books at the present high prices when you wish to read them but once and can rent them for a fraction of the cost from the O. E. LIBRARY? All current theosophical and many other occult and astrological books for rent. Lists and terms on application. The Library, by special agreement, will accept books of the above classes which you no longer need, at a fair valuation which can be used for a borrowing or purchasing credit. No responsibility for books sent without consulting us in advance.

## Some Books We Recommend

The following books, for sale and loan by the O. E. LIBRARY, are recommended because of their intrinsic worth, rather than from a desire to exchange them for cash.

*Mead, G. R. S.*—Echoes from the Gnosis. Eleven volumes, each, cloth, \$0.60; leather, \$1.25.

Vol. 1. The Gnosis of the Mind.

Vol. 2. The Hymns of Hermes. The Pith of the Mystical Philosophy of the Trismegistic Tradition.

Vol. 3. The Vision of Aridaeus. The Most Graphic Vision of Paganism.

Vol. 4. The Hymn of Jesus. The Earliest Known Sacred Dance and Passion Play.

Vol. 5. The Mysteries of Mithra. The Chief Rival of Early Christianity.

Vol. 6. A Mithraic Ritual. The Only Extant Ritual of the Pagan Mysteries.

Vol. 7. The Gnostic Crucifixion. A Spiritual Vision of the Outer Happening.

Vol. 8. The Chaldean Oracles, I.

Vol. 9. The Chaldean Oracles, II. The Favorite Study of the Later Platonic Mystics.

Vol. 10. The Hymn of the Robe of Glory. The Famous Syriac Hymn of the Soul.

Vol. 11. The Wedding Song of Wisdom. The Mystic Sacred Marriage.

*Sinnett, A. P.*—Incidents in the Life of Madame Blavatsky, \$1.20.

The most complete biography up to the founding of the T. S.

*Steiner, Rudolf*—The Way of Initiation, \$1.50.

Initiation and Its Results, \$1.50.

*Sepharial*—New Dictionary of Astrology (just published), \$2.50.

## Periodicals We Recommend

*Theosophy*, (The United Lodge of Theosophists) Reprints of articles and letters by H. P. B. and W. Q. Judge, and now running an invaluable history of the Theosophical Movement, \$2.00 a year; single copies, 25 cents. Sample copy from O. E. LIBRARY for 4 cts.

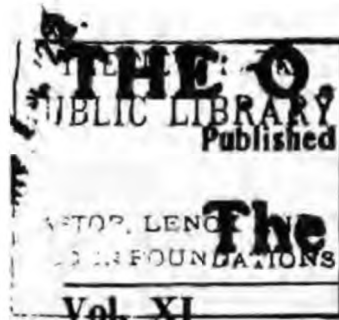
*The Canadian Theosophist*, \$1.00 a year, from 22 Glen Grove Ave., Toronto. The best sectional organ in the T. S. Publishing lectures by Mr. Wadia, etc. Samples from O. E. LIBRARY for 4 cts.

*Dawn*, Bi-monthly organ of the Australian T. S. Loyalty League. \$1.20 a year. Apart from the CERRIC, the only "free and unafraid" theosophical journal published. Just started.

*The Quest*. Edited by G. R. S. Mead. Quarterly, and devoted largely to mysticism. \$3.00 a year; single copies, \$1.00.

*The Theosophical Quarterly* (New York). A dignified, refined and intellectual journal. \$1.00 a year.

*The Occult Review* (Ralph Shirley; London; monthly). The best magazine devoted to general occult topics. \$3.00 a year; single copies, 30 cents; sample copy from O. E. LIBRARY, 4 cents.



# E. LIBRARY CRITIC

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## CHICAGO'S CLERICAL COP

Mayor Thompson of Chicago,—a city which has nearly one murder a day and is said to contain 10,000 professional criminals—has appointed a Methodist clergyman, Rev. John H. Williamson, as "law enforcement commissioner," with supreme powers in caring for the city's moral welfare. It is reported that Mr. Williamson has announced that his office "will be conducted in accordance with the teachings of Christ," and that "he appeals to all Christian organizations, regardless of race, color and creed, to join with him in a crime drive which would forever rid Chicago of crooks, regardless of what strata of life they live in." His motto, which he has posted over his desk, is "Respect for the law is of more value than respect for the violator."

I don't remember any teaching of Christ to this effect, but perhaps Mr. Williamson does, though I doubt it. The motto is either very poor English or very poor Christianity; probably it is both. What would you think of a hospital superintendent who should adopt as his motto: "Respect for good health is of more value than respect for the patient"? and who should proceed to enforce it by the methods in vogue in most prisons, capped by hanging the sickest patients? It is stated that Christ said: "I am not come to call the righteous, but sinners to repentance." That, I take it, means that the sinner is just as worthy of regard as the righteous. Mr. Williamson's appeal sounds much more like a call to the church people to engage in the stone throwing, rather than in practising the saying: "Neither do I condemn thee. Go and sin no more." And yet this last is the essence of the probation and parole systems, and other modern innovations which many of the so-called followers of Christ are today engaged in shouting down.

Mr. Williamson may render efficient service, and I hope he will. But his appointment, as an addition to the already long list of officials, seems to be more than anything else in



response to the cry of the panic-stricken Chicagoans: "We don't know what to do, but for God's sake do something." Besides its Fitzmorris, its police, its courts, its crime commission and its gallows, Chicago is still unable to cope with the crime wave. Perhaps Mr. Williamson will have better success, but unless he can radically alter present laws he will have to exemplify the teachings of Christ by having more offenders sent down to Murphy's hell hole at Joliet or to the Cook County jail, where the sheriff will educate them by making them witnesses of his hangings.

Chicago is said to have 10,000 professional criminals in a population of about 2,800,000, that is, about one to every 280 people. That is not so alarming when one considers the character of the other 279. Most of these are busily engaged in getting just as much as they can, often by means which, however they may fit in with the law, are no more in accordance with the teachings of Christ than are those of the one professional. When they get more than enough to provide the bare necessities of life they spend it in ostentatious display which excites—and is often intended to do so—the jealousy and cupidity of the "less fortunate," and in luxuries which afford no real pleasure. Consider your own case. How much of your income do you spend on mere luxuries, as compared with what you use in accordance with Christ's great commandment to love your neighbor as yourself? How much of your spare time do you spend in aims which end in self, as compared with what you put in in lifting the heavy burden of the world? Is it surprising that as many as one of the 280 concludes that he has just as much right to a good time as the others, and that he will take it by means which are not in harmony with the law? Is it surprising that with everybody about him openly disobeying the law of Christ he should feel little compunction in disobeying the law of man? Is it not to be wondered at that the number of crooks is as small as it is?

If Mr. Williamson is going to apply Christ's teachings in clearing up Chicago he has a huge job on his hands. Instead of calling on the churches to help run out the crooks he would do better to recommend for their consideration the words of his Master: "Let him that is without sin among you first cast a stone." As it is, he seems to have mixed up Christ with Moses.

It will be interesting to observe how the new "law enforcement commissioner" is going about it. He is authorized to get after the big rascals and the men higher up. Will he not presently find himself up against some of the political supporters of "Big Bill" Thompson and be called on to halt? Is he going to reform the police system? It is the business of the

courts to try offenders and to pass sentence. It is complained that they do not work fast enough and do not convict enough of those they try. Is he going to make the judges and juries work twice as many hours a day on the same pay? Is he going to force the juries to convict two or three out of every four charged with murder, instead of but one, as at present, and if so, how is he going to do it without packing the juries with persons pledged to return a verdict of guilty? How can he, without legislative enactment, get around the laws intended for the protection of persons suspected but not yet tried? Is he going on his own authority to do away with habeas corpus, with the right of appeal, with the privilege of getting bail previous to trial? Is he going to see that the teaching of Christ is carried out by getting more people hanged than at present? And how is he to accomplish anything without acting as a dictator, above the provisions of the Federal Constitution and the state laws intended for the protection of suspects in just such panics as the present one?

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### Lest We Forget

Members and readers are earnestly invited to remember that our work is carried on entirely by voluntary donations, apart from the small charge for the CARRIC, which by no means pays the cost of publication. We solicit contributions, no matter how small. Less than one in five members makes any contribution whatever. We think this is due in part to thoughtlessness, in part to the mistaken idea that nothing but substantial sums would be appreciated. We particularly desire to have members volunteer a fixed sum each month. Checks and U. S. postage stamps accepted.

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### Has His Ether Twisted

An old story has it that a man was brought into court on the charge of stealing a horse, and two or three witnesses were produced who saw him steal it. When asked by the judge what he could say in his own defense he replied: "Your Honor, the prosecution has produced three witnesses who swear they saw me steal the horse. I can bring forward twenty witnesses who will swear that they did *not* see me steal it." Whereupon the three witnesses should have been pronounced liars and the man acquitted, if we are to accept the kind of reasoning in vogue with many theosophists, and a good sample of which is to be found in a circular dated January 27, 1922, issued from the headquarters of the Liberal Catholic Church in America.

The writer of the circular has spent some time in the society of Arhat Leadbeater. He did *not* see or hear anything improper. Consequently the Arhat has done nothing improper. C. W. L. made no improper proposals to him—quite naturally, I think—consequently he has never made them to anybody. And this means, among several other matters, that C. W. L.'s own confession before the Committee of the British Section, T. S., in 1906—the stenographic report of which is before me—is false, in which he admitted that he was in the habit of teaching a certain sexual practice to boys which people of "mere worldly morality" are united in condemning and the teaching of which to others is regarded with the utmost abhorrence. Is it likely that C. W. L. went out of his way

to incriminate himself falsely? It means, too, that the sworn statement of another boy (D. P.), to the effect that C. W. L. had corrupted him and ruined his health is false, although the boy could scarcely be imagined to bring such testimony against himself falsely.

It is quite likely that the writer of the circular did not see the Arhat with naked boys in his bed, and it is improbable that he would have been invited to be present at the ceremony. But somebody did see it, and that is what counts. He says it has an entirely innocent explanation. Quite so. In itself the dispensing with pajamas on going to bed with boys is not in itself proof of immoral intent, any more than sticking your hand into a stranger's pocket is evidence of intent to steal. You might have placed it there to keep it warm, though I doubt if any court would accept your defense. Perhaps C. W. L. was simply following the advice which the doctors are said to have given to the aged King David—"Get next to something warm, one on each side." The proclivity of this Arhat for the nude in the shape of young boys is further shown by the testimony of an eyewitness in the court case of Narayaniah vs. Annie Besant ("Mrs. Besant and the Alcyone Case," pages 150-160, etc.). Taken individually some of these do not indicate more than a morbid inclination to handle nude children; taken collectively, and in conjunction with unquestionable testimony of participants as to actual immoral proceedings, they are simply damning. Playing C. W. L.'s role of spiritual wetnurse to boys does not necessitate removing the clothing.

The tenor of the circular is: "I didn't see anything wrong; consequently those who claim they did are lying." The childlike innocence of the writer is further illustrated by his assumption that if the Arhat had had any bad intentions he would have betrayed them to him. Why should he? Doesn't he know that the successful confidence man makes everybody think he is honest? It's the fellow who was cheated who knows. This talk reminds one of the testimony of an aged lady to the morality of a defendant in a seduction case. When our courts are run on this gentleman's plan the prison problem will have solved itself—we shall not need any prisons, for all defendants will be acquitted.

### Special Issues of The Critic

Persons desiring extra copies of the CRITIC are informed that the price is uniformly one cent a copy, but not less than five cents to an order (one address).

Some recent issues of special interest are:

Feb. 16, 1921; Summary of the Leadbeater Case.

Sept. 28, 1921; Who is Thrusting Catholicism on the T. S.?

Nov. 23, 1921; Mrs. Besant's letter closing the American E. S.

Jan. 4, 1922; Letter of Mr. T. H. Martyn to Mrs. Besant.

Jan. 18, 1922; Letter of A. B. to an E. S. member about the L. C. C.

We shall be glad to send any specified issues to your friends on the above terms and also to enter subscriptions for them.

### As Seen by a High Initiate

As the writer of a recent circular (dated January 27, 1922) has called in question some of the statements and conclusions of Mr. T. H. Martyn in his letter addressed to Mrs. Annie Besant and published in the CRITIC of January 4, I think that the following estimate of Mr. Martyn by a high initiate, one said to be on the threshold of divinity, will be of interest. It is to be found in a letter from Mr. Leadbeater to Mrs. Besant, dated May 17, 1906, which formed one of the exhibits in the court case of G. Narayaniah vs. Mrs. Annie Besant, and can be found in full in the published report of that case ("Mrs. Besant and the Alcyone Case," appendix, page xvii). Mr. Leadbeater writes:

"Martyn is so eminently a man of common sense that I always



feel disposed to allow great weight to any suggestion which he ventures to make."

I am now diligently seeking for evidence of similar qualities in the writer of the circular alluded to. I do not find them in the circular, but have not given up hope of discovering them elsewhere. Meanwhile, as stated in the *Critic* of February 16, 1921, I am left no alternative but to publish presently some of the documents in the Leadbeater case, and hope in so doing to be as brief and to the point as possible. It is the facts which need to be known; people of common-sense can draw their own conclusions. An ounce of evidence is worth pounds of such talk as "I know, oh, I know he didn't do it."

### **"Scurrilous"—But True**

"Whoever clearly sees danger and gives no warning is a traitor to his trust."

L. W. Rogers in *The Messenger*, February, 1922.

One of the "scurrilous" statements quoted from the *Critic* (December 10, 1919) by the Rogers Defense Committee in their circular "Stokes and the Holbrook Campaign" was the following:

"Only people of independent means are invited to go. Such might do well to remember that there is at Adyar an 'Order of Servers,' who are distinguished by wearing yellow scarfs, in exchange for which they are required to turn over all their worldly possessions to the 'Brother Server,' who happens to be Annie Besant, and to promise her absolute obedience. This quite beats trading them off for a harp and a crown, as one does not have to wait. A sucker is said to be born every minute, and without doubt some of them will bite at a bargain so extraordinarily advantageous—to Annie Besant. Sensible people going to Adyar should take the precaution of placing their property in the hands of trustees, with instructions to have themselves adjudicated lunatics should they be bamboozled into attempting to part with it."

I am not concerned with the names which the *Critic* is called, but I am deeply concerned that it shall maintain its present reputation of making only statements which can be demonstrated, no matter how unpleasant. The above is literally true. In itself the caution that only people of independent means are wanted at Adyar is entirely proper. Nobody can expect that it will gratuitously support indigent theosophists or guarantee them remunerative work. But one of the uses to which persons of independent means are put is sufficiently indicated by the following, quoted (with omission of irrelevant parts) from *The Messenger* of August 1917, pages 467, 468, and contributed in part and possibly entirely, by Mr. Wadia.

Mr. Wadia says: ". . . You must have seen how an Order of the Brothers of Service has been formed, with our President at the head of it—'The Brother Server.' There can be no question, therefore, that the person referred to below is Mrs. Besant.

"*Objects.* The Order of the Brotherhood of Service is established for work of every kind in the cause of humanity in every part of the world. Its motto is renunciation, obedience, service."

Renunciation, obedience, service to whom? Why, to Annie Besant, the Brother Server, as will appear.

"*Brothers.* When a Novice is ready to be admitted as Brother he shall, before taking the pledge (cash in advance!—*Ed.*), sign the following promise transferring all his property to the Order: I give to the Order of the Brothers of Service all property of which I stand lawfully possessed and which I can lawfully give away. I promise to give to the Order all such property as shall come to me by gift or inheritance. I agree to abide by the rules of the Order as to the return of the property in case I resign my membership in the Order . . ."

Original from

*"Conditions of Service.* . . . Each Brother shall be maintained by the Order and, in case of married Brothers, those dependent upon them."

*"Donations.* Any property given to the Order by a Novice on becoming a Brother shall be used by the Order in such ways as the Brother Server shall direct; if a Brother resigns he shall be given back a portion of his property, the proportion of it varying with the number of years the Order has maintained him . . ."

*"The Pledge of the Brother.* I pledge myself to serve the world in such ways as the Brother Server of this Order shall direct me.

"I pledge myself to carry out the commands and to subscribe to the rules and regulations of the Brother Server and of his Delegates without equivocation and to the best of my ability; and I pledge myself to resign at once my membership in the Order should I ever find myself unwilling to carry out such commands or to subscribe to such rules and regulations . . ."

"I pledge myself to live a life of renunciation, obedience and service."

From the above it appears; (a), that the apparent pledge to serve the world is in reality nothing but a pledge to serve and obey Annie Besant; (b), that those who are induced or who induce themselves to take the pledge of a Brother have first to turn over all of their present or prospective property to the Order; (c), that this is to be used solely in such ways as Annie Besant shall decide; (d), that she is under no obligation to render any accounting of its use, and that any attempt to inquire would be a violation of the pledge, which further obligates obedience to Annie Besant or her delegate, without equivocation, that is, without mental reservations of any kind; (e), that the Brother has but one recourse if he dares to question, that is, to get out at once and to receive back such an uncertain part of his property as Annie Besant sees fit to restore to him.

What does he get in exchange? His oats, his clothing, a place to sleep in and the gratification of having turned himself over, soul, body and belongings, to an absolute autocrat. In short, the Order consists of Annie Besant and those who have attached themselves to her under the condition of slaves; with no escape except in running away and leaving part of their belongings in her possession.

That this is "a bargain extraordinarily advantageous to Annie Besant" goes without saying. She gets everything; she gives nothing. She can use the money for any purpose she sees fit, whether it be charity, a political campaign, a libel suit, or boosting the Liberal Catholic Church, without risk of questioning or accounting, and with no obligation to return more than she is inclined to; and to her alone belongs, and without doubt will go the glory of whatever the Order may accomplish. The hallelujahs and the roses are for her; the Brother gets the renunciation end of it.

I have not implied, nor have I thought, that the money and the power thus acquired by Mrs. Besant will be used dishonestly, in the everyday sense of the term. But between indiscretion and dishonesty there is every possible step, and spiritual dishonesty is measured by quite a different scale than material dishonesty. I consider the acceptance of pledges such as the above both dishonorable and spiritually dishonest, for they imply that the one accepting them is infallible, or pretending to be. No human being can honorably accept such subservience from another, such utter negation of the much talked-of virtue of discrimination. Compare this boundless self-assertion, based on no credentials whatever, with the humility of H. P. Blavatsky, who said in her instructions to E. S. members (Book of Rules, page 15): "Are any of you so foolish as to suppose that it is to poor, miserable H. P. B. you are giving your pledge? All she can do is to send to each earnest one among you a most sincerely fraternal sympathy and hope for a good outcome to your endeavours."

"But the act is voluntary," you will say. True. So is the act of every one who is taken in by a confidence man. But while sensible people who

have the laudable desire to serve the world have ample opportunity of doing so, either in ways occurring to themselves or suggested to them by others, they feel that a reasonable amount of discrimination, of continued mastery of self is needed. They may give small sums without requiring an accounting, but they do not hurl themselves in advance, all that they have and all that they are, into a pool to be used by people over whom they have no control, but who have absolute control over them, for promoting schemes which may not appear reasonable, and concerning which they are forbidden to question. They may give themselves up unreservedly to the will of God and to the service of mankind, but not to the will of any human being. That Mrs. Besant is able to lead people to do this marks her as a most dangerous person, and I shall not refrain from cautioning emotional people with means to avoid getting under her influence unless they take the precaution I have advised. That any one should be branded as scurrilous for protesting against such a scheme for working the members of the T. S. shows to what an extent the mania of Besantism has gained a foothold in the Society. Yet I believe that any of my critics, if asked why they do not turn their belongings over to Mrs. Besant, if it is such a virtuous thing to do, would give exactly the same reasons I have given. They are Besant-mad, but naturally prefer to express it in lip service. Their madness is not of the cash-giving variety.

### At the Periscope

*A rose by any other name* would smell as sweet, but you are not likely to make a prison less repulsive to those who have to go there by giving it a fine name. Recently Blackwell's Island, in the East River, New York, has been changed to Welfare Island. The peculiar kind of welfare which New York City dispenses to involuntary visitors to this island is well described by Cesare de Fornaro in his book, *A Modern Purgatory*. He tried it for a year. In fact it has all of the disadvantages and none of the advantages of that famous resort for the dead. You can't even pay a priest to pray you out of it. Besides a prison there is on Welfare Island a house of detention for women who have yet to be tried in court. Prison Commissioner Kennedy has recently issued a report from which it appears that young women, as yet unconvicted of crime, are kept here for days in company with the most hardened offenders, no attempt at segregation being made, and are rushed over to New York and back in a police van, as often as eight days in succession, awaiting their chance for trial.

*A Savage Proposition.* According to newspaper reports, District Attorney Ruston of Kings County, N. Y., has come forward with the suggestion to brand or tattoo all convicts, so that they may be identified in future. Mr. Ruston should know that with the exception of life prisoners, punishment is distinctly limited by law to a term of years. To place an indelible mark on the body of a convict is nothing but life sentence to disgrace; it is a sentence entirely beyond the law, and can safely be classed among those "cruel and unusual punishments" expressly prohibited by the Federal Constitution. Nature has provided every human being with an infallible means of identification in the finger print, and it is possible for the authorities to avail themselves of it if they will take the trouble to develop the system. But to brand a man as a criminal, to make it impossible for him ever to efface the marks of his evil doing, to subject him to constant risk of disgrace, to throw obstacles in the way of his reform in this fashion, such an idea could only proceed from a mind diseased. Mr. Ruston is clearly suffering from a bad attack of the hysteria which is now epidemic. He is, honest to god, a menace to society, and quite as worthy



✓  
of the treatment he suggests as those to whom he proposed to apply it. But he has, at least, succeeded in getting his "mug" published in the papers. Perhaps that is what he was after.

### The Secret Doctrine

H. P. Blavatsky's *Secret Doctrine* can now be obtained from the O. E. LIBRARY, as follows:

Third London edition (very much revised by A. B.), three volumes and index volume, The set, \$20.00. Single volumes can generally be supplied as follows, contingent upon the supply: vols. 1 and 2, \$6.75 each; vol. 3, \$5.00; index volume, \$3.50.

Point Loma edition, practically a reprint of the original edition of H. P. B., with index, bound in four volumes, \$12.00.

Volumes of *The Secret Doctrine* can be rented from the Library on the usual terms; information on request.

### By B. P. Wadia

To be had from the O. E. LIBRARY.

Growth Through Service, paper, 25 cents.

The Inner Ruler, paper, 25 cents.

Will the Soul of Europe Return?, paper, 40 cents.

Svadesh and Svaraj, Adyar pamphlet No. 120, 12 cents.

Problems of National and International Politics; a 1917 Convention lecture, forming part of the volume "The Theosophical Outlook," cloth, 80 cents.

Labour in Madras, paper, 80 cents.

Aims of the Labour Movement in India, paper, 25 cents.

Mr. Wadia's political articles are of interest as bearing on the application of theosophical principles to labor and political questions.

### Some Books We Recommend

The following books, for sale and loan by the O. E. LIBRARY, are recommended because of their intrinsic worth, rather than from a desire to exchange them for cash.

Blavatsky, H. P.—Quotation Book; paper, \$0.60; cloth, \$0.90.

A selection from H. P. B. for each day of the year.

From the Caves and Jungles of Hindustan, \$2.25.

Largely narratives of travel in India.

Isis Unveiled, Point Loma edition in 4 vols., the set, \$12.00.

A Modern Panarion, \$2.50.

Nightmare Tales (reissue), \$1.00.

De Steiger, Isabelle—On a Gold Basis; a Treatise on Mysticism, \$1.50.

Hints on Esoteric Theosophy, \$0.80.

Issued in the early years of the Theosophical Society and containing interesting discussions about the Masters, H. P. B., etc.

Johnson, Ethelbert—The Altar in the Wilderness, \$0.50.

Judge, Wm. Q.—The Ocean of Theosophy, \$1.25.

Echoes from the Orient, paper, \$0.35; cloth, \$0.60.

The Yoga Aphorisms of Patanjali, cloth, \$1.25; leather, \$1.50.

Hillard, Katherine—Abridgement of *The Secret Doctrine*, \$3.00.

Lazenby, Charles—The Servant, paper, \$0.50.

Apart from a few standard classics, the very best book on theosophical ethics. Much in demand.

Old, W. Gorn—The Yoga of Yama, \$0.75. A version of the Katha-upanishad, with commentary.

Lao-Tze—The Book of the Simple Way, \$1.25.

# THE O. E. LIBRARY CRITIC

PUBLISHED biweekly at 1207 Q St., N. W., Washington D. C.

ASTOR, LENOX, AND TILDEN FOUNDATIONS  
**The O. E. Library League**

Vol. XI Wednesday, March 15, 1922 No. 16

Yearly subscriptions: United States (except D. C.), 25 cents; District of Columbia and foreign, 50 cents (25 cents for each additional subscription to same address).

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## COMMISSIONER ENRIGHT ON PRISONS

One of the latest phases of the crime wave hysteria is the attempt to enlist the interest of the churches in greater severity towards convicts and criminals. The Mayor of Chicago has appointed a clergyman as law enforcement commissioner, who appeals to the religious organizations to join him in a crime drive. Quite recently Police Commissioner Enright of New York addressed a church congregation on "The Church and the Police Department." To quote a press report, he started out by denying the existence of a crime wave and said that there had been a decrease of thirty-five per cent in serious crimes in New York City since 1916. Notwithstanding this encouraging fact he claims that there is too much prison reform, too easy bail, too much parole and too much ease and comfort in penal institutions. He wishes to enlist the interest and efforts of church people in remedying these supposed evils.

If it be true that crime of a serious nature has decreased over one-third in New York in five years as the Commissioner states—a most astonishing betterment—and if we consider that these years have been characterized by the introduction of greater leniency and better treatment of prisoners, is it not logical to assume that if there is any substantial connection between crime and prison methods, the introduction of better treatment is in some way connected with that diminution? If greater leniency tends to promote crime, how is it the Commissioner's statistics show just the opposite? If there was more crime under the old harsh methods, why return to them?

The Commissioner states that prisons are now such pleasant places to stay in that criminals are no longer afraid of them. Hence, make them more unpleasant, so that the would-be offender will think twice before hazarding a sojourn in one. His talk is based on theory alone, like much of the present

advocacy of severity. He is without doubt a good police official, but he seems to know little of human nature.

It is quite possible, I do not doubt the fact, that now and then there may be a man who prefers prison life to that in the outside world. Not very long ago the story was circulated of a man who had been discharged and who returned and tried to climb back over the wall in order to enjoy the hospitality he had been separated from. But such cases are rare. It is in fact surprising that with all the miseries many have to endure, the living, or rather starving, from hand to mouth, there is not a rush for those places where board and lodging are free, even at the cost of a degree of knocking about. Yet it is not so. Among the thousands of prisoners I have had to do with, even in the most liberally conducted prisons, I do not remember one who said he would like to stay. The one cry, louder and more persistent than any, is: "I want to get out." Why is this?

In asserting that men are no longer afraid of prisons the Commissioner overlooks one of the strongest traits of human nature—the love of freedom. There is no one thing more pronounced than the desire to be able to come and go and move about as one wishes. Most people will put up with an incredible amount of hardship rather than forfeit it. So strong is it that I have known prisoners on the very verge of parole or discharge to make a dash for liberty, preferring to hazard the chance of recapture and indefinite prolongation of sentence rather than to endure a few weeks more of even a comfortable confinement. Notwithstanding the statement of the Commissioner, which is very likely true, that New York prisoners have better food, better treatment, better medical attention than ninety per cent of the free people of the city, with baseball, tennis, movies and grand opera thrown in, I doubt if he could find a dozen men in his prisons who would not walk straight out the front door if given permission to do so. I have known men who were confronted with starvation who were considering the choice between suicide and committing a crime in order to get under shelter, but I have never known of any who regarded the luxuries of prison life as an inducement in themselves. The greatest luxury in life, before which all others are insignificant, is freedom, and it is the loss of freedom as such, rather than the fear of severity, which constitutes the terror of incarceration.

Granted that deprivation of freedom is necessary, not only as a protection to society, but as a warning to others, is it really necessary to accompany it with treatment which degrades, brutalizes, or weakens the character and the mind? By no means. The time spent in prison may be wasted in running to seed, in a slow decay of resolution and initiative, in growing hatred and contempt for society; or it may be utilized



in building up. Apart from the strictly educational features, recreation is essential; it is an enemy of pessimism and cynicism. Athletic pursuits of all kinds are good for the health. Movies and theatricals are educative, or should be, and if they do no more they tend to fill a vacuum which would otherwise be filled from evil sources. As for medical attention, if the state prevents the prisoner from seeking it for himself it should provide it for him. Admitting that leniency may be overdone and degenerate into laxity, nothing which tends to keep the mind and body in trim, which gives the prisoner an insight into a better life which he can set before himself as a goal, or which even does no more than keep the mind occupied, can be looked on as other than a good investment.

### The "H. A. P. Club"

Persons who wish to join Mrs. Farra's H. A. P. (Help a Prisoner) Club, the object of which is to develop and operate an organized plan for selling articles made by prisoners, or to organize a similar club in their own locality, as well as prisoners who wish to have the aid of the club, are requested to write direct to Mrs. E. S. Farra, 17 Baltusrol Road, Summit, N. J., not to this office. For outsiders membership is 25 cents a year. See the *CRITIC*, February 1 and 15, this year.

### Some Questions Answered

Q. My friend ——— would like to write to a prisoner. Will you send her a name?

A. We never send names to any but those who have enrolled as LEAGUE members. The Conditions of membership are, 10 cents registration fee and 25 cents a year for the *CRITIC*. We must have positive assurance, preferably direct from the applicant, that he or she is willing to undertake to write. We have had endless trouble with members sending in the dues for friends without securing their consent. In most cases where we have sent prisoners' letters to such people they have treated us with the utmost discourtesy, refusing either to return the letters or to answer communications.

Q. Does a paroled prisoner break his parole if he leaves the state where he has served his sentence?

A. Not invariably. It depends on the parole law of the state and the special conditions of parole. Prisoners are frequently permitted to go out of the state. Of course he breaks his parole where this is not allowed.

Q. I notice that prisoner X, in his letter, asks for a single woman as correspondent. Why is this?

A. Assuming that the prisoner's motives are such as lie within the scope of the LEAGUE, it is very generally due to the natural and proper reluctance to write to a woman without the knowledge and consent of her husband. We seldom regard such requests because we expect that married women members who write to prisoners do so with the knowledge of their husbands, and that they would not do so in case of serious objection.

Q. You asked me to write to Prisoner X. In his first letter he asks me to lend him ten dollars. What shall I do?

A. Drop him at once, as you would any other fellow who should ask you for a loan five minutes after being introduced. Every prisoner has at least his board, lodging and clothes guaranteed, which is more than can be said of many a man with a family on his hands who is out of

work in these days, and whom you would do much better to help. You should not loan—and that usually means give—any considerable sum to a perfect stranger, and in any event you should first consult the chaplain or warden. It is better to give the money to some prisoners' aid society (including the O. E. LIBRARY LEAGUE).

**Q.** Why don't prisoners give us their real names?

**A.** There is only one way to keep a secret, and that is, not to tell it. Prisoners give the names under which they are registered at the prison. If these are not their real names, though usually they are, they have some reason for using an alias, such as concealing their identity, desire to avoid unpleasant notoriety for self or family, etc. Even a man who intends to make good has no desire to have the name he expects to use the rest of his life on the criminal records.

**Q.** Why don't you mind your own business,—that of prison reform,—and stop talking about the Liberal Catholic Church?

**A.** Considering the character of the episcopal hierarchy of your church, three out of the five bishops in which are, or recently have been, wanted by the police on criminal charges for immoral practices relating to boys, I consider the subject quite pertinent to criminology, and your demand equally impertinent. Your bishops need reforming about as much as any convict I know, cap and petticoats notwithstanding.

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### **Free Theosophical Literature for Prisoners**

Prisoners who would like to obtain some free theosophical literature can do so by writing to

The United Lodge of Theosophists, 504 Metropolitan Building, Los Angeles, Calif.

W. S. Tayler, Propaganda Manager American Section, T. S., Room 316, People's Bank Building, St. Paul, Minnesota.

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### **Erratum**

I regret that through an overlooked typographical error in the review in the *Critic* of January 18, the address of the "Theosophical Study Group" publishing the valuable booklet "Fundamentals of Theosophy; from the Writings of H. P. Blavatsky" was given as Box 987, Los Angeles. The correct address is Box 927. The booklet costs 10 cents and should be ordered direct from the publisher.

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### **The "Critic" and the Present Crisis in the T. S.**

The files of the *Critic* back to October, 1917, contain the most complete analysis to be found of the conditions tending to divert the Theosophical Movement from the path laid down by H. P. Blavatsky. Liberal Catholicism, Adyaritis, Annieolatry, theosophical Second-Adventism, Leadbeater's substitute for marriage, the mania for psychism, the Krotona swindle, the sidetracking of Blavatsky in the interests of neo-theosophical writers and publishers, the hoodwinking of T. S. members, and allied subjects, are exposed, with original documents and references to original sources, by a T. S. member who has not yet "passed under the yoke." The entire file to date can be supplied for \$1.00. Annual subscription, 25 cents. Send subscriptions for your theosophical friends.

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*Humidity of Boston.* It is officially stated that the arrests for drunkenness in Boston average 3,000 a month. The cost of a drink has fallen from 50 cents to 15 cents, the old price, a cheering indication of a return to pre-war conditions.

Original from

NEW YORK PUBLIC LIBRARY

## Flowers from a Neo-Theosophical Garden—I

"Our Society has to be protected, as also its numerous members. This again would be only simple justice. A natural and truthful statement of facts cannot be regarded as 'evil-speaking' or as a condemnation of one's brother."

*Is Denunciation a Duty?* H. P. Blavatsky in *Lucifer*, vol. 7

In a circular dated January 27th, 1922, issued from the headquarters of the Liberal Catholic Church in the United States, the writer, Mr. Irving S. Cooper, taking as his motto the words of H. P. B., "A vallant defense of those who are unjustly attacked," proceeds to give the members of the T. S. his personal opinion of "the revered leader" and Arhat, C. W. Leadbeater. As this is based on his own experience only and by implication denies the experience of others, and is calculated to deceive the members, it is imperative to present not only what others *do* know of him, but his own confessions and admissions as well.

The writer of the following letter was at the time Corresponding General Secretary of the American E. S. The letter later formed part of the evidence in the court case of G. Narayaniah vs. Mrs. Annie Besant (Exhibit No. 4, C. C. 1778 of 1913, Madras High Court) and is reprinted in part in *Veritas*, "Mrs. Besant and the Alcyone Case," appendix, page xxxii, and in part in *Brooks*, "Neo-Theosophy Exposed," page 344). It has therefore long been public property.

Letter from Mrs. Dennis to Mrs. Besant

Chicago, January 25th, 1906

Dear Mrs. Besant:

I have suddenly learned the cause of the ——— boy's bitter hatred and contempt for Mr. Leadbeater, of which I spoke to you in London and which cause he had at that time refused to reveal. It is not, as I had supposed, a childish and personal grievance, but as you will see from the charges and evidence formulated below, was the result of morally criminal acts on the part of Mr. Leadbeater himself. Before he was allowed to go to ——— with Mr. Leadbeater, Mr. Leadbeater had told the parents of this boy that his first effort in training boys was a frank talk on the sex question with careful instruction to them of the necessity for an absolutely pure and virgin life. He stated that he liked to gain their confidence while they were very young and before they had erred through ignorance. He wished to inform them before even a first offense, which he said was fatal, so absolute must be their virginity. This was the understanding between Mr. Leadbeater and the boy's parents in arranging for his travels with him, and in connection with which the following charges are made against Mr. Leadbeater.

### *The Charges*

First, that he is teaching young boys given into his care habits of self-abuse and demoralizing personal practices.

Second, that he does this with deliberate intent, and under the guise of occult training or with the promise of the increase of physical manhood.

Third, that he has demanded, at least in one case, promises of the utmost secrecy.

### *The testimony given by the mother of one boy*

"He was nearly fourteen years of age when the occurrence took place while travelling with Mr. Leadbeater; and on his return he met my enquiries as to the cause of the hatred which had obviously grown up between himself and Mr. L. with the statement: 'Mother, I shall never tell you, but if you knew what I know, and had heard and seen the things I have seen and heard, you would not wonder.' Later rebukes for his antagonism again brought out the words: 'Mother, you do not know all.' This attitude of secrecy was maintained for several years with an increased contempt shown at every mention of Mr. L's name. A few



months ago rumours reached me of charges of immoral sexual practices by Mr. L. with boys having been made in India, and the same having been suspected in England. When he was again questioned he testified that Mr. L. had taught him to practise self-abuse. When asked what reasons he gave for teaching him such practices he said: 'Mr. L. told me that it would make me grow strong and manly.' Asked his reasons for concealing these facts so long from his parents, he said, 'He made me promise not to tell.'

*The testimony given by the mother of the second boy*

The mother of the second boy noticed with sorrow and regret that the relations between Mr. L. and her son had become strained and that some change, the cause of which she did not understand, had been the result of a short visit which he had made to Mr. L. when fourteen years of age. After this visit she noticed that the tone of his letters to Mr. L. was changed and that he never answered Mr. L.'s letters to him without repeated reminders from her of his neglect, whereas, before the visit, frequent, intimate and affectionate letters passed between them. When the mother questioned him with regard to his loss of kindly feeling for Mr. L. the boy always replied: "Mother, I cannot tell you." Before his visit to Mr. L. it would have been his greatest joy to travel with him and help as ——— did; but after his visit, when asked, "Would you like to travel with him?" he replied firmly: "No, I never would." After learning of the charges made against Mr. L. the mother again questioned the boy. With great reluctance he admitted the facts of Mr. L.'s immoral conduct and in reply to the question, "When did it happen?" he said: "The first night I visited him, when we slept together." When asked what excuse Mr. L. gave for such conduct, the boy's words were: "Mother, I think that was the worst part of the whole thing. Somehow he made me believe it was Theosophical." He could not however give her fully the line of Mr. L.'s sophistical reasoning about it. From the first the boy so plainly showed Mr. L. his aversion to such practices that Mr. L. made no further advances or allusions to the matter, and he very plaintively said to his mother in telling her of the fact: "After that, Mother, he acted as though he did not like me any more, and I was glad to come home." While Mr. L. exacted no actual pledge of secrecy from this second boy, the boy said that it was evident that he took it as a matter of course that he would never mention it.

Only after searching questions by the parent was the foregoing evidence given, they have persisted in maintaining secrecy as long as possible. At the present time neither of the boys know of the other's experiences, nor is aware that the other has told his story. There is therefore no possibility of collusion as they live some distance apart and practically never see each other. This constitutes the substance of the charges and the evidence which I went to New York to submit to the officials who sign this statement with me. They agree that these charges are so grave, the evidence so direct and substantial, the possible consequences to the movement so calamitous, that immediate consideration, searching investigation and prompt action are demanded. Together we decided that in justice to the cause which has associated us, to Mr. Leadbeater and to you, we could do no less than place this whole matter before you, asking you to advise us what action you will take. We therefore await your reply, and scarcely need to say that we will do everything in our power to protect the good name of the Theosophical Society, and to keep this matter from the public, not merely to screen an individual, but to protect the cause. To this end, those who know have pledged each other to the utmost secrecy and circumspection so that no hint of it shall escape them. A copy of this letter and statement is sent to Mr. Leadbeater, registered, in the same mail with this. You will also receive by registered book-post copy of the "Adams Cable Code" on

the fly leaf of which is written my cable address. This is the code which I use. With deep regret over the necessity for sending you this statement, I assure you that I hope to stand by you in your effort for wise action all along the line.

Faithfully,  
HELEN I. DENNIS

I subscribe.

E. W. DENNIS

The undersigned having heard the statement of Mrs. Dennis respecting her investigation into the alleged facts concerning Mr. Leadbeater, are emphatically of opinion that justice to Mr. Leadbeater, as well as to the American Section and the whole Theosophical Society, requires from Mrs. Besant, as Head of the Esoteric Section of the Theosophical Society, a most thorough enquiry. And they no less emphatically concur with Mrs. Dennis in her opinion that the gravity of the case demands that such an enquiry should be carried out with all possible promptness and Mrs. Besant's decision be made known to them.

ALEXANDER FULLERTON, *General Secretary, American Section, Theosophical Society*

FRANK F. KNOTHE, *Assistant General Secretary*

HELEN I. DENNIS, *Corresponding General Secretary, American Section, Esoteric Section*

ELIZABETH M. CHIDESTER, *Assistant Corresponding Secretary, American Section, Esoteric Section*

*Note.* On a later occasion Mr. Leadbeater's reply and admissions will be presented in his own words.

### From an Australian Letter

Sydney, N. S. W.,  
January 10, 1922

. . . Wedgwood is in Europe and under constant police surveillance. Our C. I. D. notified New Zealand, who forwarded the papers to South Africa. In both cases W. was covered every moment and I have been shown the police reports. South Africa finally sent all the papers in the case to England, on the "Nestor" (the same boat with W. himself) and we are now waiting for them to report in turn. I fancy W. will be allowed to leave for Holland, which is his real, but unadvertised destination, but will be "moved on" if he attempts to reside in any British community. This information you may use as you think fit.

### Back to Blavatsky!

No student interested in the study of original articles and letters of H. P. B., and in the Back to Blavatsky Movement, can afford to be without the monthly magazine, *Theosophy*, now in its tenth year, which contains a large collection of reprints from *Lucifer*, *The Theosophist*, etc., now difficult of access. The current issues contain an invaluable history of the Theosophical Movement, based partly upon authentic data inaccessible to, or suppressed by, writers most familiar to T. S. members.

Subscription, \$2.00 a year; single copies, 25 cents; sample copies while they last, 4 cents in stamps. All of the back volumes can be borrowed from the O. E. LIBRARY.

### Raphael's Ephemerides at Half Price

While they last the O. E. LIBRARY will supply Raphael's Almanac and Ephemeris for 1910, 1911, 1912, 1913, 1914, 1915, 1920, 1921, at 25 cents. The ephemeris is the same as that sold separately for 50 cents.

## H. P. Blavatsky's "Isis Unveiled"

This classical work can be obtained from the O. E. LIBRARY as follows:

London edition, 2 volumes; vol. 1, Science; vol. 2, Theology. Temporarily out of print. Loaned only.

Point Loma edition; the original two volumes bound in four, the set, \$12.00.

Ask for list of books by and concerning H. P. Blavatsky.

## Some Astrological Books

*Bailey, E. H.*—The Prenatal Epoch, \$4.40.

*Scpharial*—Eclipses Astronomically and Astrologically Considered and Explained, \$1.50.

Primary Directions Made Easy, \$1.60.

Transits and Planetary Periods, \$2.00.

New Dictionary of Astrology, \$2.50.

*Simmonite, Dr. W. J.*—Complete Arcana of Astral Philosophy, \$4.00.

Key to Scientific Prediction, \$1.40.

*Wilde, George*—Primer of Astrology, \$0.65.

Chaldean Astrology, \$2.75.

Key to your Horoscope, \$1.00.

Key to your Star Courses, \$1.00.

Your Destiny and the Stars, \$3.75.

Ask for list of books on astrology.

## Some Books We Recommend

The following books, for sale and loan by the O. E. LIBRARY, are recommended because of their intrinsic worth, rather than from a desire to exchange them for cash.

*Ouspensky, P. D.*—Tertium Organum; A Key to the Enigmas of the World, loaned only. A valuable book for students of *The Secret Doctrine*.

*Papus*—The Tarot of the Bohemians, \$2.50.

*Stillman, Prof. John M.*—Paracelsus; His Personality and Influence as Physician, Chemist and Reformer, \$2.15.

A critical but sympathetic study by a chemist.

The Way of the Servant (devotional), \$0.75.

*Taylor, Thomas*—Select Works of Plotinus, with Introduction and Bibliography, \$1.50.

*Underhill, Evelyn*—Mysticism, \$6.00.

The Mystic Way, \$5.00.

Two classical treatises on mysticism.

*Wadia, B. P.*—Growth Through Service, paper, \$0.25.

The Inner Ruler, paper, \$0.25.

*Waite, A. E.*—Pictorial Key to the Tarot, \$1.50.

Full-page pictures of all the cards.

Set of Tarot Cards, with Key by A. E. Waite; in a box, \$3.00.

*Walker, E. D.*—Reincarnation; a Study of Forgotten Truth, \$1.50.

*Williamson, W.*—The Great Law; a Study of Religious Origins; out of print, loaned only.

Ask for list of astrological books.

*Crawford, Dr. W. J.*—The Psychic Structures at the Goligher Circle (psychical research), \$3.40.

*Conroy, Ellen*—The Symbolism of Colour, \$1.00.

*Patrick & Smith*—The Case Against Spirit Photographs, \$0.75.

Exposes so-called fairy photographs.



# THE O. E. LIBRARY CRITIC

PUBLIC LIBRARY

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Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C. under Act of March 3, 1879.

## THE AMERICAN BAR ASSOCIATION HEARD FROM

At the August 1921 convention of the American Bar Association the Judicial Section adopted the following:

"The Judicial Section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people: Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society.

"The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic.

"When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing the dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

I quote the above, not because I assent to it without qualification, but because I am one of the scoffers, and it affords some food for thought. I do not wish to be understood as expressing contempt for law in general, of course. But what is a law? A law is a rule established by an arbitrary power, or through the efforts of a larger or smaller portion of the community, perhaps a majority, perhaps a minority which is able to exert the force of a majority. That there is nothing peculiarly sacred about a law is obvious from the fact that in times past thousands of laws have been enacted, and millions of people have been punished for disobeying them, which nevertheless have in time become dead letters, like many of the so-called blue laws still upon the statute books, or which have been repealed because public sentiment or experience was against them. In general, this is brought about by criticizing, even to the extent of scoffing. In certain states there have been in the past laws forbidding a man to commit the offense of kissing his wife on a Sunday. Was the violator of

such a law sowing dragon's teeth? It is the law in most states that certain crimes are punishable by death. Is he, therefore, who scoffs at capital punishment to be regarded as an enemy of law and order? Within the past two months the Kentucky legislature defeated by a majority of only two or three votes a bill prohibiting the teaching of the doctrine of evolution in any educational institution supported wholly or in part by state funds, and practically making the Book of Genesis official science. Would it have been wrong to scoff at such a law if enacted? In short, nothing but free criticism makes it possible to eliminate unwise laws and finally to arrive at a just law, or one which will work more good than harm.

Every new law of a prohibitory character makes a new crime, in the legal sense. By passing enough laws prohibiting people from doing this, that or the other, you can arrive at a veritable crime wave. Now and then there is a mania affecting persons who want to save or to boss others for passing laws prohibiting people from doing that which their authors do not want to do themselves and which they therefore think no one else should do. There are associations in this land of freedom which aim to make the raising, sale and use of tobacco a crime. Others go still further and propose to place the use of tea and coffee in the list of crimes. Yes, even more, to prohibit meat eating. Not very long ago I received a letter with a beautiful sticker demanding the prohibition of meat eating by legislation. All of these good people want to introduce compulsory salvation by the methods which they have adopted for themselves.

Every one of these sumptuary laws, passed through the efforts of people who think they can make the world good by legislation would add a new crime to the rapidly increasing list. The average lover of law and order, who admits that he must not steal his neighbor's goods and who sees that laws against theft are beneficial, may resent that sort of order which consists in directions as to what he may or may not put into his own stomach. He looks on it as an altogether impertinent interference with his right to enjoy life in his own way. It may be, it is true, that he has habits which he would be better off without, but in trying to break such habits one must be very sure that the effort does not lead to another habit still worse, and that is what most of the prohibitory laws do. The open scoffing is not the worst feature. Interfere with personal habits by a law, and you not only cause disrespect for that law, but the influence spreads rapidly to other laws likewise. Almost unconsciously a spirit of resentment is produced which reacts on the feeling of respect for law in general. Respect for law is a definite mental attitude, like conscience. Disobey conscience in one single par-

ticular, and presently it becomes easier to disobey it in every other respect. Disobey one single outer law, and presently you find yourself the more ready to evade or to be an accessory in evading other laws. With a very large portion of the community, the underworld and the intermediate classes, the result is apt to be disastrous. It is just those in whom veneration for law is least ingrained who become the victims of this progressive decay.

The resolution of the Bar Association has special reference to the prohibition of alcoholic beverages. I might as well confess that for the greater part of my life I have been practically a total abstainer, so my opinion is not inspired by personal reasons. But I have seen no evidence that the majority of the people of this country desire total prohibition. It has never been put to a popular vote, and was put through mostly by the efforts of determined associations bent on making people good by legislation, and by legislators who knew well the political strength of the power behind it. It has been accompanied by such preposterous legislative performances as dictating to the medical profession what is, and what is not, medicine. It has led to endless irritating inspections and interferences. Even supposing that the majority of the population is opposed to the use—I do not mean the abuse—of alcoholic beverages, and of this there is no evidence, what does it matter? Does the fact that fifty-five per cent of the people want to regulate the personal habits of the other forty-five per cent necessarily make any law they may put through a reasonable or even an equitable one? We are told of the people who are now saving their earnings instead of squandering them, and of the great decrease of crime from alcoholic causes, but the next minute we are shrieking over the unprecedented crime wave, and have to admit that prohibition America is not only away and above all other—wine drinking—countries in its percentage of crime, but that the amount of crime is greater by far than before prohibition went into effect.

It is precisely what should have been expected. When you have forty-five per cent of the community irritated by what they consider an unwarrantable interference with their personal habits you have the progressive decay of respect for law to which the Bar Association alludes and the cause of which I have hinted at, and which in a certain portion of the community leads to contempt for all law.

It may well be asked whether a law which meets such widespread contempt, such endless efforts at evasion on the part of otherwise respectable people, is a wise one. It is useless to say that the habit of using alcohol is an acquired one which will be forgotten in time. On the contrary, it presents a problem as difficult as the regulation of the sexual instinct.



It has its roots largely in the craving for temporary relief from the stresses of life. There are many who do not feel the need for such relief, but there are many others who do, and who will find it in one way or another, law or no law. Would it not be better to recognize this fact, and adopt compromise expedients, such as the use of the lighter beverages under suitable restrictions, rather than to adopt radical measures which are likely to overshoot the mark? Is it not possible that when a law provokes widespread contempt and evasion on the part even of the supposedly better classes, the fault lies with the law, not with the people themselves?

### Hang 'Em!

When a man is sentenced to be hanged, propriety demands that he stay alive long enough to go through the ceremony and good care is taken that he does not "cheat the gallows." Recently a weak-minded Chicago boy who had committed murder and had been sentenced to hang resolved to thwart the majesty of the law by starving himself to death. He was kept alive by forced feeding, but his mind, such as he had, gave way and at the final moment he had to be carried unconscious in a chair to the gallows and hung up, his head wobbling just as if his neck had already been broken. A photograph shows the boy being carried to the gallows. Not the least interesting feature of this picture is the sheriff, the gentleman who has made himself so conspicuous of late by his defense of capital punishment and by insisting on making his hangings in full view of the other jail inmates. He looks just what might have been expected. There is one very good reason why the condemned must be kept alive to the last moment. The sheriff gets a big fee for each man he kills, which would be lost if the victim is allowed to die beforehand. This enables him to keep his daughters supplied with furs and silk Sox. The whole business is eminently characteristic of this pig-sticking town.

### Exit Initiate Wedgwood!!

The following cablegrams have been received from reliable sources. I withhold the names of the senders:

3/10/22 London

Stokes 1207 Q St N W Washington

F confessed accusing W K C and others delete my name \_\_\_\_\_

Mar 15 London

Stokes 1207 Q St Washington

Publish Wedgwood resigned society church masons \_\_\_\_\_

*Note.* The initials in the first cablegram refer to J. I. Wedgwood, Presiding Bishop of the Liberal Catholic Church, declared to be an initiate by C. W. Leadbeater, and to Bishop King and Priest Clark of the same. The charges relate to alleged immoral conduct with boys (sodomy), and "F" appears to be a youthful co-partner in their doings who has confessed. This matter was referred to in paragraphs 8 and 9 of the Martyn-Besant letter published in the *Critic* of January 4. The second cablegram makes it clear that Wedgwood, who was under police surveillance, has resigned from the Theosophical Society, the Liberal Catholic Church and the Masonic fraternity as a result of the disclosure. This effectually disposes of Mr. Cooper's attempted refutation of the Martyn statement. Further comment is impossible at this moment, except that a perfectly good L. C. C. bishop's outfit and a set of Masonic regalia can now be had cheap.

## Flowers from a Neo-Theosophical Garden—II

In the *Carric* of March 15 I presented the text of the original letter of the Corresponding General Secretary of the American E. S. to Mrs. Besant, countersigned by other officials of the American Section, in which charges of teaching immoral practices to boys were brought against Arhat Leadbeater. A copy of the letter was also sent to the Arhat himself. At this time Mrs. Besant and Mr. Leadbeater were staying at Shanti Kunja, Benares, India, and as Mr. Leadbeater's reply indicates, they got together and consulted as to an answer. Mrs. Besant's letter, dated Benares City, February 26th, 1906, it is not necessary to reproduce at present. It later formed part of the evidence in the suit of G. Narayaniah vs. Mrs. Annie Besant, Madras High Court, case 1778, 1913, exhibit No. 5, and is found in full in Brooks, *Neo-Theosophy Exposed*, page 347. While expressing disapproval of Mr. Leadbeater's method of dealing with the sex problem in boys she treats it, not as a question of morality, but of medicine, on which there can reasonably be a difference of opinion.

Mr. Leadbeater's reply, addressed to Alexander Fullerton, the General Secretary of the American Section, T. S., afterwards formed part of the evidence in the above Madras High Court case 1778, and is reproduced for the most part in *Veritas, Mrs. Besant and the Alcyone Case*, appendix page xxxiv, a portion omitted as unfit for public reading being published in *The Theosophical Voice*, May 1908, page 6, taken directly from a certified copy of the original.

Letter of Mr. Leadbeater to Mr. Fullerton

Shanti Kunja, Benares, India.

February 27, 1906.

My Dear Fullerton,

I have received the document signed by you, Knothe, Mrs. Dennis and Mrs. Childster. Fortunately it arrived while I was staying with Mrs. Besant, and I at once took it to her room and discussed it with her, as my copy came before hers. She concurs with me in thinking it best for me to answer it by explaining to you the principle underlying my action and then commenting upon the particular cases adduced. I hoped that my friends in America knew me well enough not to attribute to an immoral motive anything that I do; but since this is apparently not yet so, I must write with entire frankness about some subjects which are not usually discussed at the present day.

The business of discovering and training specially hopeful younger members and preparing them for Theosophical work has been put into my charge. Possibly the fact that I have been associated with the training of young men and boys all my life (originally of course on Christian lines) is one reason for this, because of the experience it has given me. As a result of that experience, I know that the whole question of sex feeling is the principal difficulty in the path of boys and girls, and very much harm is done by the prevalent habit of ignoring the subject and fearing to speak of it to young people. The first information about it should come from parents or friends, not from servants or bad companions. Therefore I always speak of it quite frankly and naturally to those I am trying to help, when they become sufficiently familiar with me to make it possible. The methods of dealing with the difficulty are two. A certain type of boy can be carried through his youth absolutely virgin, and can pass through the stages of puberty without being troubled at all by sensual emotions; but such boys are few. The majority pass through a stage when their minds are filled with such matters, and consequently surround themselves with huge masses of most undesirable thought-forms which perpetually react upon them and keep them in a condition of emotional ferment. These thought-forms are the vehicles of appalling mischief since through them disembodied entities can and constantly do act upon the child. The conventional idea that such

thoughts do not matter so long as they do not issue in overt acts is not only untrue; it is absolutely the reverse of the truth. I have seen literally hundreds of cases of this horrible condition, and have traced the effects which it produces in after life. In this country of India the much-abused custom of early marriages prevents all difficulty on this score.

Now all this may be avoided by periodically relieving that pressure and experience has shown that if the boy . . . at stated intervals . . . he can comparatively easily rid his mind of such thoughts in the interim and in that way escape all the more serious consequences. I know that this is not the conventional view, but it is quite true for all that, and there is no comparison in the harm done in the two cases even at the time quite apart from the fact that the latter plan avoids the danger of entanglement with women or bad boys later on. You may remember how St. Paul remarked that while it was best of all to remain a celibate, in the rare cases where that was possible, for the rest it was distinctly better to marry than to burn with lust. Brought down to the level of the boy, that is practically what I mean and although I know that many people do not agree with the view, I am at a loss to understand how any one can consider it criminal, especially when it is remembered that it is based upon the clearly visible results of the two lines of action. A doctor might advise against it, principally on the ground that the habit might degenerate into unrestrained self-abuse; but this danger can be readily avoided by full explanation [rof!—Ed.], and it must be remembered that the average doctor cannot see the horrible astral effects of perpetual desire. Having thus explained the general position, let me turn to the particular cases cited.

(In the rest of the letter the writer admits having taught the practice in question to the two boys, and that he did tell the first boy that physical growth is frequently promoted by the setting in motion of these currents.)

Yours most cordially,

C. W. LEADBEATER

P. S.—I see that there is one point in Mrs. Dennis's letter on which I have not commented—her reference to a conversation on the necessity of purity for aspirants for occult development, and to the fact that (for a certain stage of it) one life without even a single lapse is required. It is, of course, obvious that the lapse mentioned meant connection with a woman or criminal relations with a man, and *did not at all include such advice as is suggested in the body of my letter* [italics mine—Ed.], but since there has been so much misunderstanding, it is better for me to say this in so many words, so please paste this slip at the foot of my letter on the subject.

*Comments.* In the above letter we have the direct admission of this "revered leader" that he taught the practice in question to two boys, and told one of them that physical growth is frequently promoted by the setting in motion of these currents. We shall see elsewhere his own admission that his instructions were by no means limited to these two boys. Not only this, but he frankly justifies the teaching of the practice to boys who simply have sensual thoughts, not merely to prevent immoral acts, but even for the purpose of getting rid of the thoughts themselves. This means nothing else than advocating self-abuse as a desirable measure for practically every normal unmarried male above a certain age; in fact, he treats it as being as much a matter of course as eating to allay hunger. In his postscript he even goes so far as to assert that it is not inconsistent with the perfect chastity required of disciples at a certain stage of the Path, and altogether superior to marriage! A more devilishly hypocritical, even if apparently frank, letter could hardly be imagined. That the sex passion, perfectly normal to vigorous young men, can be subdued by a method of graduated indulgence, such as is sometimes employed in eradicating the abnormal and acquired drug or alcohol



habit, is a theorem quite too ludicrous to be placed before any one, a man, at any rate. To call Mr. Leadbeater's system "prophylaxis" is the purest bunk. It means nothing but this: "Whenever your passions trouble you, relieve yourself in the way I advise, as often as necessary." Mr. Leadbeater in his letter says that "the whole question of sex feeling is the principal difficulty in the path of boys and girls." Are we to assume that he would recommend a similar relief in the case of girls likewise? If not, why not? and if not, why is it necessary for boys?

Lest it be imagined that Mr. Leadbeater has since changed his mind, reference is made to his replies when under cross-examination as a witness in the Narayaniah vs. Mrs. Besant case in 1913, before the Madras High Court (see Veritas, "Mrs. Besant and the Alcyone Case," page 198), in which he stated that his views had not changed, although he had discontinued the advice out of deference to Mrs. Besant's wishes, that he taught it by "indicative action" and had given such advice to boys and young men.

Such then was, at least up to 1913, Arhat Leadbeater's idea of "training specially hopeful younger members and preparing them for Theosophical work."

### **A Pamphlet on the Present Crisis in the T. S.**

Under the title "Spiritual Leadership, Part II," Mrs. Alice A. Bailey has issued a pamphlet which is of the highest importance to members of the T. S. at the present juncture. As every reader of the CRITIC knows, the Editor is not a pacifist when it comes to handling conditions which threaten the inner welfare and public reputation of the Theosophical Society. Those who prefer a more moderate tone would find much food for thought in Mrs. Bailey's treatment of the subject. While endorsing some of her points, the Editor would be inclined to criticize others, without in any way desiring to deny the value of her views. Copies of the pamphlet can be had on application to Mrs. Alice A. Bailey, Room 1302, 135 Broadway, New York City.

### **Neo-Theosophy in Leadbeater-Land**

The following occurs in an article on "The Sex Question" in *Theosophy in Australia* for February, 1922, page 312:

"This question has received a certain amount of prominence recently among our members, and certain practices have been more or less freely discussed. There have been at various times among educationalists different suggestions made as to the best course to be adopted in the case of those undergoing special training, with a view to combating or neutralizing so much of the natural physical instinct as would interfere with the progress of the pupil along that line. It is not my intention to attempt a review of the methods suggested, but it may well be borne in mind that competent authorities are of divided opinions, and, where they differ, we of the rank and file may well refrain from dogmatism."

This is clearly a veiled reference to the discussion arising from the recent exposé of C. W. Leadbeater's method of treating boys, which was made before the T. S. Loyalty League in Sydney last December. It can only be interpreted in the sense that if "educationalists"—for example, Mr. Leadbeater—think fit to teach self-abuse to boys "undergoing special training, with a view to combating or neutralizing so much of the natural physical instinct as would interfere with the progress of the pupil along that line" it is nobody's business and the common person of mere worldly morality should not dogmatize, that is, should have no opinion, or, if he has, should keep his mouth shut. For it was precisely this method, and with the same excuse, that the Arhat of Sydney employed with boys whom he was training for theosophical work, according to his own confession. (See above.)

Original from

9  
When such sentiments are openly expressed in the official journal of a Section of the Theosophical Society, is it not time that theosophists were sitting up and thinking to what extent the recognition of men like C. W. Leadbeater as spiritual leaders is blunting the sense of common decency and morality? Is it surprising that the management of a great chain of newspapers should threaten to hold the T. S. up to public ridicule and scorn? Is there any other organization which would permit its official organ even to hint at the possibility of such things being nobody's business? It has become a question in the T. S. between "Leadbeater above Decency" and "Decency above Leadbeater." Nothing but the total repudiation of "leaders" who hold such views and are able to exploit them, and of other leaders who defend them, can save the Society from a well-merited public contempt. You can't indefinitely keep a moral polecat in your parlor without the neighbors getting on to the fact.

If A. B. wishes to continue to play the part of theosophical bellwether she should dump this Jonah overboard.

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### A PHASE OF PRISON CORRESPONDENCE

A very successful member, who has correspondents in several prisons, and who manages to keep them, says:

Financially I cannot do anything, as I am only a poor widow, but I like to correspond with the boys and send them magazines and other little favors. I have eight boys on my corresponding list in the Missouri State Prison.

I never have trouble with any of them writing love letters to me; that does not worry me at all for I know what to tell them when they do, and not hurt their feelings, but keep them on my list just the same. They are only human and you cannot blame some of them if they do crave a sweetheart and when they write me such letters I just write back and tell them I appreciate their thinking that much of me, but I am engaged to be married; they can just call me sister instead and so continue our friendship. No use getting sore at the poor boys just because they long for some one to love. God gave us the desire to love and be loved, so why condemn it? I always look at a thing from all angles and consider the other fellow's feelings and what he is suffering shut in behind those dark walls and never a one to give him a kind or loving word. I know how I would feel if I were in his place and I don't believe in kicking a dog into the sewer because he is unlucky enough to get into the gutter.

The writer of the above does not appear to be possessed of any special qualifications which one might at first sight think essential to a successful prison correspondent, yet she manages to hit it off to a degree seldom attained. Why is this? It does not demand knowledge to make a successful prison correspondent, but it does require a certain trait which is to be found in the humblest quite as much, if not more than in most of much higher pretensions. It requires that understanding of human nature which enables one to put himself in the other's place and to see and feel as he does for the time being.

A famous philosopher said: "Man, know thyself." It is quite as important to know the other fellow, and I doubt if it is possible to make much progress in knowing oneself without a serious attempt to know others.

It is quite true that a prisoner may present but one side of himself to you. He may try to make as good an impression



as possible, even to the extent of exaggeration, distortion or misrepresentation. Don't be too hard on him for this. You are doing the same thing yourself every day, not only with those with whom you come into contact, but what is perhaps even worse, with yourself. You are minimizing and excusing your faults to yourself and magnifying your virtues, while with others you are doing the reverse; you are looking for their faults and declining to seek for their good qualities. The only way to avoid this is by checking yourself up against others; on the one hand looking in yourself for the flaws you see in others, and on the other, seeking in others the virtues you are conscious of in yourself. It is one of the hardest things to remember to do, reasonable as it seems. If you do this honestly you can hardly fail to detect in yourself evidences of that which you class as criminal when you find it in others, and you will see that these traits are simply held in check, often through no very great merit of your own, but because your environment is such that you are not led to exercise them. If this is true of the vices it must likewise hold of the virtues. You will find traces of your own virtues in those whose environment has not been of such a character as to encourage them. The inclination to see our own good qualities and to overlook our bad ones has led to the much abused proverb about seeing ourselves as others see us. A much more practical course is to see others as we see ourselves.

Most of us seek to associate with those who rather closely resemble ourselves. We call such people "congenial," and we like them because they think and act much as we do. Then, too, we read those books and papers which present our own views, while we refuse the books and stop our subscription to papers which think differently. This comes largely from not being sure of ourselves. We are so weak that we need the approval of others to confirm our own opinions and actions and, besides, it is flattering to us. When we find a big man doing or thinking as we are inclined to think or do, it makes us feel big likewise, and we all know there is no more delicious sensation. On the other hand we shut our heads to opposing opinions which might disturb our equanimity; we act like cowards and probably are.

While this habit of seeking like-minded people is necessary and unavoidable at times, when joint action is necessary, it is otherwise a dangerous one to fall into. One should deliberately cultivate the habit of associating with those who are the most opposite. It isn't always pleasant, but one learns a lot more, and now and then reaches the conclusion that he has been mistaken.

There is a very ancient philosophy which holds that the soul of man is really a part of the Divine Soul, an offshoot, or

as it is often termed, a spark of the Divine flame. It holds that the soul of every one, the ego, is in itself pure and beautiful, like its source, but that it has become crusted over, has gotten dirty, if I may use the expression, and this has gone so far that the individual usually cannot even see for himself what he really is, much less see it in others. I find that this theory explains more than any other. Think of it; the dirtiest person, physically speaking, is just as clean beneath the filth as the most washed of us. So the dirtiest soul is just as clean in its essence as the cleanest, the dirt being like the mire on a person who has fallen into the mud. Take your own case. You have lofty moments, moments of inspiration you call them. At such times it is your real self of which you are conscious. Then the cares of the world, indigestion, a fit of temper or what not apparently transform you into something wholly different. Perhaps you forget entirely what you were before; the music is replaced by discord, love by hatred, kindness by harshness; you even deny yourself and think that you have been indulging in silly idealism or sentimentalism. But you are still, nevertheless, what you were at that moment of insight, and you will do well to regulate your actions by that, rather than by the impulses of the more clouded periods.

That ancient philosophy appeals to me; it explains more to me than any other and I would no more think of denying it than I would think of denying the blue sky and the sun because it happens to be cloudy. I think we may go further. I think that what we call "being in love" is not in the least self-deception, but is caused by a deeper vision into the really pure and beautiful soul of another, seeing for the time through that crust of dirt which is the only thing others see who laugh at us for our "delusion." By what mysterious process we arrive at this vision I do not pretend to say, but it seems to be akin to that by which we became aware of the beautiful landscape outside while hitherto we had been conscious only of the dirt on the windows. It seems to be likely that if we could see with the vision of a god we should love everybody with intense love, no matter how repugnant they may appear to their fellows. Without doubt that is neither possible nor desirable here and will have to be postponed till we reach that condition where they neither marry nor are given in marriage, let us say the buddhic plane. But if we are ever to reach that condition it must be through our own efforts, and we should make at least a start now, by trying to see the lovable in every one. If we do not we haven't the least chance of developing the divine vision within us.

Don't imagine I am advocating sentimentality towards wrong doers. I understand that one of the first things a newly arrived prisoner has to do is to take a bath. It is a

pretty poor sort of soap that our penal system prescribes for the moral cleansing of the ego, and many penologists appear to think that there is really nothing clean underneath, nothing but dirt clear through. Is it the fault of the dirt or the fault of the soap? I know well enough that the job often seems hopeless. But if you expect a man to clean himself he has to be made to feel that there is something to clean, not all just dirt, and if you can get him to believe this, if you can see the latent good in him and show him that you see it, you can—not always, to be sure—encourage him to make the effort. Preaching is useless; you must see. Half the people in the world are kept straight because somebody believes in them; as a rule it is those in whom nobody believes who go wrong. If you do not succeed with your prisoners do not be too hasty in blaming them. Look into yourself. Perhaps it is the prisoner's fault, but it is quite as likely to be your own.

### Flowers from a Neo-Theosophical Garden—III

That the letters of Mrs. Besant to Mrs. Dennis and of Arhat Leadbeater to Mr. Fullerton did not satisfy the officials of the American Section, under whose jurisdiction the offenses charged were alleged to have been committed, is indicated by the following excerpt from the minutes of the Executive Committee American Section, T. S., held in New York City, April 13th, 1906, nearly three months after the above letters were written. Of this meeting Mr. Fullerton says in an official circular dated May 18, 1906, and quoted in another of February 1907: "All the members were present save the one from San Francisco, who was unable to come but telegraphed approval of the step. The Committee sat all day, and was assisted in its deliberations by representative Theosophists from Philadelphia, Boston, Toronto, and Chicago. The unanimous outcome was as follows: First, that X (Leadbeater—*Ed.*) should be presented for trial to the Lodge whereto he belongs; Second, that a special delegate should proceed as quickly as possible to England and personally see Colonel Olcott, the General Secretary of the British Section, the authorities of the defendant's Lodge, and the defendant himself." The unanimous resolution of the New York meeting reads as follows:

"*Resolved*, that the Commissioner appointed by the Executive Committee of the American Section, T. S. in the C. W. Leadbeater case be and hereby is instructed, authorized, and empowered as follows:

"First. That he go to Europe forthwith, taking with him documents containing charges and evidence against C. W. Leadbeater and personally lay them before the President-Founder and the Lodge or Lodges of the T. S. of which the accused is a member, and ask that they be acted upon immediately; said Commissioner giving all the assistance in his power to bring the matter to a speedy and final issue.

"Second. That he shall also place in the hands of the General Secretary of the British Section, T. S. a copy of the said charges and evidence with accompanying documents for their information, asking his aid and that of the President-Founder in bringing the matter to an early and satisfactory conclusion without unnecessary publicity, so that the good name and well-being of the T. S. movement and of the T. S. may thereby be safeguarded as far as possible.

"Third. That the said Commissioner shall report progress by cable and by letter from time to time to the General Secretary, and on the



termination of his mission shall submit to the Executive Committee a full and final report in writing of the same.

"It is understood and agreed that there is nothing in the foregoing instruction to the Commissioner that will in any way interfere with his using his best judgment when, after consultation with the President-Founder, a somewhat different method of procedure should be decided upon."

The following is an extract from the stenographic report of the London meeting. In order to avoid the risk of publicity it was deemed inadvisable to employ a public stenographer, and Mr. Glass of the Executive Committee of the British Section acted in that capacity, having first satisfied the Committee of his proficiency as a stenographer and his ability to take accurate shorthand records of the proceedings. The accuracy of the report as issued was certified to by Col. Olcott and the copy submitted to the Executive Committee of the American Section was sworn to by Mr. Mead and Mr. Glass. As the report is a long one, only the pertinent portions are here reproduced. Editorial comments and abstracts are in ( ).

#### **Extracts from the Stenographic Report of the London Meeting**

Meeting called by Col. Olcott to discuss certain charges against Mr. C. W. Leadbeater, held at the Grosvenor Hotel, Buckingham Palace Road, S. W., on Wednesday, May 16th, 1906, at 5 P. M.

Present:—Col. H. S. Olcott, Mr. Burnett, as representative of the Executive Committee of the American Section, Mr. P. Bernard as representative of the Executive Committee of the French Section, and the members of the Executive Committee of the British Section, namely, Mr. Sinnett, Dr. Nunn, Mr. Mead, Mrs. Stead, Miss Ward, Miss Spink, Mrs. Hooper, Mr. Glass, Mr. Bertram Keightley and Mr. Thomas. Mr. Leadbeater was also in attendance and present at the first part of the meeting. Col. Olcott took the chair and asked Mr. Glass to act as Secretary of the meeting.

*Col. Olcott:* I have called you together to act as an advisory board in the matter before us. The matter is to listen to charges against Mr. C. W. Leadbeater of having systematically taught boys the practice of self-abuse. You have read the documents. Among them is a partial confession and rebutting evidence. The Executive Committee of the American Section would have expelled the accused but he is not a member of their Section. They therefore appealed to the President-Founder to help them and sent a representative of the Section. The accused being a member of the London Lodge of the British Section, and holding the office of Presidential Delegate, and the Appeal being made by the Executive Committee of a Section it acquires an importance which prevents me from leaving the matter in its ordinary course to a Lodge. I have, therefore, asked the Executive Committee of the British Section to assist me. The French Congress Committee having cancelled Mr. Leadbeater's invitation to act as Vice-President of the Congress, I have asked them to send a delegate to be present. So that we may avoid the least appearance of unfair play I have asked Mr. Leadbeater to attend the meeting.

(Mr. Burnett then read the extract from the minutes of the April 13th meeting of the Executive Committee of the American Section, as quoted above. Col. Olcott also translated the unanimous resolutions of the Executive Committee of the French Section. Mr. Burnett certified that the documents presented had been compared and were exact copies of the originals in the possession of the American Section.)

Mr. Leadbeater was then called upon to say what he wished.

(The first part of Mr. Leadbeater's remarks consisted in a protest that the matter had not been kept confidential. He then continued):

*Mr. Leadbeater:* So far as I am concerned what I said (see *Critic*

of March 29th—*Ed.*) is exactly all I can say except that if I were to elaborate I could bring more reasons for this action. Of course I am aware that the opinion of the majority is against that course. They would regard things I look on as worse as much less objectionable. The only point in my mind is that I should assure you that there was no evil intent. I was simply offering a solution of a serious difficulty. It is not the common solution but to my mind it is far better than the common solution, but I do not expect that you should agree with me. The point is that the Society wishes to clear itself from all connection with that view. (Discussion of reasons for his resignation, etc.). . . . I cling to what I have said to Mr. Fullerton. If wished, I can discuss all the points.

\* \* \* \*

*Burnett:* It would seem to me that the main question is this, that we ought to have Mr. Leadbeater's resignation read before anything else is done.

*Miss Ward:* Seconded, and this was resolved. The following letter of resignation was read:

London, May 16th, 1906.

The President-Founder  
of the Theosophical Society  
Dear Colonel Olcott,

In view of recent events, and in order to save the Society from any embarrassments, I beg to place in your hands my resignation of membership.

Yours as ever

(Signed) C. W. LEADBEATER

\* \* \* \*

*Olcott:* Mr. Leadbeater, you admit that it was your practice to teach certain things?

*Thomas:* I should like to know if Mr. Leadbeater definitely admits the accuracy of the copy of his own letter to Mr. Fullerton and the original letter to Mrs. Besant (see *Critic*, March 1st and 15th—*Ed.*).

*Leadbeater:* To the best of my knowledge and belief. I have somewhere the draft which I drew up of the letter I sent. I am not in a position to certify but I believe it to be a true copy.

\* \* \* \*

*Mead:* (Referring to one of the Leadbeater letters to a boy, presented in evidence) What does that word "still" mean in that letter—"Still there may be this reason in what he says, that while you are not quite well we should spend no force (by self-abuse—*Ed.*) that can be avoided"? Is he to begin again when he is well?

*Leadbeater:* If he finds any accumulation he should relieve.

(Then followed a discussion of what the boy meant in saying to his mother that Leadbeater had "done" something to him.)

*Leadbeater:* I don't quite know what you mean.

*Mead:* It is quite clear. When boys practice self-abuse they do it on themselves. This sentence suggests something done by you. That is the meaning of the words. I ask for an explanation of this, or if you simply deny.

*Leadbeater:* I deny anything in the way that is apparently suggested, but certainly not that suggestion was made. I am not denying that in the least.

*Thomas:* I am not quite satisfied with the answer. I would like to know definitely whether it was simply in the nature of advice or whether there was any action.

*Leadbeater:* I want to call up quite clearly the exact incidents. I scarcely recollect. There was advice but there might be a certain amount of indicative action. That might be possible.

Original from

*Thomas:* Your reply as to scarcely recollecting suggests that there were so many such cases. I would like to know whether in any case—I am not suggesting sodomy—there was definite action.

*Leadbeater:* You mean touch? That might have taken place.

*Thomas:* You admit giving the advice to more than two boys?

*Leadbeater:* You are to take it that the same advice was given to several.

*Olcott:* How many? Twenty, altogether?

*Leadbeater:* Not so many.

*Mead:* The second charge reads: "That he does this with deliberate intent and under the guise of occult training or with the promise of the increase of physical manhood." The evidence of these boys says nothing whatever about applying to him for help. I want to ask whether this advice was given on appeal or not.

*Leadbeater:* Sometimes without, sometimes with. I advised it at times as a prophylactic.

*Miss Ward:* I suppose from what you saw on the other planes?

*Leadbeater:* From what I saw would arise.

(Some discussion followed, in which it was attempted to elicit information from Mr. Leadbeater as to whether Mrs. Besant was familiar with his practice before the receipt of the American charges. After some hedging on the part of Mr. Leadbeater, he was finally excused from replying.)

*Olcott:* Since he did not want the boys to tell their mothers he would I should think shrink from telling Mrs. Besant.

*Burnett:* I would like to ask Mr. Leadbeater in view of the fact that he is compos mentis why he did not inform the fathers, before he took any of these boys, what his practices were, that the father might have had the opportunity of consulting with the mother. It has been said to me by every mother, and mothers not in the charges, that if they had known he taught these practices he would never have had the boys.

*Leadbeater:* I don't understand all this talk about concealment. If asked about the thing I should not have hesitated in speaking. (And yet he made the first boy mentioned in the charges promise not to tell.—Ed.).

*Bernard:* Since Mr. Leadbeater was teaching these boys to help them in case of need, considering that men may be in the same difficulty, has he ever taught this to grown-up men? Has he taught the same thing in the same personal way to grown-up men as to children?

*Leadbeater:* I believe that at least on two occasions in my life I have given that advice to young men as better than the one generally adopted.

*Olcott:* Since you come into the Society?

*Leadbeater:* I think not, but one case may have been. You are probably not aware that one at least of the great Church organizations for young men deals with the matter in the same manner.

*Mead:* Do you deliberately say that?

*Leadbeater:* Yes.

(An attempt was made without success to get Mr. Leadbeater to state the names of such organizations. Mr. Leadbeater then withdrew, and after a recess the Committee discussed the question whether his resignation should be accepted or whether he should be formally expelled from the Society. The acceptance of the resignation was finally adopted. Then followed a discussion as to the best means of informing the members, who would be sure to want to know the reason why. Mr. Leadbeater was then recalled and informed as to the outcome.)



**Olcott:** I should like to ask Mr. Leadbeater if he thinks I have acted impartially?

**Leadbeater:** Absolutely. If you should consider later I can do anything, let me know.

**Mead:** Do you mean to continue this course of teaching?

**Leadbeater:** Considering there is so much feeling in the matter by people whose views I respect, I do not.

(The meeting then adjourned.)

### More About "Bishop" Wedgwood

Extract from a letter from a leading personality in London T. S. circles. This letter was written before the cablegram in the last CRITIC announcing the resignation of "Presiding Bishop" Wedgwood from the T. S., the L. C. C. and the Masons:

March 8/22

... I have seen ..... (whom I consider "a white man") and he possesses a formal written confession of a most abject and pathetic character, signed by \_\_\_\_\_ in which he owns to improper conduct and accuses W., K. and C. He *did* confess verbally to the \_\_\_\_\_ at \_\_\_\_\_ Robert Street, Adelphi, when A. B. was in the next room or house, but A. B. declined to see him. He left the country and, I believe, the Society. Soon afterwards, under the coercive influence of W. he verbally "withdrew what he had said" but now under the strong strain of his conscience he is unable to bear it any longer. Strong action is being taken by \_\_\_\_\_ in the Co-Masonic Order and the O. C. C. and within ten days or so the offending parties will either have resigned or been expelled from both bodies. The confession is dated February 28. A. B. will be told the results by cable before March 21st. The confession was read to me by \_\_\_\_\_ from a copy which is one of several in circulation.

*Comment.* The above should exercise the skill of Father Cooper in the art of denial. Is it not possible that his cock-sureness about C. W. Leadbeater is equally unfounded? It is now up to A. B. to wriggle out of another false position in which she has placed herself in the attempt to bolster up Leadbeater, who had declared Wedgwood to be an initiate. More detailed information received since the above states that Wedgwood had fled to Paris (to escape the police?) and had been given ten days either to resign or be expelled.

The person who made this confession deserves far more respect than those who are withholding what they know about C. W. L.—and there are several—because their fear of personal results is stronger than their loyalty to the cause of a clean Theosophical Society.

### By B. P. Wadia

To be had from the O. E. LIBRARY.

Growth Through Service, paper, 25 cents.

The Inner Ruler, paper, 25 cents.

Some observations on the Study of *The Secret Doctrine* of H. P. Blavatsky, paper, 25 cents.

Will the Soul of Europe Return?, paper, 40 cents.

Svadesh and Svaraj, Adyar pamphlet No. 120, 12 cents.

Problems of National and International Politics; a 1917 Convention lecture, forming part of the volume "The Theosophical Outlook," cloth, 80 cents.

Labour in Madras, paper, 80 cents.

Mr. Wadia's political articles are of interest as bearing on the application of theosophical principles to labor and political questions.

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## A PRISON BABY

Babies are born now and then in prison. December 24th of last year saw the birth of a baby in the Missouri State Prison. It was christened *Weekly Clarion*, and in quaint language and not very promising typography it announced its intention of squalling once a week. It has faithfully kept this promise and the sixteenth squall finds it a mature prison paper, well printed and a vigorous yeller in behalf of the prison inmate. Its sex is masculine, decidedly so.

The *Clarion* adopted as its motto "Put legs under your prayers." I don't know just what that means, but it is clear that the *Clarion's* prayers have not only legs, but fists and teeth likewise. I have fallen quite in love with the *Clarion*. Its editor wields a vigorous style all his own and sharply distinguished from that of most prison papers. I like a writer who says tersely what he thinks and who does not hesitate to throw in a cuss word now and then for emphasis. I like brevity and sincerity and the absence of the mush-and-milk style. The writer who thinks vigorously and who has strong convictions gains by brevity, and he does no credit to himself and pays no compliment to his readers by diluting what he has to say. Old King Solomon made his reputation by using the short, pithy proverb. Had he expanded each idea into an essay he would long ago have been forgotten. It is the proverb which sticks in the memory and does its work. People have little time to read nowadays and only that which is short and sharp has a chance to be read by worthwhile readers.

So I hope the *Clarion* will stick to its present style. I hope that it will stick to its four pages a week and not be beguiled by success into the idea that it can do better with eight or twelve or sixteen pages to each issue. Four pages, as at present, give ample space to say all that is needed, ample to supply food for thought for a week to come, and they leave

the appetite of the reader whetted for more, while to obligate oneself to issue a larger paper means that there must be a lot of padding which few care to read and which more likely than not cause it to be laid aside to be read on a holiday which never comes. So stick to your four pages a week, friend Editor, and don't think you must dump a colossus on us. But if you really must yield again to the temptation to issue an eight page number with a four page lecture on Christian science or what not, print the lecture in a supplement, so that I can throw it into the wastebasket and keep the part that is really yourself. We are done to death with such lectures from outside sources. What we want is undiluted prison matter, written by a prisoner and giving his viewpoint.

The officials of the Missouri State Prison announced their intention of having a first-class prison paper, and they have made a hit by selecting the present editor. I hope they will keep him on the job, which seems likely, seeing that the court has provided for a long sentence. I hope they will let him bubble and sparkle and effervesce to his heart's content, and that they will assign the preaching to the chaplain and limit it to the chapel, and not attempt to unload it on a long-suffering public. I hope they will rigorously exclude all moralists of the Dr. Crane type, who formulate a few platitudes, sign their name and write "copyrighted" underneath. We, the public, want to hear all we can about the problems of the convict and the prison from the prisoner's own point of view. We don't want to hear about inside base-ball and movies; we have enough of these on the outside. We don't want to know what the inmates had for their Christmas dinner, but we are interested in hearing what they eat every day; whether it is clean, well-prepared and wholesome food, crammed full of vitamins, or whether it is bread and coffee alternating with beans and soup. And we want the facts, not stuff clearly written with the purpose of concealing something, or of making a good record with the warden. We all know that Warden Hill is a good fellow, so we don't care to hear it every week. True, honest, blunt talk is what we want, something to offset the everlasting ranting against the criminal which is found in the papers, inspired by the police and the prosecuting attorneys who make a living out of crime and who want to magnify their own importance, and written up by newspaper writers who will say anything if they are paid for it. What these gentlemen say may be largely true, but it is only one-half of the story. We want the other half.

This is not intended to reflect on those prison papers which present an abstract of the week's news and a selection of interesting topics unrelated to prisons. These have their proper function in institutions which are doing all in their



power to prevent the inmates from getting such information from other sources by excluding newspapers and forbidding the receipt of literature not sent direct from the publisher. They help to train the inmates in writing and printing and give them something to take an interest in, but they cannot play any part in penal reform. Neither is it intended to reflect on those other inside publications which are doing their best to follow the above ideal, but which are not so lucky as to have a Webb or a Grey for editor. What we need is more papers like *Lend A Hand* and the *Weekly Clarion*.

The yearly subscription to the *Clarion* is only fifty cents, and it should be addressed to it at Box 47, Jefferson City, Missouri. Get it.

#### Flowers from a Neo-Theosophical Garden—IV

An appendix to the London report contains the following with respect to the second boy mentioned in the Dennis letter (CRITIC, March 15th):

First: Mrs. Dennis was told by the mother of the boy of this estrangement at the time it occurred and that the boy refused to give any explanation for the sudden termination of the friendship. Second: When questioned in Dec. 1905 for the first time on this matter in connection with Mr. L. she asked if he had ever learned of these things before from other boys or any one but Mr. L. he said quickly: "No, mother I never did." Then he suddenly checked himself and said, "Yes, I must take that back. Do you remember when I suddenly stopped going to visit Z? Well, this was the reason; he did not try to do this same thing, but he talked about these matters in a way I did not like and his friendship became distasteful to me." (The implication is of something done to him by Leadbeater, and is referred to in the hearing.—Ed.)

Part of the evidence submitted at the London hearing was a letter from Arhat Leadbeater to one of his boys, in which the following occurs:

"Private: You made a mistake in mentioning that matter to the doctor; these things should be kept entirely to ourselves and it may lead to much undesirable talk. I told you long ago that there were different opinions as to the best way to manage these things and your doctor evidently holds a strongly opposite view. Still, there may be this much reason in what he says that while you are not quite well, we should spend no force (in self-abuse—Ed.) that can be avoided. You will remember that when we met at North Tonawanda, I suggested longer intervals until you were completely recovered."

This letter, the authenticity of which was admitted by Mr. Leadbeater at the London hearing, reiterates his anxiety to keep his doings secret, and implies still more, namely, that the boy was to cut down his "indulgence" while his health was poor, but that he was to increase it when he had recovered.

Putting together the written statements of Mr. Leadbeater in his letter of February 27th, 1906 to Mr. Fullerton (CRITIC, March 29th), his own verbal admissions at the London hearing (CRITIC, April 12th) and the advice given in the letter above quoted, it is to be considered as demonstrated on his own testimony:

First: that he advocated self-abuse as a general means for dispelling sensual thoughts.

Second: that for aspirants in spiritual training he regarded it as altogether preferable to marriage.

Third: that he taught it to young boys who had been entrusted to

him by their parents, not only exacting secrecy, but even telling them that it would lead to increase of physical manhood.

Fourth: that he had grossly deceived the parents as to his method of dealing with the sex difficulty.

Fifth: that he taught it to boys, not alone in order to rescue them from the grip of a vice already acquired, but also in advance of this, to entirely innocent subjects, on the pretext of what he claimed to see by his clairvoyant faculties might happen.

Sixth: that he had taught the practice to so many boys that he could not give the number, but stated roughly that it was not as many as twenty, and that he had also included grown men in the range of his advice.

Seventh: that he had advised a boy to regulate the extent of his indulgence by the state of his health, increasing it when he was completely recovered.

As a further confirmation of Mr. Leadbeater's ideas the following from a letter of his to Mrs. Besant, dated at Harrogate, September 11th, 1906, is illuminating. The letter was part of the evidence in the Madras High Court case 1778, in 1913, G. Narayaniah vs. Mrs. Annie Besant, and is printed in full in Veritas, "Mrs. Besant and the Alcyone Case," appendix page xxiv. He says:

"Both matrimony and prostitution must obviously be worse, because in each case they involve action upon another person."

The above establish and confirm fully the charges brought by the Executive Committee of the American Section, and first stated in the letter of Mrs. Dennis, Corresponding Secretary of the American E. S., in her letter to Mrs. Besant (CRITIC, March 15th):

First, that he is teaching young boys given into his care habits of self-abuse and demoralizing personal practices.

Second, that he does this with deliberate intent and under the guise of occult training or with the promise of the increase of physical manhood.

Third, that he has demanded, at least in one case, promises of the utmost secrecy.

This conclusion takes no account of further implications which might be drawn from the testimony of two of the boys.

It has been claimed that the report of the London meeting was garbled and incorrect, and that Mr. Leadbeater was tried by a committee of persons hostile to him. Nothing could be further from the truth. The minutes were taken down in shorthand by a stenographer who had previously satisfied the committee of his ability to take accurate notes, and their accuracy was attested by Col. Olcott and two members of the Committee. Mr. Leadbeater stated at the end of the meeting that his treatment had been fair and impartial, and his own statements and admissions coincided with his statement in his letter to Mr. Fullerton. He admitted the authenticity of the letter to a boy quoted above. There is not a word in the report which indicates a desire to give the documents any significance other than admitted by himself. The essential part of the evidence lay in the documents, and was therefore independent of what was said at the meeting. The attempt to make the statements appear as slander and the work of "Jesuits" is supremely silly.

It is pertinent to inquire here what any solicitous parent would have done had an ordinary teacher or private tutor—who had not the advantage of being an Arhat or of having so able a defender as Annie Besant—been detected in giving such instruction to his sons. What would you have done yourself, had it been your own son? Tarring and feathering, or even shooting, have been the fate of many who have done nothing worse. The claim of the Arhat that he was inspired only by the benevolent wish to save the boys from something worse, and his

promises not to continue the teaching, are not to be taken too seriously. He who is actually caught in a criminal offense does not plead "not guilty." He puts forth extenuating circumstances and is usually ready enough to promise not to offend again. The value of such pleas and promises is to be judged by the evidence, some more of which we shall presently see.

It is stated in the letter of Mr. Martyn to Mrs. Besant (CRITIC, January 4th) paragraph 5:

"In 1906 I was in London fighting your cause and Leadbeater's. Police proceedings against the latter were seriously threatened. One of his boys in desperate trouble urged me to try and prevent their being proceeded with and admitting that the only evidence he could give confirmed Leadbeater's immoral practices."

Certain other documents implicating Arhat Leadbeater appeared about 1906, which give every evidence of being authentic, and which place a much more serious aspect on the case. One of these is the sworn statement of a boy whose morals Leadbeater had corrupted and whose health he had ruined, while another leaves it absolutely impossible to attribute his actions to anything but sexual insanity or unbridled viciousness. These will be taken up on a future occasion.

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### **"Fohat"—A New Blavatsky Magazine**

This is just a preliminary notice of a new monthly magazine, "Fohat," which will start in May and which will be devoted mainly to the Back to Blavatsky Movement. One of its chief objects will be to attempt to correlate scientific truths with the *Secret Doctrine*. It is needless to say that not only should the *Secret Doctrine* be studied in the light of demonstrated scientific facts, and scientific theories, but that science will benefit by association with the broader viewpoint of the great philosophy which the *Secret Doctrine* expounds. Such a magazine is greatly needed and its success will depend on the encouragement, financial and otherwise, which it receives. Meanwhile now is the time to get on board by sending the annual subscription, \$2.50, to the editor, M. M. French, Room 337, 628 Montgomery Street, San Francisco, Calif.

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### **Mr. T. H. Martyn's Letter to Mrs. Besant**

Reprints of Mr. Martyn's letter to Mrs. Besant, published in the CRITIC of January 4, can be obtained by T. S. members from this office on request. State how many you wish.

Also while they last, two pamphlets by Mr. Martyn:

Should We Reconstruct?

Tsarlism or Reconstruction in the Church! An Open Letter explaining the writer's views on the Constitution of the Liberal Catholic Church.

The courtesy of a stamp for mailing is suggested.

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### **Mrs. Besant's Cry of "Wolf!"**

The *Theosophist* for March, 1922, contains a most illuminating article by Mrs. Besant, with the title "Whom Will Ye Serve?". I say it is illuminating, for it not only shows that the revolt against the corruptions which have been introduced into or encouraged in the Theosophical Society can no longer be ignored or pooh-poohed, but also because it illustrates the extremities to which Mrs. Besant is driven in the effort to defend them. Far from feeling aggrieved at the terms which she uses, which are to a certain extent personal, I can only feel a profound regret that so inherently noble and resourceful person as Mrs. Besant should find herself reduced to the expedient of adopting a line of argument which, curtly expressed, consists merely in calling her



opponents bad names. Whatever may be said of such a course when it is justified by the facts, it becomes pathetic when the assumed facts are mere baseless fictions.

Mrs. Besant refers to charges of sexual aberration which have in times past been brought by their enemies against the Knights Templar, the Albigenses, Paracelsus and Bruno, and implies that since these were baseless or unproven, we must conclude that similar charges against other people of prominence must be equally unjustified. She quite ignores the obvious fact that the truth or falsity of a charge is established, not by analogy with other charges which have proved unfounded, but upon the basis of evidence. The court records are full of cases where apparently respectable and even eminent persons have been proved beyond question guilty of just the class of offense she cites.

The article is written largely in defense of her "Brother Leadbeater" and other officials of the Liberal Catholic Church. The charges are refuted by attributing them to the Jesuits. On page 594 she says:

"The same policy was pursued towards the next greatest teacher the T. S. has had, my Brother Leadbeater, who has passed through a hell of accusations of the foulest kind. Other lesser men have shared his crucifixion, and just now the Jesuit conspiracy is making its most venomous attacks with its old weapons (charges of sex perversion—*Ed.*) against the leaders of the Liberal Catholic Church, which it recognizes as its deadliest enemy, because its Bishops, as in early days, are in touch with the Masters of the Wisdom."

And on page 595: "Judge us by our work, and not by the lies and slanders of the Jesuits and their agents."

Charging her opponents with being under Jesuitical influence has been a favorite course with Mrs. Besant. In *The Theosophist*, February, 1913, Presidential Address page 6, she charges that Dr. Rudolf Steiner was educated by the Jesuits, an assertion that is unqualifiedly false (See Levy, "Mrs. Besant and the Present Crisis in the Theosophical Society," page 1). In *The Theosophist*, January, 1913, page 481, she says of the Jesuits: "In America, they started a secret organization, called the Universal Brotherhood (not openly identical with Mrs. Tingley's U. B.)," thus insinuating that Mrs. Tingley was secretly associated with them. The direct statement is, I think, true, but the implication of Mrs. Tingley's Theosophical Society quite baseless.

And now the old disease has broken out once more in an aggravated form and she applies the same epithet—Jesuit—to those who are opposing the inroads of the Liberal Catholic Church and the elevation of sexual aberrants to spiritual leadership in the Theosophical Society. The facts concerning Brother Leadbeater are being presented in the *Carric* in a series of original documents comprising his own confessions and those of others who have been under his instruction. They speak for themselves; the facts would be the same, no matter by whom presented. Would Mrs. Besant aver that those who brought and passed on these charges—the Corresponding Secretary of the American E. S., The General Secretary of the American Section, Col. Olcott, President-Founder of the Theosophical Society, Mr. Sinnett, Mr. Mead and others, officers of the British Section—were Jesuits or agents of Jesuits? Would she confess to being a Jesuit herself when she publicly proclaimed Brother Leadbeater to be a sex-pervert and called his teachings "earthly, sensual, devilish"? It is quite true that a book, "Some Fruits of Theosophy", attacking the Liberal Catholic Church and its founders, and other fads introduced by Mrs. Besant, was published in England three or four years ago under Jesuit auspices, but it is out of print and certainly has cut no figure in the present controversy, and I have never found a theosophist who had seen it.

But the present discussion was not instigated and is not being engineered by the Jesuits, but by members of the T. S. of long standing, of whose loyalty to Theosophy and the Theosophical Society there can be not a shadow of a doubt, however much they lack that quality of blind subservience to leaders which Mrs. Besant apparently demands. Some of them are Masons, all are theosophists, while the writer of the articles in the *Critic*, which especially excites the ire of the P. T. S., is a Quaker by birth and education, later an agnostic, and finally a theosophist by conviction and at present a member of the Society, who has never numbered a Jesuit among his acquaintances, and scarcely a Roman Catholic, and who has repeatedly published articles condemning the policies of the Church of Rome.

Mrs. Besant's charge of a Jesuit conspiracy attacking the L. C. C. and its bishops is amusing when taken in conjunction with the recent confirmation of charges of sexual depravity against "Bishop" Wedgwood, head of this church, and against others of its clergy, with the character of which she was long ago familiar. It is not the Jesuits, but the evil deeds of these saintly associates of the Masters of the Wisdom which are now rising against them. The T. S. is not suffering from attack from without; it is suffering the karmic results of accepting a confessed professor of onanism as its spiritual leader, and it will continue to suffer till it repudiates him. Those who are working for reform in the T. S. will not be frightened by being called ugly names, and they may well feel encouraged by the character of the weapons which Mrs. Besant is forced to adopt.

One may perhaps charitably assume that Mrs. Besant has been misinformed as to the opponents of her Brothers Leadbeater and Wedgwood being Jesuits. Not so Mr. L. W. Rogers, however. He knows perfectly well that it is false, yet he prints her statement in the April *Messenger* and commends it to the members of the American Section over his own signature. His part, therefore, consists in changing what may have been misinformation into a deliberate lie.

*Statement of the Ownership and Management of the O. E. Library Critic required by act of Congress, of August 24, 1912, for April 1, 1922.*

The O. E. LIBRARY CRITIC, published bi-weekly at Washington, D. C. District of Columbia, City of Washington, s.s.

Before me, a notary public in and for the District aforesaid personally appeared H. N. Stokes, who having been duly sworn according to law, deposes and says that he is the editor of the O. E. Library CRITIC and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by Act of August 24, 1912, embodied in Section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, The O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

Editor, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

Managing Editor, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

Business Manager, H. N. Stokes, 1207 Q Street, N. W., Washington, D. C.

2. That the owners are:

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3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: none.

(Signed) H. N. STOKES, *Editor*.

Sworn to and subscribed before me this fourth day of April, 1922.

(Signed) FRANK B. TIPTON, *Notary Public*.

My commission expires October 31st, 1926.

### Some Publications of John M. Watkins, London

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ASTOR, LENOX AND  
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The O. E. Library League

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### THE MORAL OF THE ARBUCKLE CASE

Those who have followed the press reports of the Fatty Arbuckle case will remember that this cinematographic megatherium was three times tried for the murder of a girl. It isn't often that the same person comes thrice to trial on the same charge, and in so public a fashion, and it is therefore but rarely that we have such an opportunity of seeing the actual working of the jury system. Retrials usually hinge on the discovery of new evidence or on technical points. Yet with the same prosecuting attorney, a man who was out for blood if any one ever was, and with essentially the same evidence, the first jury nearly acquitted Arbuckle, the second almost convicted him, while the third was unanimously of the opinion that he was innocent.

Apply this to the average case where the evidence is of a circumstantial character. Many a man has been convicted and executed on no stronger evidence than was here presented. It has happened that there were not one or two persons on the jury strong enough to hold out against the talk of the prosecution and the attitude of their fellow jurors, so a unanimous verdict was secured and the man was hung. Yet had but one of those twelve jurors questioned the force of the evidence the jury would have reached no verdict and another trial, with a new jury, would have followed, possibly with a diametrically opposite result. The chief moral of the Arbuckle case in my mind is therefore the danger of making circumstantial evidence the basis of an irrevocable decree, and that is what capital punishment means. A live man can get a new trial, perhaps, but a hanged man is dead and done for. The question of life or death may hinge on so trifling a matter as the physical indisposition of one of the jurors. With a little difference in the personnel of the jury the result might have been just the opposite. The fault does not lie in the jury system as such so much as in human nature. Even the Supreme Court of the United States is frequently divided on important issues.

The second feature of interest is the attitude of the public after the final acquittal. A considerable portion of the public seems determined to disregard the fact that Arbuckle was acquitted by unanimous consent of twelve men who heard the evidence. This part of the public proposes to punish him even if found innocent. It is reported that the city of Seattle has forbidden the exhibition of Arbuckle films, while ex-Postmaster General Hays, a sort of tin god in the movie world, has cancelled 10,000 contracts for Arbuckle pictures, following on an appeal of the Lord's Day Alliance of New York, in which it calls the Arbuckle verdict "whitewash," and asks Mr. Hays to use his authority or his influence to "prevent such an outrage on the moral sensibilities of the citizens of this country."

What Mr. Hays' motives were, I have no idea, as clearly the producers had regarded it as a profitable venture. But the Lord's Day Alliance is an association of the most dangerous people in New York, people whom I quite frankly rank along with highwaymen and burglars, because they belong to that type which proposes to rob people of harmless amusements which they themselves do not personally relish—a set of impertinent busybodies. And these people set themselves up above the jury which acquitted Arbuckle, calling its verdict "whitewash," and proceed, after the manner of a lynching mob, to inflict for themselves such punishment as is within their power.

As a movie fan I have no use for the performances of Fatty and have muttered many a curse when his huge carcass came lumbering across the screen. He had but one gift, corpulence, and used it to make an honest living, just as many an actress uses her pretty face, often not half as genuine as Roscoe's fat. Roscoe was no actor worth speaking of—he was just fat—and personally I care no more for genuine fat than for made-up faces, but the type of comedy in which he featured was by several degrees less vulgar than the performances of Charlie Chaplin and Jimmy Aubrey and the bevy of bathing beauties. Quite true, Fatty spent money lavishly and not too wisely, but if the personal habits of the actors are to be taken as a criterion for the fitness of films, and their safety as far as the sensibilities of Lord's Day Alliances and Presbyterian elders are concerned, we are in for a big cleaning up which will leave the world the poorer.

No, if it is necessary to look into the private lives of screen actors, pass it along and apply it to the lives of other people, some of whom are supporters of the church, and rule out all films unless the performers can give a certificate of fitness to run a Sunday school. But don't start by picking on one person who has got into trouble and has been acquitted by the court. Don't make a scapegoat of him simply because he

has come into the limelight. If people want to look at the photograph of a man who has been accused of murder—and acquitted—why not? If they don't want to the film people will soon enough find out and shelve him.

Acting is acting. Is it any worse for a privately objectionable person to act the part of a gentleman or lady on the screen than for a clean person to act the part of a villain? I think not. In fact, we are in no way concerned with the habits of the person who produces film illusions for us more than we are concerned with the morals of our tailor or our milkman. So far as we are concerned, morality in these cases consists in cutting good clothing, in supplying good milk and in acting a part well, without visible offense to decency. The rest is part of the individual's own karma; we have nothing to do with butting in. We cannot reform the offender by discountenancing him; he could be just as bad in any other pursuit. We might keep him from being an actor, but we could not keep him from being a gambler, a winebibber or perchance a highwayman. So why worry except to see that we are not Pharisees and hypocrites? Why not give him a chance in his chosen calling?

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### Not a Grouch, but a Squeal

But few LEAGUE members and readers of the CRITIC remember that our work requires money to meet running expenses. Not one member in five contributes a cent; many have been members for several years and have given nothing. Even of those who promise regular contributions a very considerable portion neglect to adhere to it, and ignore the suggestion that a pledge is a pledge until it is withdrawn. A very large portion, perhaps one-half, compel us to send them several notices before they will take the trouble to send in the twenty-five cents for renewing the CRITIC. Nearly all do it ultimately, but the result of this procrastination is that it costs us on an average nearly ten cents to collect each renewal subscription from a member. Even at a clear twenty-five cents the CRITIC is sent at a loss.

Why not sit down at once and write that check which you have been intending to write these many months past, and send it by return mail?

N. B. Contributions are not limited to members.

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*Washington as a Crime Center.* In a recent address before the House of Representatives Mr. Tinkham showed that in 1920 the District of Columbia had more than two and a half times as many murders as the whole city of London and more than twice as many as the whole of Scotland, with ten times the population. It also has a higher per capita murder rate than any other city in the world. And yet Washington has capital punishment and enforces it.

*Death for Bank Robbery.* The Virginia legislature has passed a bill awarding the death penalty to bank robbers, at the discretion of the jury. Bank presidents and cashiers who loot the bank are excepted, from which we may infer that the measure originated with a bankers' association. It was once the function of a jury to decide upon guilt, nothing more. Now it is getting to be the fashion for the jury to determine the nature of the punishment, an innovation of very questionable propriety.



## Why Not Write to a Prisoner?

The Editor's desk is heaped with letters from prison inmates who want somebody to take enough interest in them to write them a friendly and encouraging letter. Some of these men tell us that since they have been in prison their former friends have deserted them and that they never hear a word from anybody. You need not doubt that. Most friendship is a sort of barter. When you lose your money, or your reputation, or get into prison and have nothing to give in exchange your former friends forget you and shun you like a poor relation. Some of these men describe their feelings when the mail man passes their cell day after day and month after month, without stopping, while others are getting letters. You will understand that, too, if you have ever watched for the letter that never comes.

On the other hand there are people in the outside world who are suffering for some object to which to devote themselves, and who forget that there are those who would be helped by a little personal interest shown them. Others, who give some time or means to charitable objects, miss the personal touch which is the greatest reward. They do not learn to know those whom they aim to help.

It is our object to bring these opposite classes together, to give each a chance to learn how the other lives and thinks. In writing to prisoners you have just this opportunity. Besides, it is a work which does not take you from home and which you can do in your spare time.

If you are already on our list of correspondents we want you to encourage your friends to take part.

## Flowers from a Neo-Theosophical Garden—V

(For the previous articles on this subject see the CRITIC, March 1, 15, April 12, 26.)

The following declaration formed part of the evidence in the Madras High Court Case No. 1778, 1913, the suit of G. Narayaniah vs. Mrs. Annie Besant. It purports to be the sworn statement of a certain boy whom, in order to avoid annoyance to his family, I designate by his initials only, "D. D. P." It was reprinted in *The Hindu*, Madras, April 13, 1913, certain names being omitted in order to avoid identification of the deponent, and can also be found in Brooks, "Neo-Theosophy Exposed," page 305. The original of this declaration as written by the boy himself, with affidavit, is, I understand, in the possession of Mrs. Tingley, who secured it from him with the knowledge and consent of his father.

### The D. D. P. Declaration

In the year 1903 I was visiting in the city of ..... with my parents, and then and there met Mr. Charles W. Leadbeater. I was then thirteen years of age and Mr. Leadbeater from the first treated me in a very affectionate manner.

At his suggestion my parents consented to my accompanying him to ..... on a pleasure trip. We remained in ..... three months, at the expiration of which time I accompanied Mr. Charles W. Leadbeater to the ..... coast, visiting *en route* a number of large cities.

Mr. Charles W. Leadbeater and myself occupied the same bed, habitually sleeping together. On the morning succeeding the first night that we slept together, and before we arose to dress, Mr. Charles W. Leadbeater explained to me the practice . . . (in question) and urged me to engage in the practice, giving as a reason therefore that it would aid me in overcoming any desire to have . . . (normal) intercourse with women—which desire, he told me, would develop in the course of nature at my age very soon. Mr. Charles W. Leadbeater also told me that the practice was recommended by his Master and teacher for that reason, and advised me not to speak of the matter to any one.

This reciprocal (note the word—*Ed.*) practice continued for the greater part of seven months.

On leaving Mr. Charles W. Leadbeater I returned to my parents who expressed themselves as being very much shocked at my changed appearance and condition.

My health was greatly broken as a result of the practices mentioned herein. I have been under medical treatment since that time and I am now under a physician's care and, I believe, slowly regaining physical health.

I make this statement with the motive of thus giving a warning which may enable parents to protect their children from pernicious teachings given by those who pose before the world as moral guides but whose practices debase and destroy both children and men.

..... being first duly sworn on oath deposes and says that he is the identical person who signed the foregoing statement, knows the contents thereof and each and every statement therein made is true.

(seal)

The authenticity of the above document is unquestionable and so far as I know has never been seriously denied. This, of course, is not asserting the literal truth of the charges contained therein, but one may well ask whether the boy would have made false statements under oath, with the connivance of his parents, thus placing himself on record as a partner in such criminal proceedings, and bringing unpleasant notoriety on his family. Its genuineness is attested by the boy's father in the course of certain correspondence with Mr. A. P. Warrington, then Corresponding Secretary of the American E. S. with whom Mr. P.'s application for reinstatement in the E. S. was then pending. I quote from Mr. Warrington's letter, dated Los Angeles, February 6, 1912, as follows (This letter formed part of the evidence in the above Madras High Court Case and is published in full in "Neo-Theosophy Exposed," page 306). Says Mr. Warrington in part:

Now as to your application for membership in the E. S., I submitted the same to the Outer Head as I informed you I would do, and she replies just as I expected, and I think you will quite agree with the position which she takes when you think it all over quietly, dispassionately and impersonally. She says that it is necessary for you to make good the serious injury done to the T. S., before you can return to the E. S.; that you should try to get from Mrs. Tingley D. ....'s signed declaration, for she has used this declaration and circulates all over the world the foulest slanders. . . .

From this letter it appears that Mrs. Besant made it a condition of Mr. P.'s reinstatement in the E. S., not that he should give evidence of the ability to profit by the inner teachings, nor even that he should deny the charges, but that he should secure and deliver to her the original of a document highly compromising to her Brother Leadbeater, and that she endeavored to utilize his desire to reenter the E. S. as a tool for suppressing damaging evidence. And this indecent proposal emanated from one who claims to be "the successor" of H. P. B.! In this we see one more evidence that the E. S. is simply an instrument of A. B. and C. W. L. for accomplishing their personal aims.

In his rejoinder to Mr. Warrington, dated March 8, 1912 (see Brooks, "Neo-Theosophy Exposed," page 310) Mr. P., the boy's father, says, among other things:

I think it would be useless to make a demand on Mrs. Tingley for the return of the declarations, for I am sure she would not part with them. . . .

When we went to Seattle in early 1909, an attempt was made to get a better understanding of the "X" (Leadbeater—*Ed.*) matter, and to that end four prominent members of the Seattle Branch met and discussed it;

as an outcome of this D..... made a voluntary confession (not about the "teachings" so-called but of certain other objectionable acts which it would be impossible to countenance on any wild plea of purity of motive) . . .

The bare thought that D..... went out of his way to make awful statements is too dreadful to dwell on. At present I am defending him less because he is my son than that I am certain he has told the truth. . . .

All the same—if it can be proved that the statements made by D..... and myself to Mrs. Tingley are false—then we are ready to publish an apology in any publication named. More—in view of the *heinousness* of the offense, we will both of us make a public apology in the presence of Mrs. Besant, Mr. Leadbeater or any other official, at which the members around shall be invited at what would be a semi-public function. . . .

Needless to say this offer was never accepted. It was not retraction, which was impossible, but concealment, that was sought—the bullying and swindling of the T. S. membership. As for the charges in D. D. P.'s statement, whatever might be thought of them had they been isolated, they carry great weight when placed side by side with the charges of the two boys embodied in the original letter filed with Mrs. Besant by the American Section (CRITIC, March 15th).

### **The "Critic" and the Present Crisis in the T. S.**

The files of the CRITIC back to October, 1917, contain the most complete analysis to be found of the conditions tending to divert the Theosophical Movement from the path laid down by H. P. Blavatsky. Liberal Catholicism, Adyaritis, Annieolatry, theosophical Second-Adventism, Leadbeater's substitute for marriage, the mania for psychism, the Krotona swindle, the sidetracking of Blavatsky in the interests of neo-theosophical writers and publishers, the hoodwinking of T. S. members, and allied subjects, are exposed, with original documents and references to original sources, by a T. S. member who has not yet "passed under the yoke." The entire file to March 15th, 1922 can be supplied for \$1.00. Annual subscription, 25 cents. Send subscriptions for your theosophical friends.

### **Theosophical Siamese Twins**

In a document marked "E. S. T., Australian Section; PRIVATE," and dated May 7th, 1921, C. W. Leadbeater prints the following letters from Annie Besant, O. H.

Theosophical Society,  
Adyar, Madras, S.  
April 4th, 1921

To the Members of the E. S. in Australasia,

I have long thought that it was hardly fair to deprive the members of the E. S. in Australasia of the help and strength which they might derive through the presence among them of the great Disciple, my Brother, the Rt. Rev. C. W. Leadbeater, who is attached to myself by a special occult tie, unbreakable in this or in any future life. His health, however, stood in the way, and I feared to overtax his physical strength. It is obvious that he is my natural and rightful representative in any country in which he may fix his home.

Mr. Martyn, who owes so much to him, will, I am sure, feel with me that the outer authority should be with him, who alone can truly represent me, and will gladly make it over to his own elder Brother.

In making this change, I wish to convey my deep and grateful thanks to Bro. Martyn, for the many years of faithful help which he has rendered me in all possible ways. His unwearied work, his self-sacrifice,



are beyond praise. In relieving him of the heavy burden which he has borne so willingly and well, and in placing it on stronger shoulders, I pray that the Blessing of the Inner Head may guard and guide my younger Brother, leading him to our common Home.

ANNIE BESANT,  
O. H.

April 4th, 1921

To Members of the E. S. in Australasia,

I hereby appoint my dear Brother, the Rt. Rev. C. W. Leadbeater, as Corresponding Secretary for the E. S. in Australasia, delegating to him, without reserve, my powers as O. H. That which he says and does, I endorse.

ANNIE BESANT,  
O. H.

"The Rt. Rev. C. W. Leadbeater, who is attached to myself by a special occult tie, unbreakable in this or in any future life." Whether these two worthies were born tied together, like the Siamese Twins, or whether they have been hitched together later, in a sort of spiritual marriage, we are not informed, but the fact is highly interesting and serves to explain some of A. B.'s later vagaries. C. W. L. is A. B.'s (or should we say Mrs. C. W. L.'s?) eternal soul-mate. This is the first distinct intimation we have had of the introduction of the soul-mate theory into Neo-Theosophy. It should be distinctly consoling to those who have been led to approve C. W. L.'s substitute for earthly marriage.

"That which he says and does, I endorse." Here are some of the things he has said and done since his connection with the T. S.:

In his letter to Alexander Fullerton (CARRIC, March 29, 1922): Recommends solitary vice as a means of dispelling sensual thoughts. Admits teaching it to boys. Says that it is preferable to marriage for those at a certain stage of spiritual development.

In his letter to Annie Besant, September 11, 1906: "Both matrimony and prostitution must obviously be worse (than self-abuse—Ed.), because in each case they involve action upon another person."

Admitted at London hearing teaching this practice to boys and young men.

In sworn statement of the boy D. D. P., accused of reciprocal immoral practices with this boy, and of ruining the latter's health thereby. Stated that it was recommended by the Master.

In a letter written in cipher to a boy, gives him detailed instructions for practising self-abuse, and ends with the words "Glad sensation is so pleasant. Thousand kisses, darling."

Caught in questionable proceedings with naked boys in very recent years.

Has openly justified these teachings both in court and in the public press at least as late as 1913. We shall publish a letter to a newspaper in 1913 over his own signature to this effect. To this date, so far as we know, he has never repudiated his earlier views.

The effect of A. B.'s appointing this notorious corrupter of youth as the head of the Australasian E. S. is already manifesting itself. In an article written by the President of the Sydney Lodge and published in *Theosophy in Australia* for February, 1922, we are informed (page 312) that if an educationalist chooses to adopt any special method (e. g. self-abuse) as a means of neutralizing or combating the natural instincts, it is not the business of the laity to have an opinion thereon. (See CARRIC, March 29.) What the effect of his teachings has been elsewhere, even to the extent of attempting to commit the T. S. to a defense of this vice, we shall see in due course.

There will be and should be no peace in the T. S. till this colossal

rascal is repudiated. The E. S. is already in the position where its members have either to defend and stand for his dirty doings or resign. And for that we have to thank Annie Besant.

### Some Publications of John M. Watkins, London

*Mead, G. R. S.*—Continued from last CRITIC.

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By the author of "The Golden Fountain."

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*Scott-Palmer, W.*—*The Ladder of Reality,* \$1.25.

*Smith, Percy*—*The Quality of Life,* \$1.25.

*Spiritual Reconstruction;* by the author of *Christ in You,* \$1.35.

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*Whyte, J. Herbert*—*Reincarnation; a Key to the Riddle of Life,* paper, \$0.65.

*Wilmschurst, W. J.*—*Contemplations; being Studies in Christian Mysticism,* \$2.00.

#### Periodicals

*The Quest.* A quarterly Review edited by *G. R. S. Mead*, devoted to the investigation and comparative study of Religion, Philosophy, Science and Art. A strictly first-class periodical. Annual subscription, \$3.00; single numbers, \$1.00.

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BY

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### FIGHTING THE CRIME WAVE

From the daily yellow newspaper which devotes its most conspicuous headlines and most of its front page to setting people to thinking about crime, frightening some and suggesting it to others, the crime wave hysteria has spread to the more sober journals, which now regularly contain articles treating the subject from the most varied standpoints. With all this talk, one is justified in demanding a greater share of attention to fundamental causes, instead of the altogether disproportionate attention given to suppressive measures. That the police and the legal profession should take the leading part is no doubt natural, as it is these which are in the first place concerned with the apprehension and punishment of criminals. It is the duty of the police to catch the offender, and one can no more demand of them that they go into fundamental causes than one can ask a fireman to have opinions on fireproof construction and safety matches. They are kept busy with the objects for which they are selected, and their education and ways of thought are not in the line of radical social improvements. The public as a rule is interested in the details of a crime; it is but seldom that it asks why it was committed, what made the burglar a robber.

The same may be said in a less degree of the legal profession, including prosecuting attorneys and judges. With them the point is, make your reforms in the way of suppressing crime by more speedy trial and punishment, by more strict enforcement of existing penal laws, and if these are not sufficient, by making more laws and more severe ones. Here too, but little attention is paid to ultimate causes. If we ask what is the trouble we are told that it is the result of the war, that the parole laws are too easy, or what not. It is proposed to prevent shootings by prohibiting the manufacture and sale of pistols, thus depriving the honest citizen of the means of defending life and property, when any one can see that if booze can be obtained in spite of the law, the same must be true of those who are determined to possess pistols as part



of their professional outfit. There are endless suggestions which will have but little effect on criminals, while they would, if enforced, produce a condition of chronic irritation among decent people, and a corresponding contempt for law.

Certainly the average citizen is none the happier for all this, and if it has become necessary when it was needless forty or fifty years ago, what has happened to make it so? These are questions with which most of the crime doctors concern themselves but little, and when they do their thoughts find little expression in the press. Apart from the reason above given, it is invariably easier to secure prohibitive legislation than legislation which aims at underlying causes. A city council which will vote an appropriation for more police or a bigger jail will without hesitation turn down a proposition for higher pay for teachers, enabling a higher grade of talent to be secured. Education nearly always comes out at the little end. We must wait years for better education to bear fruit, but the new cop and the new jail produce immediate results. We cannot afford to make investments which realize so slowly, so we make everybody's life a burden by ill-digested prohibitive and preventive measures. Here in Washington we have a higher per capita murder rate than any other city in the world and hang more men than any other, in proportion to our size. Here in Washington the law against playing ball in the street is strictly enforced, yet no reasonable appropriation for playgrounds can be secured; there is no law requiring owners of vacant lots not otherwise used to turn them over for playgrounds in consideration of a partial tax reduction. As a consequence the boys have to seek the crap corners and ultimately the pool rooms.

In summarizing the results of the Cleveland crime survey Dean Pound of the Harvard Law School says in part:

Our institutions presuppose a stable, home-owning, tax-paying population, of which each individual has and feels a personal interest in its legal and political institutions and bears his share in the conduct of them. Irregularity and discontinuity of employment and consequent migration from city to city, or back and forth between city and country, preclude the sort of society for which our institutions were shaped. That these things must make for crime and for the bad functioning of criminal justice in a large urban population is self-evident, and is shown abundantly by the facts disclosed by this [Cleveland] survey. A survey of the industrial situation with reference to these things would no doubt disclose much that might be used with effect in preventing crime.

While this has reference chiefly to the bad functioning of criminal justice, it indicates one of the main causes of the criminal tendencies of today. The population is yearly becoming more and more a floating one. We are ceasing to own our homes and to reap the benefit of the stability which continued residence in one spot and amidst the same associations brings in the way of controlling the individual. Probably few realize

how much greater are the incentives to good behavior among fixed associates than among strangers. Most people feel less restraint when in a strange city than when at home among friends, and frequently things are done which one would never think of doing at home. The wandering about without fixed residence or intention of residence has a most relaxing effect on the morals, and it is easy enough to see that those who are by nature near the borderline are likely to go, or to be driven, over to the criminal side.

This tendency to migrate is largely due to the increasing predominance of industrial life, and the instability of employment, driving people to seek here and there for work. Added to this is the lure of the large city, with its ever-increasing opportunity of variety and spice of life, all accentuated by the enormous rise and fall of demand for certain kinds of labor during the war, but still existing independently of this. It is in this constantly increasing mobility which is to be found one of the chief causes of the increase of crime. No one has found a solution for these difficulties, and no one knows whether anything short of complete social reorganization will solve them.

Until then it is idle to hope for betterment, except through the inculcation of better ideals from the nursery up. It may be that the home itself is degenerating, parental influence and home ties suffering from the increasing sense of freedom among the young, unbalanced by the development of home life so as to make it more attractive than the street and the dance hall. And for these things we are just as much to blame as the boy or girl who goes wrong and ends up in a reformatory. The responsibility is shared by the parent who neglects or refuses to see that we are facing a deadly competition between the home and the great outside, and that the allurements of the home must keep pace with the lure of the outside, even if old-fashioned prejudices have to be laid aside and the ten commandments must be polished up and adorned with some attractions.

### **Flowers from a Neo-Theosophical Garden—VI**

(Previous articles of this series, *CRITIC*, March 15, 29; April 12, 26; May 10.)

#### *The Leadbeater "Cipher Letter"*

Shortly after the London Committee for hearing the charges against Mr. Leadbeater had dissolved, a cablegram was received from America stating that additional evidence against him had come to light. This evidence consisted in a private note written by him to a boy, H. Z. The note was partly in a cipher prearranged between Leadbeater and the boy, the cipher portion containing specific advice relating to sexual matters, of a most abominable character, being instructions for the practice of solitary vice with a view of securing the most satisfactory results, and for avoiding the "spontaneous relief" which nature finally gives in such cases, and ending with the words "Glad sensation is so pleasant."

Thousand kisses darling." A more cold-blooded piece of devilshness could hardly be conceived, as no unprejudiced reader (of the male sex, at least) can fail to see that the directions, far from being intended to allay sensuality, were frankly designed to accentuate it by producing a maximum of sensual gratification as often as could be safely done, and the boy was invited to experiment on himself with this object. It admits of no interpretation other than that the writer was either sex mad or prompted by unbridled viciousness.

I print a portion of this letter below, but the cipher portion must be omitted from a publication intended for public circulation. The omitted portion, with the boy's translation and key for verification, can be obtained by *responsible T. S. members only*, on application, subject to approval. For the authenticity of the copy I am in a position to vouch. I also print a letter written by the boy's mother which will explain the conditions under which it was discovered and which make it clear that it was not a forgery. The cipher letter was typewritten and unsigned, enclosed in another letter from C. W. L. to the boy, and was written on a paper which was identified by color and watermark as not only identical with that used by the Arhat in his correspondence, but as identical with a paper a stock of which had been presented to him by a T. S. member. It was to a slight extent interlined in C. W. L.'s own handwriting.

The original letter was handed by the boy's mother to Mrs. Chidester, Assistant Corresponding Secretary of the American E. S. Mrs. Chidester wrote two letters to Mrs. Besant, May 28th, 1906, and December 9th, 1908, the first enclosing a copy of the original, the second a photograph of it. These letters formed a part of the evidence in the Madras High Court case No. 1778, in 1913, and are reprinted in Brooks, "Neo-Theosophy Exposed," pages 330, 335. Part of the second letter is quoted below.

#### The Cipher Letter (in part)

\* PRIVATE

My own darling boy, there is no need for you to write anything in cipher, for no one but I ever sees your letters. But it is better for *me* to write in cipher about some of the most important matters; can you always read it easily? Can you describe any of the forms in rose-colour which you have seen entering your room? Are they human beings or nature spirits? The throwing of water is unusual in such a case, though I have had it done to me at a spiritualistic séance. Were you actually *wet* when you awoke, or was it only in sleep that you felt the water? Either is possible, but they would represent different types of phenomena. All these preliminary experiences are interesting and I wish we were nearer together to talk about them.

Turning to other matters, I am glad to hear of the rapid growth, and the strength of the results. Twice a week is permissible, but you will soon discover what brings the best effect. The meaning of the sign ☉ is . . . (the remainder of the paragraph, omitted for reasons above stated, consists of forty-seven words, all but eleven of which are in cipher. The eleven words not in cipher are apparently shrewdly so written to throw a casual reader off the track and lead him to believe that the cipher has reference to the psychic experiences mentioned in the first paragraph, or other innocent matters. The translation of the cipher context shows that this is not the case, and that they convey an abominable meaning.)

#### Letter from the Boy's Mother

May . . . 1906.

Dear . . . . .

Your request was duly received asking for a statement from our son as to whether he had approached Mr L. . . . . for aid, or whether Mr. L. . . . . had approached him, but owing to my feeling that there



was no necessary haste, and to some pressing home conditions, it has been delayed until now and I trust the delay has caused no complications.

At the present moment I believe it right to place in the hands of the Investigating Committee such evidence as we have pertaining to a sad difficulty.

Our only desire is that a *full fair* setting forth of *all* points in the matter be made.

We have the deepest appreciation of Mr. L's kindness to the boy and ourselves in many ways, and whatever may come from us, we wish to avoid any semblance of pre-judging. What conclusions I have arrived at are based on the facts at hand.

My husband will send some statements later, setting forth his view of the situation as now presented to him.

Our son's statement clearly shows that Mr L..... opened the subject.

After having fully discussed the matter with both his father and me, he has given the key to the cipher in which certain information was given to him by Mr L..... in "private" notes placed in letters.

Our son was so disinclined to relate what Mr L..... had taught him, that for a time we felt we were asking him to disregard his honor. However, we arrived at the firm conviction that Mr L..... had no *moral right* to give him instruction and then bind him by word or attitude to secrecy.

No *minor* can join the T. S. without the consent of parent or guardian. How much then has anyone, teacher though he be, the right to give a teaching that he *knows* is *not* generally accepted, and then cause the boy to keep it away from his parents and further promote the secrecy by private notes and the use of a cipher.

Mr L..... gave to this boy a teaching admittedly dangerous, and, at the same time, prevented the counsel and the guidance of his parents in so critical a matter by impressing the boy *strongly* with secrecy.

Mr L..... either considered the parents *unfit counsellors* or else he *feared* their disapproval. In either case it was an assumption of privilege. For no matter which view he held, the parents are Karmically responsible for the child, and such teaching so contrary to *their* sense of *right* would have been possibly permissible *only* after having consulted them and received their consent.

Neither the boy's father nor I would have permitted Mr L..... to so instruct him. We have average intelligence; we have been devoted T. S. members since 1892 and surely would have been glad to co-operate with Mr. L..... in any measure we believed to be a *useful* factor in the boy's evolution.

Therefore, no matter what may be established as Mr L's *motive*, the fact that he ignored the rights and responsibilities of the parents deserves condemnation.

Our son left the slip of paper on the floor, from which the enclosed cipher note is copied. I also found another on the floor some time after finding the above mentioned cipher. That note was written in Mr L's hand and asked our son to keep a record of days when "experiments" were made, but this is now mislaid. It was not of so dangerous a nature as the enclosed; for in this as you will observe, Mr L..... expresses himself as "glad the sensation is pleasant" showing that he *approves of the sensuous part of the practice*.

This surely was teaching the boy to throw *pleasurable* consciousness into the practice. Would that not make reactionary thought forms?

Mr L. *knew* from my letters to him, that I was earnestly striving to aid the boy in his moral and mental growth, and he directly, or indirectly, taught the boy to keep this important phase of growth away from his parents. This was not fostering frankness, to say the least!

Mr L..... says in his letter to Mr. F., "the business of discovering and training especially hopeful younger members, and preparing them for Theosophical work *has been put in my charge.*"

A man may have credentials which bespeak his ability to teach mathematics or to teach occultism but it is unfair to the intelligence and duty of the parents to be *denied* knowledge of the method.

Again and again we have been told to accept only what mind and conscience approve. *Our duty is to give the child the best we know.*

Where can Mr L..... find justification in carefully teaching this practice which he knew was so generally condemned, and which he took no pains to put before parents for their acquiescence?

A. B. said to me in '97, "Never make the mistake of doing evil that good may come."

Now it appears to me that this act is far more evil in its effects than what we call lust, for it warps the nature and annuls any possible good that might result. No matter how great a person has given Mr L..... this work to do, our duty and right is to pass judgment on the *methods*, and since, as parents and guardians of youth in the T. S. we disapprove of them, our way is clear, and that is, to denounce such teachings.

These statements are not made in the spirit of one who is unwilling to hear all sides, but are the results of pondering on evidence at hand which comes from Mr L..... and as facts, are irrefutable.

It is an inexplicable feature in this case, that the boy was taught this method while away from his home.

There was ample of opportunity for Mr L..... to have consulted the boy's father about this when in our city, but, he did not.

I have only touched upon the parents' view, which is the fringe of a matter pregnant with other phases.

Trusting that the utmost frankness and courage may prevail at all points in this investigation, I am,

Sincerely Yours,

It is obvious from Mrs. Chidester's letters referred to above that Mrs. Besant had received an accurate copy of the cipher letter before she wrote the following, which is taken from "A Letter to the Members of the Theosophical Society from Annie Besant, President of the Theosophical Society," which was circulated late in 1908 and can be found in full in *The Theosophic Voice*, November-January, 1908-9, pages 5-13.

Much has been made of a "cipher letter." The use of cipher arose from an old story in the *Theosophist*, repeated by Mr. Leadbeater to a few lads; they, as boys will, took up the cipher with enthusiasm, and it was subsequently sometimes used in correspondence with the boys who had been present when the story was told. In a type-written note on a fragment of paper, undated and unsigned, relating to an astral experience, a few words in cipher occur on the incriminated advice. Then follows a sentence, unconnected with the context, on which a foul construction has been placed. That the boy did not so read it is proved by a letter of his to Mr. Leadbeater—not sent, but shown me by his mother—in which he expresses his puzzlement as to what it meant, as he well might. There is something very suspicious about the use of this letter. It was carefully kept away from Mr. Leadbeater (although Mrs. Besant had a copy—*Ed.*) though widely circulated against the wish of the father and mother, and when a copy was lately sent him by a friend, he did not recognize it in its present form, and stated emphatically that he had never used the phrase with regard to any sexual act. It may go with the Coulomb and Pigott letters.

Mrs. Chidester, replying to this in the second letter referred to above, says in part:

First:—As to the Cipher-letter being forgery.

When on September 28, 1907, you were shown the original Cipher-

letter, you did not in any way or manner question its genuineness nor did you attempt any explanation or defense of it. Nor do I understand that Mr. Leadbeater has ever denied writing it. Furthermore you virtually authenticate it in the first part of the paragraph dealing with it on pages 10 and 11 of your letter . . .

That there may be no further uncertainty in regard to this, I enclose a photographic reproduction of the Cipher-letter, showing it exactly as it was when placed in my hands by the parents of the boy, with my sworn statement to the effect, together with the key to the cipher. These speak for themselves . . .

Any one possessing a copy of the cipher letter with a translation of the cipher portion will at once perceive the entire insincerity of Mrs. Besant's statement. It is obvious that the cipher was not to be used so much for entertainment as for secret communications, for the purpose of avoiding detection. Else why was the boy told that he need not use it, as only C. W. L. saw his letters? Why this suggestion if amusement was the object? Further, the latter half of the letter beginning with "Turning to other matters" is a consistent whole and has no relation to the psychic experience spoken of in the first half. No one reading it can fail to see that the final words, part of the same paragraph, are not only not "unconnected with the context," as Mrs. Besant asserts, but that they have a direct bearing on it—"Glad sensation is so pleasant"—does that refer to the psychic experience? Do pink apparitions and having water thrown on one while asleep give rise to "pleasant sensations?" Arhat Leadbeater very naturally "did not recognize it in its present form". To have done so would have settled his hash then and there for all time to come, and not even so potent an advocate as Annie Besant could have extricated him. But the boy recognized it—he had had letters from Leadbeater before, on the same subject, likewise in cipher.

Later, in 1913, the Arhat found himself so firmly entrenched in the good will of theosophists that he thought he could deny the whole matter, and in the Madras High Court Case when in the witness box and under cross-examination denied that he had ever written letters in cipher, but said he had talked in cipher (See Veritas, "Mrs. Besant and the Alcyone Case," page 198)—under oath, mind you.

### At the Periscope

*The Passing of Murphy.* Warden E. J. Murphy, of Joliet Prison, died recently at the age of seventy. We have often had occasion to refer to Mr. Murphy. He was one of the old style of prison official, and believed in and practised the severest methods. Probably no one has to his charge so many cases of tuberculosis and insanity caused by bad treatment, so many men driven back to crime by hatred and despair. We are not concerned with Mr. Murphy's future career, and have no desire to throw stones after him, but if he gets back only a portion of the misery he has inflicted, we do not envy him. It is understood that Mr. Whitman is acting warden, but it is too much to hope that a man of his liberal tendencies will be permanently appointed, in view of the present crime wave hysteria.

*Believes in Hanging.* Rev. John H. Williamson, the "law enforcement commissioner" of Chicago, believes in capital punishment. This is the gentleman who said that his policy would be to apply the teachings of Christ in his office. Just where in the gospels Christ recommended capital punishment I do not know, but I am quite sure that He had a good deal to say about hypocrites, and in his spare moments this bloodthirsty cleric might do well to look it up. One of Rev. Williamson's spectacular innovations is broadcasting the law by radio. Chicago's criminals can now get the ten commandments and the gospels every day by radio, with such additions as Mr. Williamson desires. Whether he has arranged



to have the objectionable citizens provided with receivers we are not told, but the inmates of Joliet and Cook County Jail should certainly be so provided. On the whole, I think I prefer Murphy.

### The Secret Doctrine

H. P. Blavatsky's *Secret Doctrine* can now be obtained from the O. E. LIBRARY, as follows:

Third London edition (very much revised by A. B.), three volumes and index volume, The set, \$20.00. Single volumes can generally be supplied as follows, contingent upon the supply: vols. 1 and 2, \$6.75 each; vol. 3, \$5.00; index volume, \$3.50.

Point Loma edition, practically a reprint of the original edition of H. P. B., with index, bound in four volumes, \$12.00.

Volumes of *The Secret Doctrine* can be rented from the Library on the usual terms; information on request.

### Some Books We Recommend

The following books, for sale and loan by the O. E. LIBRARY, are recommended because of their intrinsic worth, rather than from a desire to exchange them for cash.

*Barrett, Sir William*—On the Threshold of the Unseen, \$2.65.

Probably the best and most authoritative summary of the results of psychical research.

*Besant, Annie*—Doctrine of the Heart (devotional), paper, \$0.25; cloth, \$0.50.

The Path of Discipleship, \$0.75.

*Blavatsky, H. P.*—Theosophical Glossary, reprint of original ed., \$3.00.

*Cordelier, John*—The Path of Eternal Wisdom; a Mystical Commentary on the Way of the Cross, \$1.00.

*Hoult, Powis*—A Dictionary of Some Theosophical Terms, \$2.00.

Contains about 2,700 definitions.

*Jennings, Hargrave*—The Rosicrucians; their Rites and Mysteries, \$4.50.

*Judge, William Q.*—The Ocean of Theosophy, \$1.25.

The Bhavagad Gita, cloth, \$1.25; leather, \$1.50.

*Kingsland, William*—The Esoteric Basis of Christianity, \$1.25.

The Physics of the *Secret Doctrine*, \$1.80.

Letters from the Masters of the Wisdom, \$1.30.

*Mead, G. R. S.*—Thrice Greatest Hermes, 3 volumes, \$12.00.

*Schuré, Edouard*—The Priestess of Isis (fiction), out of print, loaned only.

The Great Initiate Series, comprising: Jesus, the last Great Initiate; Hermes and Plato; Krishna and Orpheus; Pythagoras and the Delphic Mysteries (the best book on Pythagoras); Rama and Moses; each, \$0.80.

The Great Initiates, 2 vols., not loaned, \$3.15. Contains the above five books in two volumes.

The above are the best and most widely read popular treatises on the Great Initiates.

*Wadia, B. P.*—

Growth Through Service, paper, 25 cents.

The Inner Ruler, paper, 25 cents.

Some observations on the Study of *The Secret Doctrine* of H. P. Blavatsky, paper, 25 cents.

Will the Soul of Europe Return?, paper, 40 cents.

Svadesh and Svaraj, Adyar pamphlet No. 120, 12 cents.

Problems of National and International Politics; a 1917 Convention lecture, forming part of the volume "The Theosophical Outlook," cloth, 80 cents.

Labour in Madras, paper, 80 cents.

Yearly subscriptions: United States (except D. C.), 25 cents; District of Columbia and foreign, 50 cents (25 cents for each additional subscription to same address).

Entered as second-class matter April 8, 1914, at the Post Office at Washington, D. C. under Act of March 3, 1879.

### DANGEROUS PSYCHIATRISTS

According to information in a recent issue of the *Detroit Journal* a man was arrested at a carnival in that city, brought into court, and upon examination by the court psychiatrist, Dr. Jacoby, was found to be sane in all essential particulars. Nevertheless, apparently on the recommendation of this psychiatrist, who advised that he be detained for the extreme period, "after which his delusions may become even more marked and commitment might be more readily made," Judge Pliny Marsh sentenced him to the House of Correction for the extreme term of ninety days.

It is stated that the policeman who arrested him did not know why he was arrested and was unable to bring any charge against him to which he could certify, and that the judge positively refused to hear any testimony either for or against him. The man himself pleaded not guilty and could not tell why he had been arrested. In short, it appears that the victim was refused a trial and was sentenced for a maximum term of three months "for observation" on recommendation of a psychiatrist who confessed that he could find nothing serious the matter with him, in the hope that some mental flaw might develop during that period.

It therefore seems that in Detroit a court psychiatrist—that is to say, a man who has been able by push or pull to get the job of examining into the mentality of accused persons—can cause such a person to be confined without proof of guilt in a penal institution for "observation," in the hope that after a sufficiently prolonged course of prison treatment he may develop traces of mental weakness sufficient to make out a case against him. In short, if the man cannot be proved crazy offhand, make him crazy in order to prove your case and add another reason for your holding your job. Three months of confinement where everybody from captain to cook suspects you and constantly suggests to you that you are insane, combined with the sense of injustice, would certainly unbalance many a person through mere suggestion.

The *Detroit Journal*, in an editorial, calls for the abolition of the office of court psychiatrist on the ground that it paves the way for a man's political or other enemies to get rid of him, without proving him guilty of any offense. This is no idle fear. If the editorial writer had read of the Keown and Renfrew cases in Massachusetts he would have found further grounds for his demand. Both of these men were noted attorneys who had devoted their time to rescuing sane people from insane asylums, and had incurred the hostility of powerful persons thereby. Dr. Keown was committed to an asylum without trial after a trumped-up charge made by his political enemies, while Mr. Renfrew was brought into court on another faked charge made by his enemies and was railroaded to an asylum without trial, one of the "psychiatrists" being a personal enemy whom he had offended because he had rescued a profitable patient from his private madhouse, and who had therefore threatened to get rid of him. I believe he is still in the asylum, as sane as you or I, but unable to get out because the proper authorities will not give the necessary clearance papers. In fact in Massachusetts it is possible to dispose of one's opponents by framing up a criminal charge and making use of a law which allows the court to declare a person as possibly insane and to send him to bedlam for an indeterminate period without the trivial formality of proving him actually guilty of the offense charged as a pretext. Full details of these cases will be found in the *CRITIC* of July 21, 1920, July 20, 1921 and September 14, 1921.

I do not have a copy of the Michigan law, but it is obvious that the same possibility exists there. Either Judge Marsh was acting under the law or he was not. Either alternative deserves the most serious consideration and it is stated that the Detroit Bar Association will look into the matter at its annual meeting this month.

I take one exception to the plea of the *Detroit Journal*. The court psychiatrist should be retained for the purpose of periodically examining into the sanity of the city judges. Judge Marsh is said to have the largest bible class and to be the best teacher of the bible in Detroit. Yet he commits a poor devil to the workhouse for the maximum period called for by a charge of disturbing the peace, positively and arbitrarily and without excuse refusing him his legal right to a trial, and when no witnesses have appeared against him. Doubtless judges can do such things, and do do them in Massachusetts. But that a judge can do such a thing while he poses as an expert in the principles of the Christian religion, that, it appears to me, is a good ground for setting a psychiatrist at work on his brain box.

It has been suggested that judges should be required to



spend a short period in prison before mounting the bench, so that they may be familiarized with the actual working of the medicine which they propose to dispense. This seems to be good sense, little likely as it is to be carried out. Is there any judge who knows what is the effect of imprisonment on the morale of the convict? They talk much about old offenders returning. Their remedy is more of the same medicine. Can any of them deny that it is just the very treatment to which they have sentenced them that is often the cause of the repeated offense? What would we think of a doctor who should recommend to a patient who has failed to profit by his first course of treatment a second course of the same kind? A sentence of ten years in prison is not just a sentence of ten years—it is a sentence of ten years to confinement under a certain treatment, or maltreatment, not specified by law, but dictated by wardens, guards, prison commissioners or what not, which is often purely arbitrary and of the actual nature of which the judge knows little or nothing. He should know just what he is handing out, not by hearsay, but by personal experience, not as measured in days or years, but as measured by bad food, bedbug bites, floggings, insults, solitary confinement in dark and dirty dungeons, with physical and mental starvation.

When I read of Judge Marsh, I am disposed to think that such an enforced confinement of the judge should be, not only for getting experience, but for "observation" as well.

Psychiatrists, so far as they are honest men with real knowledge and good sense can render an immense amount of aid in enabling the court to reach a proper decision. But they are almost invariably faddists, and should be most stringently kept from using a casual and as yet unproven charge as a pretext for exposing a possibly innocent person to the degradation and annoyance of confinement, even for "observation." Let them loose on the community, with a bad law and a foolish judge to back them, and no one will be safe who happens to be possessed of harmless eccentricities, liable to accentuation by such unwarranted interference with his liberty.

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### Sidelights on Folsom Prison

From an underground letter.

"A man enters this place; he is furnished with a suit of clothes, two towels, a toothbrush, toothpowder—*no comb, no soap, nothing else*. Whatever he has outside of those mentioned he buys for himself with his own money, or gets it from his friends. The fellow who is broke and has no friends is to be pitied. I run a poker game Saturday P. M. and Sunday and don't know what I would do if it wasn't for the gamblers. Each Wednesday one ounce of tobacco is issued to each man, and tobacco is the medium of exchange here, the same as money is 'outside.' Lots of times the Deputy Warden or Captain of the Guard breaks up the games by

'taking in' all the gambling outfits. Soon another one is found or dug up and away we go again, playing 'ace in the hole.' . . . The food is nothing to brag on; beans every morning and every night; we even have beans on Christmas. . . . A man goes out of here with hatred and revenge in his mind and commits some crime and comes back again. Is he wholly to blame? He has only five dollars in his pocket, no job, nothing but five dollars and his freedom. Is it a wonder that he comes back? You say 'Why can't he get a job and go to work?' A man who has any pride in him imagines everybody to be pointing the finger of scorn at him and rather than humble himself and bear it he starts stealing again and soon finds himself in again." . . .

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### Support for the Critic

A correspondent who does not agree with all that the *CRITIC* says complains that the 25 cent subscription is "several hundred dollars too much." We like frankness and regret that we are unable to remunerate this kind friend for the suffering caused by reading it, by refunding the difference, at least until the printing and mailing expenses are looked after. Fortunately there are many readers who tell us that it is several dollars too little. We are always glad to hear from these, but would be gladder still if they would send us a check for the difference. We are anxious to earn what we get, but equally anxious to get what we earn. It is not only that the shoe is constantly pinching, but we are often in imminent risk of not even having the shoe to pinch us.

Why not sit down at once and write us a check for what you feel you can give? We are glad of anything from a postage stamp up to a greenback or a yellowback.

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### Letter from Mr. Wadia

Toronto, March 10, 1922

To the Editor,  
O. E. Library *CRITIC*,  
Dear Sir:—

I have read in your issue of March 1st a reference to Mrs. Besant's Order of the Brothers of Service.

I was the treasurer of the Order from its inception in 1917 until May, 1919, when I left India for the West. It is but fair that you should give me the opportunity of correcting the impression which your article may make on the minds of the people: that Mrs. Besant has used the money collected for this particular Order for purposes other than those for which the money was given. The order collects money and the expenditure consists *only* of the payment made to the members of the Order for their living expenses. Mrs. Besant has never used for any purpose the funds of the Order, and I think you will publish this explanation, especially as my name has been mentioned by you in reference to the matter.

Thanking you in advance for this courtesy, I am

Yours very truly,

B. P. WADIA

*Note by the Editor.* I take pleasure in printing the above letter of Mr. Wadia, which, of course, presents the facts up to May 1919. Reference to the article in the *CRITIC*, however, will show that I distinctly disclaimed insinuating that the money would be used for any purposes other than those for which it was given. What are these? The purposes for which it is given are distinctly stated in the Rules of the Order, namely: "Any property given to the Order by a Novice on becoming a Brother

shall be used by the Order in such ways as the Brother Server (that is, Mrs. Besant—*Italics mine—Ed.*) shall direct." That up to May 1919 no money was expended except in the support of members can therefore mean only that no surplus over and above living expenses had been accumulated, or, if it had, that it is still available for any object whatever appealing to Mrs. Besant, quite irrespective of any wish or opinion of the Brother giving it. The absurdity of any adult compos mentis making Mrs. Besant his guardian, turning all his property over to her and having her pay his board bills from it, and in addition pledging her blind obedience in everything, is not diminished by the fact that she does not succeed in getting more than enough to pay the living expenses of her wards. She makes them her servants, and that is quite something. The most that can be said in favor of such a scheme is that when one reaches that state of mind he needs somebody to take care of him.

### Father Lindberg Goes Over the Top

The battle of Kurukshetra is on and the snorting of the elephants has begun. One of the latest snorts is a letter from Father B. W. Lindberg, formerly a physician in Kansas City, but now a priest in Leadbeater's church in Sydney, Australia. This letter is being circulated in the American Section for the encouragement of the faithful and the confusion of evil speakers. Father Lindberg replies to certain statements made by Mr. T. H. Martyn, in his letter to Mrs. Besant (published in the *CHRIC*, January 4th, 1922). I am not concerned with what he says of "Bishop" Wedgwood, as later developments have confirmed Mr. Martyn's statements. Speaking of Arhat Leadbeater, Mr. Martyn says, in part:

"By this time (1917) Mrs. Martyn had become intensely unhappy about C. W. L. in the house. She had seen naked boys in his bed and other facts had come to her knowledge. I refused to sympathize with her views and for my sake she kept her peace and I held things together. Later (1918-19) scarlet fever in the house caused Leadbeater and his boys to move out temporarily and all my persuasions were insufficient to induce Mrs. Martyn to have him back again. She point-blank refused—though again in consideration for my own feelings—she told me nothing of what she knew. I only learned that on my return from America 1919-20."

Referring to this Father Lindberg states:

"Again, as to Bishop Leadbeater being refused the re-entry into his former home, after his return from a journey—that to my knowledge is an absolute mis-statement. The facts are that at the time when this particular incident occurred, he was practically confined to his bed and had not been able to take a journey for a year or more. But as Mr. and Mrs. Martyn were both going to Europe, and were sending the children to a boarding school, it meant that Bishop Leadbeater would be left wholly in the hands of a housekeeper and servants. This they were naturally unwilling to do, and so other quarters were found in the house of a Swedish friend of mine, a devoted admirer of the Bishop. To show the very friendly spirit in which this change was made, a suite of furniture which the Bishop liked was sent by his former hosts to his new quarters."

A comparison of these statements shows that Mr. Martyn says nothing whatever as to a journey or the state of the Arhat's health, and as Mr. Martyn can reasonably be supposed to know the affairs of his own household (which I happen to know from other sources to be the fact) one might conclude that someone has been lying and that it is not Mr. Martyn. The explanation of the discrepancy is obvious enough. Mr. Martyn gave the true reason for the Arhat's exclusion from his house in his letter to Mrs. Besant, but being pre-eminently a gentleman of kindly and considerate character and not wishing to hurt the Arhat's feelings, he



put him off with the pretext that he was going to Europe and didn't want to leave him with his servants. And Father Lindberg has swallowed this polite evasion, bait, hook and sinker. Had Mr. Martyn been less considerate he would have kicked the Arhat into the middle of the street.

The matter of the naked boy (Mr. Martyn says "naked boys . . . and other facts") is also neatly explained by Father Lindberg. The Arhat was "giving him treatments." Just so. But omission is made of any statement as to the character of the treatment he was giving, and why the boy had to be naked. It is not on record that the Arhat is a specialist in massage, but it is on record—his own admission—that he recommended a certain immoral practice as calculated to increase the physical manhood, and actually gave practical demonstrations in the same to his boys (see *Critic*, March 29, April 12). This reminds us of the Arhat's excuse for being found with another naked boy at Adyar, that he was "washing his head." ("Mrs. Besant and the Alcyone Case," page 199.)

It is not with the intention of reflecting on Arhat Leadbeater, but of exposing the muddle in Father Lindberg's noddle that I call attention to the fact that his statement that "it would be physically impossible for a man addicted to a vice of the kind suggested in those horrible accusations to lead the strenuous life of continuous and splendidly effective work that he does" does not harmonize well with his statement that the Arhat was practically confined to his bed and unable to take a journey for a year or more a short time after the period during which the incidents referred to by Mr. Martyn were in progress.

If Father Lindberg reads the Leadbeater "cipher letter"—and it will be his own fault if he does not—will he perhaps ask us to believe that the Arhat was merely instructing the boy H. Z. in the best way of scratching his nose or rubbing his tummy? As a physician the Father should be able to give us a satisfactory explanation as to why the Arhat congratulated the boy on finding the sensation of rubbing his tummy so pleasant, why tummies should not be permitted to manifest themselves spontaneously, and why he had to write it all in cipher.

As an unconscious humorist Father Lindberg even exceeds Father Cooper—some feat, I can assure you.

### **Mrs. Besant and the Oriental Esoteric Library**

Mrs. Annie Besant, in a letter dated March 2, 1922, addressed "To All Members of the Theosophical Society," page 5 of the American edition, makes certain assertions which are false and misleading, and calculated to discredit the Oriental Esoteric Library. It is therefore necessary to state:

1. That the Oriental Esoteric Library, from its beginning, has always been the private property of its present owners, and that it was not founded, and has never been owned, controlled, directed or in any way managed or influenced by Dr. A. de Sarak, by the "lady follower of his" whom Mrs. Besant mentions, nor by any society or other organization connected with them.

2. That the "O. E. Library Centre," which Mrs. Besant mentions, is a pure fiction, never having existed outside the imagination of Mrs. Besant and her associates.

3. That the Oriental Esoteric Library has nothing to do with the magazine "The Radiant Truth," which Mrs. Besant mentions, and was not even in existence at the time said magazine was published.

4. That the Manager of the Oriental Esoteric Library was at one time a member of a society or center which claimed to be connected with said Dr. A. de Sarak, but that that connection ceased ten years ago, since which time he has been a member of Mrs. Besant's Theosophical Society.

5. That contrary to the inference which might be drawn from Mrs. Besant's statements, at the very time when she implies that the Library was controlled by the Sarak society, it was not only not attacking Mrs. Besant's society, but was circulating chiefly the publications of the Theosophical Society, and was loaning free by mail, postpaid and without charge, at its own expense, many thousands of her books and those of her "Brother Leadbeater," and in every possible way endeavoring to get people to read these books.

6. That the Oriental Esoteric Library has no connection with the O. E. LIBRARY CRITIC other than the purely business one of using it as a medium of advertising its books, for which service it pays the usual advertising rates. THE CRITIC was originally published by the Oriental Esoteric Library, but passed out of its ownership and control over eight years ago.

As Mrs. Besant says "We understand that the present editor of the calumnious little paper broke away from the Sarak set" her attempt to mix up the CRITIC with "the Sarak set," so far as the present controversy is concerned, is clearly nothing but wilful and malicious slander, and does not speak well for the credibility of other statements made in her superficially plausible document.

For The Oriental Esoteric Library  
H. N. STOKES  
Manager.

### Leadbeater Succeeds Blavatsky!!

Issued by Victoria Lodge T. S. (Canada) May 8, 1922  
Union Bank Bldg., Victoria, B. C.

Mrs. Besant says Leadbeater and herself are the chosen "successors" of H. P. B., who left "the twain of us to bear personal witness to the truth when she had gone."—*Theosophist*, XLIII, pages 590 and 596, March, 1922.

H. P. B. passed away on the eighth of May, 1891. She left behind two councils—one in London, another in America. The second was headed by W. Q. Judge. Mr. Leadbeater was in London. The English Committee was composed of:—

Mrs. Besant.	Emily Kislingsbury.
Alice L. Cleather.	G. R. S. Mead.
Isabel Cooper-Oakley.	W. R. Old.
Laura M. Cooper.	E. T. Sturdy
H. A. W. Coryn.	Countess Wachtmeister.
Archibald Keightley.	W. W. Westcott.
William Kingsland.	Claude F. Wright.

Why was not Mr. Leadbeater's name on the list?

Why was not the "Arhat" recognized by H. P. B.?

Was Mr. Leadbeater a member of H. P. B.'s E. S.?

Mrs. Besant says:—"I stand as the chosen head of the Theosophical Society, chosen not only by the Society, but also by its true Founders and their Agents. To those who know anything of Occultism I say, that I stand as the servant of the Hierarchy, obeying Their Will and doing Their work, as H. P. B. bade me declare."

Will Mrs. Besant, who claims to be the successor of H. P. B., give the credentials for that "fact"?

*Note by the Editor.* The Victoria Lodge is to be complimented on its courage in coming out and facing the thunders from the Adyar Olympus. Perhaps Mr. Rogers would like to add the Victoria Lodge to his collection in *The Messenger*—so far he has seen fit to list only one. There are plenty of lodges which are quite ready to take the same step. They should make themselves heard. The CRITIC will be pleased to publish similar statements from lodges, if officially submitted and not too long.

## An Apology to Certain Correspondents

The Editor has had to be absent from the office for a few days and hopes that those who have found replies to their communications belated will pardon him for the unavoidable delay.

### Important Facts for T. S. Members

Members of the T. S. who desire to know important facts in the history of the Society which are usually carefully concealed will find a fund of information in the following, which may be borrowed from the O. E. LIBRARY.

As these are of no interest to the general public they will not be loaned indiscriminately. The right is reserved to refuse a loan or to require references.

Requests for the loan of this series should be accompanied by the usual library deposit of \$2.00.

**The Theosophic Voice** (periodical) in three parts.

Contains many original documents in the Leadbeater case, including transactions of the British Section, American lodges, letters of Mrs. Besant, confessions of C. W. L., etc.

**The O. E. Library Critic**—Bound volumes 7-8, 9-10, August 1917 to August 1921, dealing with present conditions in the T. S., the L. C. C. fraud, etc. The later issues of the Critic are supplied at 1 cent a copy (minimum 5 cents.)

**Theosophy** (monthly magazine)—Bound volumes 1 to 9, containing otherwise almost inaccessible articles by H. P. B. and W. Q. Judge, and on the history of the Theosophical movement. Beginning in vol. 8, an authoritative history of the Movement, with information not to be found elsewhere. Circulation not limited to T. S. members.

**Brooks, F. T.**—The Theosophical Society and its Esoteric Bogeydom. 234 pages. Much about the outside and inside of the E. S., by a former E. S. member.

**Neo-Theosophy Exposed.** 445 pages.

Contains, besides commentary, many valuable original documents relating to the E. S., and the Leadbeater and Alcyone cases.

**Levy, Eugene**—Mrs. Besant and the Present Crisis in the Theosophical Society. 167 pages. With introduction by Edouard Schuré. Deals largely with the Leadbeater and Alcyone cases and with the separation of Dr. Rudolf Steiner and the German Section.

**Veritas**—Mrs. Besant and the Alcyone Case. 400 pages.

Summary of the court proceedings in the suit of the father of Alcyone against Mrs. Besant for the recovery of his children, with original documents, history of the Alcyone cult, etc.

**Das, Bhagavan**—The Central Hindu College and Mrs. Besant. 10 cents (sold only). A forceful exposure of Mrs. Besant's methods, by the author of "The Science of the Emotions."

**"The Ass in the Lion's Skin."** By the Editor of the Critic. 5 cents (sold only). Shows up the untheosophical character of the Liberal Catholic Church.

**Martyn, T. H.**—Private letter to Mrs. Besant. Full of information about Leadbeater, Wedgwood, etc. Mr. Martyn's well-known conservatism and loyalty to the T. S. make this exposure of surpassing value. Free on receipt of stamp. Extra copies by special request.

**"Validity of Orders in the Liberal Catholic Church, Examined by a Member of the Theosophical Society."** Published in Australia. Shows the fraudulent character of this church. 5 cents (sold only).

**Miscellaneous Pamphlets** bearing on the Liberal Catholic Church. Mrs. Besant's "defamation cases," and other material of interest at this time. In bound volumes.



# THE O. E. LIBRARY CRITIC

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BY

STOR. LENOX  
T. DE MELORE

## The O. E. Library League

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### CAPITAL PUNISHMENT AND LYNCHING

The following is the death sentence pronounced by the Lord Chief Justice of England, November 22, 1581, upon Edmund Campion and several fellow-Jesuits for conspiracy against Queen Elizabeth (Taunton, History of the Jesuits in England, page 82):

"You must go to the place from whence you came, there to remain until ye shall be drawn upon hurdles to the place of execution, and there be hanged and let down alive, your privy parts cut off and your entrails taken out and burnt in your sight; then your heads to be cut off, and your bodies to be divided into four parts, to be disposed of at Her Majesty's pleasure. And God have mercy upon your souls."

That sounds savage enough, to be sure, but in all probability it caused little or no more suffering to the victims than the methods in vogue today, as the condemned must have lost consciousness at a very early stage of the ceremony. It was probably intended as a spectacular warning rather than as deliberate torture. The real torture of legalized capital punishment lies not so much in the physical pain as in the anticipation. At least, we know that the mental suffering is frequently acute, most persons having a dread of violent death, but as to the actual suffering involved in the execution we know but little, as the victim does not survive to give his experience. Nearly the entire progress we have made to this date in the matter of capital punishment is to eliminate the spectacular part and to save a needless cleaning up, as the portions of the victim are now retained in the original package. Only in one or two states has some progress been made by the introduction of anaesthesia.

Otherwise we have, if possible, retrograded. We do not include deliberate torture in the death sentence. If the victim suffers in anticipation, that is his fault. We offer him the consolations of religion and try to persuade him that he will just slip off into heaven; all of which is part of the program. But we are tolerating a form of execution which quite outdoes the penalty imposed by the Lord Chief Justice of England in 1581. I am of course referring to lynching, an increasingly popular

form of capital punishment. We speak of lynching as illegal, but as far as Georgia and Texas are concerned we might as well say it is legal. A law is in general nothing but public sentiment crystallized by certain legislative processes; nothing more. But when laws are made which are not enforced, and when no serious attempt is made to enforce them, as is the case with the Southern lynchings, it is because popular sentiment is against their enforcement. It is useless to say that the people of these states can not stop lynching if they really wish to. They can. Lynching then becomes justified by public sentiment and thus becomes practically legalized, just as if it had been authorized by the legislature and the governor. In some ancient codes of law the friends of the murdered person were authorized to take vengeance on the murderer. We are witnessing a reversion to this condition today in certain states. In fact, whatever the law does not forbid, or if it does, which the state makes no effort to prevent, becomes by that omission virtually a legitimate act.

One does not have to read far to see that in virtually permitting lynching these states are tolerating some of the worst forms of torture. Nearly every lynching is accompanied by roasting alive. Not very long ago a woman in Georgia, in the last stages of pregnancy, who was guilty of no offense other than refusing to give evidence before a self-constituted tribunal, was hung by the feet and her clothing saturated with oil which was then ignited. Before she was dead she was ripped open and the still living infant allowed to fall to the ground, when its head was crushed by one of the mob. Nobody ever heard of arrests in the case. Within the last few weeks there have been several lynchings in Georgia, in one of which a fifteen year old boy was slowly roasted alive and then filled with bullets. There have been ten lynchings in Texas within the past three weeks. And these states, and others in the same category, are shouting down the Federal anti-lynching bill and claiming that they are competent to manage their own affairs and that the government has no right to interfere with them. Why, then don't they do it? There is constant haggling in Congress over the passage of the Dyer anti-lynching bill, which is still held up because it is claimed that it is unconstitutional. The force of this argument has never been made clear. The Federal Constitution distinctly prohibits depriving any person of life without due process of law and requires that each state shall grant to all of its inhabitants the equal protection of the laws. Is it not the business of the Federal government to enforce the Constitution if the states refuse or neglect to do so? If not, what is the use of a constitution if it can be violated with impunity?

Apart from the constitutional aspect of the matter

and apart from the question whether the Federal government will better be able to suppress lynching than the states themselves, one must regard lynching as part of the capital punishment question. As long as the sentiment for capital punishment by "legal" methods exists there is likely to be a sentiment in a certain portion of the community prompting them to take revenge by more direct methods. Legalized capital punishment is an outgrowth of what was once practically lynching; it involves the feeling of revenge, and as long as respectable people, judges, law enforcement commissioners, clergymen and newspapers demand capital punishment just so long will there be those who will, if they dare, resort to direct methods of revenge. The present lynching mania is only one phase of the universal demand for harsher treatment of criminals. If we are to have a suppression of the lynching mania by popular sentiment we must begin by combating the idea that taking life—unless in self defense—is justifiable under any circumstances.

I haven't the least idea of placing lynching on a level with legal executions. The legal procedure affords a partial even if uncertain safeguard to the innocent. But we have to remember that making an act legal does not of necessity make it moral. And that sentiment which in a certain stratum of society leads to the legalizing of innately immoral acts is likely on filtering down to lower social strata to take the form of doing practically the same thing illegally. You who voted for that representative or governor who declared his belief in capital punishment are quite likely, if you happen to lose your temper, to take part in a lynching bee, if some of your less squeamish neighbors take it on themselves to start one.

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### Who Will Come Forward?

With all due allowance for hard times it has been a source of surprise to us that so many members who are really in a position to give us a little help now and then do not come forward with an occasional contribution, and that others, who have offered a monthly contribution, entirely ignore our mild suggestions that the receipt of the amount pledged would be welcomed. The summer months are especially difficult ones for us, and we hope that those members who have not sent in a contribution will do so. While we need but little, we need that little awfully badly. Donations are not limited to LEAGUE members.

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### Prisoners' Aid Societies

From time to time the *CARRIC* publishes a list of societies which aim to be of assistance to prisoners, especially in the matter of securing work, or temporary assistance immediately following discharge.

With a view of printing a revised list of such societies in the near future the Editor would be obliged to any reader who will send us the name and address of such an association. We prefer those whose scope is not purely local and limited to individual prisons. As our object is rather the material aid of the prisoner we do not aim to include such as



are simply educational or religious. Also, as it is our intention to place this list in the hands of prisoners with whom we are in communication it would be of little value for us to give the names of organizations which operate solely in prisons which object to our being in communication with their inmates.

### Sydney Police Investigate Leadbeater

Copy of cablegram received from Australia. The name of the sender and recipient are withheld by request.

Sydney May 30/22

.....  
Krotona, Hollywood, Calif.

Besant refused enquiry wedgwood police no holding inquiry regarding leadbeater.

.....  
Interpretation.

Besant refused to answer any inquiry in reference to Wedgwood. Police now holding an inquiry into the charges against Leadbeater.

### Original Documents in the "Bishop" Wedgwood Case

The following have been received, with permission to publish. The writer of the first letter is Treasurer of the London Federation of Theosophical Lodges. As Mr. Farrer has been referred to in this connection in the CRITIC and in the letter of Mr. Martyn to Mrs. Besant, and as his confession has been widely circulated in England and elsewhere, there seems to be no cogent reason for withholding his name. I want to state distinctly, however, that I consider that he has acted in an honorable manner in sacrificing his reputation for the good of the T. S. and other organizations, and that he is, therefore, doing his best to make up for the past. It is to be hoped that he will be given every encouragement "to make good." He deserves far more consideration than some who are concealing the facts because they fear that they will suffer personally in some way if they do not.

J. W. Hamilton-Jones  
25 Hurlingham Gardens

London, S. W. 6, March 4th, 1922.

T. H. Martyn, Esq.

Sydney, Australia.

My dear Mr. Martyn,

I am enclosing herewith a copy of a letter which Reggie has written to Mrs. Besant, and which, in the light of your letter to her and her subsequent utterances concerning C. W. L. is likely to be of interest to you.

I know that Farrer has caused this letter to be sent to several people including: C. W. L., Raja, Krishnaji, Arnold Banks, Miss Bright, Mrs. Ransom, Graham Pole, Mrs. Coldstream, Miss K. Beswick, and, possibly, others including myself.

You do not know me from Adam, however, and as the whole thing might be a framed up job, I got ..... to write the enclosed letter which will serve in the nature of a credential. I am well known to Dr. Van Hook, Mr. E. S. Sufferin in the States, personal friends of mine, who have both told me they have met you. Any one in England could, of course, vouch for me, but I heard that ..... is a personal friend of your own, and I thought I could not get a better introduction from anybody. Should you ever have to make this letter public, you must please not mention his name.

Your letter, of course, created a great stir in T. S. circles over here, to which Farrer's letter will put the finishing touch, unless the whole

matter is hushed up. There is a chance of that as far as "official" circles are concerned, but I am afraid it will be rather difficult.

Farrer left England on the 28th Feb. I saw Wedgwood on that day and he told me that Farrer had written a "wild" letter round, also that he had received an anonymous letter warning him that nothing could prevent his arrest if he did not leave Europe before the 1st March. He protested his innocence, but disappeared that same evening.

I believed in Wedgwood until quite recently when I came into touch with evidence of such a nature as to clear up any lingering doubt in my mind. I agree with you—the man CANNOT be an initiate of the White Lodge.

You will, of course, have heard that Mrs. Besant intends to visit Australia during April or May and I am anxious that you should have the enclosed letter from Farrer for your own guidance.

The British Areopagus under Mrs. Betts is going to institute an enquiry. The erring brethren will, I suppose, be expelled and so will pass over an episode which will soon be forgotten.

The T. S. is alright, so also are the E. S., Co-Masonry, The Star, The Church etc. but the Occult edifice upon which all those things are founded requires to be stabilized, in other words, what constitutes the Initiate?

I hope this letter will reach you safely.

Yours fraternally,

(Signed) J. W. HAMILTON-JONES.

The following is a true copy of a document, signed in my presence and handed to me in person, by Mr. Reginald Farrer, a priest in the L. C. Church.

(Signed) J. W. HAMILTON-JONES.

Copy of a letter sent to Mrs. Besant, Mrs. Betts, and Mrs. Besant-Scott, February 28th, 1922.

It is with infinite regret that I tender you my resignation from the Co-Masonic Order. I am impelled to this extreme decision because I am no longer worthy to be considered of good report.

The imputation against myself, as well as against Wedgwood, King and Clark in Mr. Martyn's letter is but too true. Yet, I would have you believe that I was led astray by those whom I considered to be my superiors both morally and spiritually. I was not strong enough to control my own lower nature, and gave way to a practice that I am now heartily ashamed of. Reparation for the stain that I have brought upon the Order I cannot make, and I have come to the mournful conclusion that it is incumbent on me to ask you to strike my name from the Roll of Co-Masonry.

My reason for writing this letter is to unburden my conscience. I can no longer carry this weight on my shoulders, especially as it reflects so much discredit on the different orders of which we are members.

Wedgwood absolutely declines to give up the mal-practice, and for the sake of those who are in the different Orders, and for those who will join if the good name is untarnished I must make this confession.

Again, Acuna, who is also addicted to this vice has actually stood sponsor for one of his "friends" who was initiated into Emulation Lodge recently.

The foregoing declaration is made without any feeling of malice whatever, but in a sincere endeavor to make known the facts in the hope that in some small way, and at a late hour, I may serve the cause of Truth.

(Signed) Yours REGINALD FARRER.

*Addenda by the Editor.* It is far from my intention to publish the many details of this salacious scandal which have come into my possession from reliable sources, unless further developments should make it necessary. It may be stated, however, that Farrer made essentially the

same confession some time ago to a prominent T. S. member in a room adjoining that which Mrs. Besant was occupying. On being informed of it she refused to see Farrer or to have anything to do with it. Later, Farrer withdrew his statements under threats from his spiritual superior, Wedgwood, only to reiterate them in the letter above printed. The evidence is confirmed by several others who were mixed up in the affair. That numerous boys visited the premises occupied by the L. C. C. and its priests for no outwardly obvious reason had long ago been noticed. One of the most disgraceful features of the matter was the refusal of the then General Secretary of the British Section, one Baillie-Weaver, to examine into the charges. The present executive seems little better, being completely under the thumb of Mrs. Besant.

The Liberal Catholic Church in England seems to have decided to purge itself, as it gave Wedgwood ten days either to prove his innocence by a legal action against his accuser, or to resign. He chose the latter course, having first cast his sullied mantle of apostolic succession on a French priest, after which, upon resigning from the T. S. March 24th, he left for Algeria. In this the English section of the church has proved itself far more decent than the branches in America and Australia, where prominent priests of the church (Cooper in America and Lindberg in Australia) have indulged in a wholesale whitewashing of Wedgwood.

And Annie Besant, having repeatedly been informed of the facts, not only refused to look into them, but launched her anathemas against those who criticized, even threatening them with expulsion from the E. S., and even very recently cabling to Wedgwood that he made a mistake in resigning!

It is on Annie Besant, more than on any other one person, that the responsibility for the present scandalous condition in the T. S. rests. The best of societies may have its black sheep and it is not to be blamed if it does its best to purge itself. But it is Annie Besant, with her tools and sycophants, who has ever concealed and denied the palpable facts, or, where they could not be denied, has palliated, excused and even defended them, throwing over them a veil of esoteric glamor, supporting such scoundrels as Leadbeater and Wedgwood, apparently in order the better to serve her ambitions. A vote of confidence in Annie Besant today either betrays total ignorance of the facts, or associates those who give it with the grossest forms of moral rottenness.

### From London "Truth," April 19, 1922

#### Unsavoury Theosophy

The March issue of *The Theosophist*, the organ of the Theosophical Society, contains a curious article by the President of the society, Mrs. Annie Besant, entitled "Whom Will Ye Serve?" To readers outside the theosophical movement it suggests that the Powers of Darkness, assisted by the Jesuits are making a strenuous attempt to smash the Theosophical Society by means of a campaign of calumny directed against its leaders. To insiders however, the article has a different significance. They see in it an attempt to belittle a serious scandal which threatens to shake the society to its foundations. The trouble arose in Australia, the *fons et origo* being certain charges brought by a Mr. T. H. Martyn, a prominent Australian Theosophist, against Mr. C. W. Leadbeater, who, in the esoteric section of the Theosophical Society, holds second rank only to Mrs. Besant herself.

Mr. Leadbeater was the person who had previously figured in an unsavoury scandal in India. He has also figured in *Truth* as one of the central figures in a blasphemous piece of mummery whereby he and a number of other Theosophists were endowed with episcopal honours. The apostolic succession was handed on from the late Archbishop Mathew, of the Old Catholic Church, through a disreputable ex-priest of the Church



of England, named Willoughby, to the Theosophists. These ultimately founded a new church, which they styled the Liberal Catholic Church. last July issued an ultimatum to the effect that no member of the esoteric This church was taken under the special protection of Mrs. Besant, who last July issued an ultimatum to the effect that no member of the esoteric section could attack the Liberal Catholic Church and remain a member of the section. Leadbeater had left England, which was rather too hot to hold him, and his bishopric was taken out to him by a Bishop Wedgwood, and he was consecrated Bishop of Australasia.

The charges brought by Mr. Martyn against the Theosophical Liberal Catholic Bishop were contained in a letter sent to Mrs. Besant by Mr. Martyn and were of such a nature that Mr. Martyn ought really to have consulted the Sydney police rather than the president of his society. It is sufficient to say that, coupled with the revelations of the previous Leadbeater scandal they brand Leadbeater as a sexual pervert of the most abandoned type. Mrs. Besant retorted by relieving Mr. Martyn of his duties as corresponding secretary of the Esoteric Section of the Theosophical Society in Australia. A copy of the letter was eventually published in America, and it was this publication which has drawn from Mrs. Besant the article in *The Theosophist* referred to above.

Meanwhile there has been a further development of the scandal. While Mrs. Besant's article was in the press a letter was on its way to India from one of the minor lights of the Theosophic clergy in which he confessed to depraved practices, and implicated others of the Liberal Catholic hierarchy in them. His confession is, of course, no evidence against anybody but himself, but I am not surprised that under the circumstance the Theosophists are asking themselves whether the bunch of bastard bishops which Mrs. Besant has imposed upon the Theosophical movement had not better be dropped overboard. If only half of what I have heard about the scandal is true, I am inclined to think that the police would be quite ready to assist in the jettisoning process.

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### "Dawn"

The May issue of *Dawn*, the organ of the T. S. Loyalty League in Australia, is an astonishingly interesting number, containing a reply of Mr. T. H. Martyn to Mrs. Besant, an account of the gag tactics employed by C. Jinarajadasa at the Sectional Convention lately held in Sydney, an exposure of the mendacity of C. W. Leadbeater which is quite sufficient to explode his claim to being a superman, and much other matter of great interest. T. S. members interested in reform cannot afford to be without *Dawn*. While we cannot at present supply special issues we shall be glad to receive and forward the yearly subscription, \$1.20.

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### At the Periscope

*Psycho-analitis.* At a recent meeting of the Law Enforcement Committee of the American Bar Association Supreme Court Justice Goff, of New York, said: "There have been arising pseudoscientists under the name of psychologists and psycho-analysts and theorists of other designations. There are very few human beings of either sex accused of any crime, in whom they are not able to find some mental defect existing. According to the standard raised up by these gentlemen, it would be a difficult matter to find a normal human being. I would hesitate to say how many sane persons they would find in this room. The facility with which the question of mental responsibility can arise and the learned dissertations which can fall from the lips of specialists, make it possible to cast doubt on the mental ability of any individual." In this we heartily agree with Justice Goff. An impartial psychoanalysis of the personnel of the average court might lead to interesting results which would sur-

prise even Justice Goff himself. When Justice Goff indulges in a tirade against those women who visit the prisons in order to sing for the inmates and asks why these same women do not visit the tenement houses and sing for the children of honest people, it takes no psycho-analyst to see the twist in his mentality. They don't sing in the tenement houses because ten by twelve foot rooms are no place to sing in, but they do sing in the settlement houses, which any of the children can visit. Prisoners cannot attend such places, so the women go to them. And if music is good for poor but honest people, why not for poor but dishonest people likewise? Fact is, Justice Goff has the anti-coddling bug in his noddle.

### H. P. Blavatsky's "Isis Unveiled"

This classical work can be obtained from the O. E. LIBRARY as follows:

London edition, 2 volumes; vol. 1, Science; vol. 2, Theology. Temporarily out of print. Loaned only.

Point Loma edition; the original two volumes bound in four, the set, \$12.00.

Ask for list of books by and concerning H. P. Blavatsky.

### Some Recent Publications

For sale and loan by the O. E. LIBRARY.

*Blavatsky Quotation Book*, paper, \$0.60; cloth, \$0.90.

Compiled by W. A. Parley. Contains a quotation from H. P. B. for each day of the year. The most important recent theosophical publication, containing an epitome of the teachings of H. P. B.

*Nightmare Tales* (reissue), \$1.00.

*Boehme, Jacob*—Six Theosophic Points and Other Writings, \$3.00.

The Confessions of Jacob Boehme, \$2.00. With introduction by Evelyn Underhill.

*The Eternal Verities*, \$1.50.

Intended as a guide for teachers in instructing children in theosophical principles.

*Because*—For the Children Who Ask Why, \$1.25.

For children, and also for teachers who would instruct them in theosophical principles. No nonsense about fairies.

*Ginsburg, Dr. C. D.*—The Kabbalah; its Doctrines, Development and Literature with Diagrams, Tables and Notes, \$2.25.

*Jinarajadasa, C.*—First Principles of Theosophy, illustrated, \$4.00.

*Lazenby, Charles*—The Servant, paper, \$0.50.

The most inspiring book on the ethical side of Theosophy which has appeared for several years. An invaluable aid to students. By a leading Blavatsky student.

*Leadbeater, C. W.*—The Science of the Sacraments, \$4.50.

Text Book of the Liberal Catholic Church. Tells just what happens when priests perform, as seen through the clairvoyant spectacles of a leading performer. Colored pictures of sacramental soap-bubbles, etc.

*The Hidden Side of Christian Festivals*, \$4.00.

*Hume, Robert E.*—The Thirteen Principal Upanishads, \$6.90.

New translation, with an outline of the philosophy of the Upanishads, bibliography, etc.

*Mead, G. R. S.*—Pistis Sophia, \$7.00.

A new edition of this long out of print work.

*Patrick, C. Vincent, and Smith, W. W.*—The Case Against Spirit Photographs, \$0.75.

Exposes the recent "fairy photographs."

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# **E. LIBRARY CRITIC**

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BY

EDITOR, LENO R. HEND  
JOHN FOUNDATION

## **The O. E. Library League**

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### **FAIR PLAY FOR PRISON REFORM**

There is a prominent and increasing attitude of the public mind that the recent increase in crime is wholly or partly due to the so-called coddling of criminals. It is evident that there has been an increase in crime, and this is not only true in New York but in other parts of the country. However, history has shown that every great war is followed by an increase in crime.

The problem of crime and its treatment is still, like the problem of poverty, always with us. Yet, just as the civilized world struggles in most varied ways to reduce and eliminate poverty, so there is always a corresponding struggle to eliminate crime.

Adequate knowledge of the problem of crime and the treatment of criminals remains relatively slight among the majority of even the most educated classes of the community. Sensational, distorted and highly emotional pictures of crime are published without cessation in certain newspapers, and to a considerable extent in almost all newspapers. But there is a deplorable lack of sound, dispassionate and comprehensive published material available to the public on the treatment and reduction of crime. It is a noteworthy fact that the public on the one hand reads with greater or less gusto the constantly appearing accounts of crime and criminals, but on the other hand, leaves to a relatively small number of officially appointed people, or volunteers, the bulk of the treatment of crime and criminals.

Now as to coddling criminals. That is not a part of the program of sound prison development or prison reform. As far as the prisoner is concerned, he ought not to be idolized, and he ought not to be ostracized. Both are equally unjust and equally unfair. Prisoners are not asking for sentiment. The men in prison are not asking for anyone to weep over them. The men in prison are asking for a square deal. We cannot treat our great social problems on the basis of either exces-



sive sentimentality or excessive hatred. Neither one is going to accomplish the results we so greatly desire.

Penal and reformatory institutions suffer from their failures. The public judges them by the men who do not "make good." There are boys and men discharged from penal institutions who walk the paths of rectitude and who become law abiding and helpful citizens of the community, but they are never pointed out to the public. Institutions are considered a failure because every man or boy committed to them does not "make good." It is apparently never considered that there is given to the heads of institutions in this and other states the hardest and toughest job that can be given to any human being. Men and women, boys and girls, upon whom every effort has been made through the church, the settlement, the school, the probation worker, the social worker, the home and the neighborhood, are taken out of the community and are put into an institution either for the young or old, and it is expected that the institution by some mysterious method of treatment can make the prisoner into a model citizen within a few months or years.

Criticism, the easiest thing to make, is always forthcoming, but when do we hear encouragement and inspiration given to those who are struggling with the difficult and ever perplexing problem of delinquency either within or without our institutions. Recently the statement was made by the District Attorney of New York County that 60% of the recent offenders were first offenders.

This country has of course grown by leaps and bounds, and with it the American methods of dealing with the criminal. The country of "Liberty" and of the "square deal" has sought to embody these two alleged cardinal principles in its correctional institutions, and so the present day efforts of most correctional institutions in the country are to restore the inmate to liberty when he is fitted for release, and to surround the prisoner while in the institution and after imprisonment with the elements of humane and constructive treatment, which can be called the square deal in penology.

The proponents of modern, sane and progressive methods of dealing with criminals do not look with favor upon enforced idleness in the county jails of this and other states, the indiscriminate use of probation, the automatic release of prisoners at the expiration of their minimum sentences, the lack of promptness and finality in criminal court procedure, the abuses of the bail system, the mixing of young and old, experienced and inexperienced, sick and well, in our penal institutions. Nor do they favor the absence of adequate labor and of educational possibilities in the state prisons of this state.

However, all these things present definite and difficult problems, problems that cannot be solved in a day or a month, but are of fundamental importance, not only to the administration of penal institutions, but even more to community welfare, and therefore should have the fair and understanding support of the public rather than emotional and unjust criticism.

E. R. CASS,  
*General Secretary*

*American Prison Association*

*Note by the Editor.* I am pleased to present the views of the General Secretary of the American Prison Association, in which I concur. Of late the term "coddling" has replaced the former expression "maudlin sentimentality," but it is no great improvement. What is coddling? I take it that it is coddling a prisoner to lead him to think that he is abused because he is in prison, and to give him luxuries which any ordinary person is just as well off without. It is doubtless just as possible to spoil a prisoner as to spoil a child. That there are some people who coddle prisoners is true, but in my experience they are very much the exception. The impression is being created by persons of prominence who ought to know better that it is coddling to give the inmate anything which the most poverty-stricken is unable to secure. It is objected that the bad men in prison get that which is inaccessible to the good people in the tenements; complaint is made that they are allowed to play baseball and tennis, that they have movies, that women go to sing for them, and that they receive better medical treatment than many a tenement occupant gets. These are the special forms of coddling mentioned by a recent speaker. And we are expected to think that as there is a limited supply of these nice things they should go to the good people rather than to the bad.

If it is true that prisoners have these advantages over others it is to be construed rather as an indictment against society for tolerating a system under which people have to live the lives of drudges and to suffer for lack of proper medical treatment, and that they have to commit a crime to get them. What is good or bad for the prisoner must be judged solely on its own merits, not by what others should or should not have. It is the object of a well-conducted prison to keep its inmates in good physical and mental health, and to develop these if they are lacking, for without them they cannot be expected to go straight when they become free. Athletic pursuits of all kinds contribute to health and entertainment within reasonable limits is good for the mind. It is useless to argue these points. Is it really the idea of Justice Goff and others that it is the duty of the state to make life so irksome and intolerable for the prisoner, and to deprive him of healthful exercise, that he becomes morbid in mind and weak or diseased in body, incompetent to shift for himself and imbued with hatred of the society which has made him so? Of course it is not. As much as any one he would like to see the prisoner go straight. But he has managed to get to be a Supreme Court justice, and to reach a position where his opinions carry weight, on a very slender understanding of hygiene and psychology.

When prisons are what they should be, when they build up the health and mind and give training in useful work, there will be no reason, apart from loss of liberty, why one should not want to go to one to get opportunities which he has been unable to secure elsewhere. The "square deal" the prisoner wants differs in no way from the square deal which you and I want for ourselves.

## Something About Prison Correspondence

The General Manager has to contend with certain difficulties in assigning correspondents which are not generally realized and he occasionally receives signs of impatience from those who are compelled to wait. There are usually good reasons for such delay.

One reason is the difficulty of handling our correspondence, owing to lack of sufficient office help. This difficulty has often been mentioned, but until the members are willing to contribute more liberally it will continue to exist.

Assigning a correspondent does not by any means simply mean turning over any prisoner to any correspondent. If it did we could take them at random, or as offers occur, and without any special consideration. But how would that work? Here, for instance, is a prisoner who wants a correspondent knowing something of chemistry. We may have such members, but they are likely to be fully occupied and unable to take on another. To give him to a member who knows nothing of chemistry would not suit either party and the correspondence would most likely not proceed beyond the first letter.

Here is another prisoner who seeks for a lady correspondent in Utah. Well, we have no lady in Utah on our list who can take him on. So he must either wait or be satisfied with one from another state.

With the correspondents it is perhaps even worse. Here is a lady who demands a highly educated prisoner, with a love for art, and who must be a Protestant and a native American. Such prisoners are not always on our waiting list, though we might give her a dozen who do not meet her requirements in all particulars. Another asks for a lifer under thirty years of age. We may have lifers over thirty, but not under. What are we to do? If we sent her a short term under thirty she might turn him back on us and we would have our trouble for nothing.

So we have to keep people waiting at times. And the longer our waiting list both of prisoners and correspondents, so much the easier is it by comparing them to avoid misfits. And we have to avoid misfits if we can, for no one is going to stay with us unless they meet with a fair measure of success.

It is not easy to get people to undertake prison correspondence, and while we have a good many members, we try not to overload them. We consider it much better to write faithfully to one, two or three inmates than to undertake a dozen and to keep them constantly worried by delay and neglect. We have had people write in and offer to correspond with a hundred inmates. That would be an impossibility if there is any individuality infused into the work, which is just what we and the prisoner demand. We have found some of these persons who offer to do so much using multigraphed letters to send to inmates. Needless to say that is unsatisfactory. A good newspaper or magazine would be equally effective, but the prisoner is no more disposed to crave that sort of letter than would you, if you discovered that your personal friend was writing to a dozen others in identically the same words. Personal correspondence must be personal; it must not be as impersonal as a magazine or a Sunday sermon.

### Annie Besant and "The Critic"

In her letter of March 2d, 1922, "To All Members of the Theosophical Society" (page 5 of the American edition; page 2 of Supplement to *May Theosophist*) Mrs. Besant makes an attempt to connect the *Critic* with Dr. A. de Sarak. As this is likely to be accepted by those who still believe in her truthfulness and sincerity it is necessary to state the actual facts. The Editor has no time or inclination to indulge in a personal defense against Mrs. Besant, whose habit of hurling at her opponents any missile which comes to hand is too well known, but he makes the following statement in discharge of his obligation to the O. E. LIBRARY



## LEAGUE.

The present Editor of the *CRITIC* was at one time a member of a society or "center" under the direction of Dr. A. de Sarak. That connection ceased absolutely in 1912, under circumstances by no means calculated to cause further influence from that source. Since that time he has been and still is a member of Mrs. Besant's Theosophical Society. At no time, either before or during that period, had he either met, communicated with, or been influenced by Dr. de Sarak. On the contrary, during nearly the whole of that time he was circulating the books of Mrs. Besant, loaning them free by thousands to all parts of the United States, at his own expense, and recommending them to his patrons. Further, as proof of the absence of any hostility, it may be mentioned that for a time one of the Washington lodges of the Theosophical Society cooperated with the Sarak society by holding classes in the rooms of the latter, at which Mrs. Besant's books were used as text books and which were attended by members of both societies.

The Editor of the *CRITIC* first met Dr. de Sarak in Washington during the war, where he filled a useful position on the medical staff of the War Department. On the few occasions on which they met, Dr. de Sarak never mentioned Col. Olcott, Mrs. Besant or the Theosophical Society, and spoke of Leadbeater only in the way of recommending one of his books.

Dr. de Sarak's magazine, *The Radiant Truth*, ceased publication long before the *CRITIC* editor had ever heard of him. With reference to the criticisms of Col. Olcott in that magazine it may be mentioned, however, that Mrs. Besant has not been free from making such attacks herself. It is a matter of record that in 1891, after the death of H. P. B., Mrs. Besant herself demanded the resignation of Col. Olcott from the Presidency of the Theosophical Society on the ground of immorality (happily unsubstantiated) and that she actually travelled to America to interview Mr. Judge with a view of bringing this about (See *Theosophy*, October 1921, page 375). This is a part of theosophical history to which Mrs. Besant no longer makes allusion.

The *CRITIC* was started in 1911 by its present editor, in opposition to the wishes of the Sarak society, and it was his free criticism of some of its policies which led to his separation from it. From 1912 to 1914 the *CRITIC* continued to be published by its present editor, and strongly supported the Theosophical Society and the policies of Mrs. Besant, as a reference to its files of that period will show. In February 1914 the *CRITIC* passed into the hands of the O. E. LIBRARY LEAGUE, which was founded at that time, and which has since published it. So far as we can ascertain, since 1912 no member or official of the O. E. LIBRARY LEAGUE has been in any way connected with or influenced by "the Sarak set," and certainly no such person has contributed to its pages. Its policy since 1912 has invariably been in favor of the Theosophical Society. Reference to its pages will convince any one of this who is more interested in truth than in Besantine fictions.

Mrs. Besant's juggling with names is wholly sophistical. The initials "O. E." in the name of the O. E. LIBRARY LEAGUE do not stand for "Oriental Esoteric." Further, the "Oriental Esoteric Library Centre", of which she makes mention, is nothing but an invention of her own imagination, devised in order to link up the *CRITIC* with Dr. de Sarak. No such thing ever existed, even on paper.

Mrs. Besant says: "We understand that the editor of the calumnious little paper broke away from the Sarak set." That is the only word of truth which she says about him, and is explained above. It is now up to her to explain why, this being the case, she attempts to prove that such a connection still exists. Such an argument either proves Mrs. Besant to have a twist in her reasoning machine, or that she thinks her readers have. I am willing to concede both alternatives.

The CRITIC has been mailed regularly to Mrs. Besant since February 1913, and as she says elsewhere (*Theosophist*, October 1921, page 8) that she has been in the habit of reading it, she must have known that it formerly supported her policies—a fact of which the Editor is now heartily ashamed. The present attitude of the CRITIC towards Mrs. Besant has been caused by her own actions and by nothing else. It is she herself who has convinced it of her utter lack of honor, scruple and truthfulness, as she is now convincing many another whom she slanders because he will not bow in abject subservience to her and swallow her Coming Christ, her Liberal Catholic Church and her forcing of sex perverts and sodomites as initiates on the Theosophical Society. The section of her letter to which I am referring is ample justification of all that the CRITIC has said. It proves either that she is consciously and maliciously falsifying, or that she is listening to the statements of associates whose false assertions she has neither the intelligence to see through nor the honor to examine into before broadcasting them. Either alternative proves that her claim to be an initiate and the appointed agent of the Masters is sheer humbug, fraud or self-delusion.

EDITOR OF THE CRITIC

### Back Files of the "Critic"

We can still supply sets of the CRITIC from October 1917 to March 15, 1922, for one dollar, or four shillings sixpence, sent to any part of the world. Later issues at one cent a copy, minimum five cents. These issues contain invaluable information not otherwise easily accessible to T. S. members, and all carefully verified. The CRITIC and *Dawn* are the only periodicals publishing inside information about the T. S. which is excluded from the officially censored journals. The present conditions in the T. S. are discussed with entire frankness by an F. T. S. Get a set of the CRITIC while it can still be supplied, and subscribe for your theosophical friends.

### "Dawn"

This office will receive and forward subscriptions for *Dawn*, the publication of the "T. S. Loyalty League" in Australia. Annual subscription, \$1.20. *Dawn* is indispensable to all members of the T. S. who would acquaint themselves with actual conditions mention of which is carefully excluded from the regular official publications.

### "The Central Hindu College and Mrs. Besant"

Those who have read Mrs. Besant's slaying of the CRITIC in her letter of March 2d for referring with approval to the pamphlet by Bhagavan das, "The Central Hindu College and Mrs. Besant," do not have to rely on her memory, as a copy of the document can be obtained from this office. I give a partial abstract of the pamphlet, which is worth reading in its entirety.

"The Central Hindu College," says Bhagavan Das, "was founded in July 1898, in order to do for the numerous sects and sub-divisions of Hinduism what the T. S. was endeavoring to do for all views and religions, viz., to harmonize, to rationalize, to liberalize and therefore to preserve essentials and promote organizing cooperations, as against disruptive blind struggle. Princes and people helped, both theosophist and non-theosophist, with lands, buildings, donations and unremunerated work; and the Government with sympathy and good-will and the necessary sanctions and permissions, and the College grew and prospered year by year, under the Presidentship of Mrs. Besant, and won the confidence, nay, the enthusiasm of Hindus of almost all shades of opinion, 'ancient' as well as 'modern'."

In short, the College was a sort of high-grade Hindu theological school, founded and assisted with the understanding that it was to teach Hinduism. Mrs. Besant was President of the Board of Trustees and Bhagavan Das was Secretary of the same. To introduce another cult, wholly distinct from Hinduism, would therefore be tantamount to introducing Moslemism or Shintoism into a school established to teach Christianity.

While Mrs. Besant was occupying this position of sacred trust for Hinduism, there was founded, ostensibly by Mr. Arundale, her factotum and puppet, and Principal of the College, but unquestionably with the knowledge of Mrs. Besant, a society called "The Order of the Rising Sun," which had for its object the fostering of the second-adventism started by Mrs. Besant with young Krishnamurti as its head and coming Christ. Every possible effort was made to push its propaganda in the Central Hindu College and as many as 170 of the students and faculty enrolled. "In April 1911," continues Bhagavan Das, "on remonstrance by the older members of the managing Committee, Mrs. Besant arranged that the Order of the Rising Sun should be disbanded. But this was mere show. When the disbandment was announced to the managers, it had already been arranged to replace the O. R. S. on a larger scale by The Order of the Star in the East, with the Principal, Head Master, and various professors of the C. H. C. as the Private and other Secretaries of the boy J. K. as Head of the Order, and Mrs. Besant as Protectress of the whole."

What Mrs. Besant did, therefore, was simply to ignore the wishes of the managers, and under the false pretense of complying, to found another and more elaborate order with precisely the same aims, which was even more vigorously pushed within the walls of the College. In the mess room groups of Hindu students were assigned to agents of the Order of the Star in the East, with the duty of endeavoring to proselyte them. Mr. Arundale, the Principal of the College, even went so far as to proclaim that the College was "founded only to prepare for the Advent of the World-Teacher"—a college founded and paid for by Hindus, mind you, for the advancement of Hinduism!

Finally the disorder brought about by these actions became so great as to lead to open revolt on the part of a portion of the students and faculty. But the rest of the story can be found in the pamphlet referred to.

All this was done while Mrs. Besant was President of the Board of Trustees and bound, certainly by honor, if not by word, to carry out the objects for which the college was founded and was being supported, and no others. That she had a right to push neo-theosophical Second-Adventism cannot be denied, but she had no right to permit or encourage its propaganda in the institution in which she occupied the leading position for quite other purposes. Had she felt it necessary to push this cult among the young Hindu students she should have resigned and conducted her campaign from the outside. Her action can only be designated as most dishonorable and the grossest sort of breach of trust, whatever equivocations she may be able to put forward in its defense. There cannot be the least doubt that a trustee of any other institution who should act in a similar way would be promptly discharged. Her actions were quite on a par with her faithlessness to her trust as President of the Theosophical Society. The bare facts stated by Bhagavan Das, who, as Secretary of the Board of Trustees, was in the best possible position to know them, are quite sufficient to discredit Mrs. Besant for any official position of trust whatever. They have a most important bearing on present conditions in the Theosophical Society.

*Note.* Copies of the pamphlet, "The Central Hindu College and Mrs. Besant," can be obtained from the office of the CRITIC for 10 cents.



## Get Ready for Next Fall's Blavatsky Class

Students who are interested in Theosophy as it was taught by the Founders of the T. S. should use their influence to start classes in the study of the works of H. P. Blavatsky as soon as autumn activities begin. The formation of a nucleus for such a class does not have to wait for this and can be made by any group which cares enough for Theosophy to carry on its study during the summer. Getting together for an evening a week for reading and discussion is inspiring and need not be suspended because of hot weather. In our experience Blavatsky classes hold through the summer recess better than any others.

The following books, which are desirable for study and reference, can be bought or borrowed from the O. E. LIBRARY (with exceptions stated). A more extensive list on request. Now is the time to begin.  
*Blavatsky, H. P.*—

*Isis Unveiled*, London edition in two volumes, out of print and loaned only. Point Loma edition in four volumes, \$12.00.

*The Key to Theosophy*. In two editions:

Verbatim reprint of the original edition, issued by the United Lodge of Theosophists. Buckram, \$2.50. *Special price of \$2.00 if ordered from the O. E. Library through T. S. Lodge purchasing agents.*

Third and revised London edition, with a glossary by H. P. B. Revised by G. R. S. Mead. Cloth, \$2.50.

*The Secret Doctrine*. Third London edition, in three volumes and index volume, much doctored by Annie Besant. \$20.00. Single volumes can often be supplied. The Point Loma edition, in four volumes, a practically unaltered reprint of the original edition of vols. 1 and 2, \$12.00. This is preferred by those who desire H. P. B.'s original text.

*The Voice of the Silence*. U. L. T. edition, with Stanzas of Dzyan, cloth, \$1.25; leather, \$1.50. London edition, without the Stanzas, cloth, \$0.75; lambskin, \$1.60.

*Theosophical Glossary*, \$3.00. Reprint of the original. Very valuable as a reference volume in reading *The Secret Doctrine*.

*Practical Occultism*, London edition, \$0.60.

*Blavatsky, H. P.*—Biographies and reminiscences of:

*Besant, Annie*—H. P. Blavatsky and the Masters of Wisdom, paper, \$0.50.

*In Memory of H. P. Blavatsky*, by Some of Her Pupils, paper, \$0.40.

*Mead, G. R. S.*—Concerning H. P. B., Adyar pamphlet, No. 111, \$0.12.

*Olcott, Col. Henry Steel*—Old Diary Leaves. 4 vols. Vols. 1, 2, 3, out of print; loaned only. Vol. 4, \$2.00.

*Old Diary Leaves* is filled with reminiscences of H. P. B. and the founding and early days of the Theosophical Society. For criticism of this work see magazine *Theosophy*, vol. 9, nos. 1, 2.

*Sinnett, A. P.*—Incidents in the Life of Madame Blavatsky, \$1.20.

The most complete life of H. P. B.

*The Occult World*, \$2.00.

Full of information about H. P. B.

*Wachtmeister, Countess*—Reminiscences of H. P. B. and *The Secret Doctrine*, out of print; loaned only.

*Whyte, G. H.*—H. P. Blavatsky; an Outline of Her Life, \$0.65.

The Magazine *Theosophy* is a mine of personal information about H. P. B. Bound volumes loaned.

*Bhagavad Gita*. Judge edition, cloth, \$1.25; leather, \$1.50. Besant edition, cloth, \$0.75; lambskin, \$1.60.

*Judge, Wm. Q.*—The Ocean of Theosophy, \$1.25.

*Wadia, B. P.*—Some Observations on the Study of *The Secret Doctrine* of H. P. Blavatsky, paper, \$0.25.

Original from



# THE O. E. LIBRARY CRITIC

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BY

## The O. E. Library League

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### A NATIONAL CRIMINAL IDENTIFICATION BUREAU

The 29th annual convention of the International Association of Police Chiefs recently held in San Francisco was one of unusual interest and indicated an increasing demand for improved and standardized methods of detecting crime and apprehending criminals. President Vollmer, in his address, urged the necessity of adopting the latest scientific methods in order to cope with the increasing tendency of criminals to avail themselves of modern inventions in pursuit of their aims. He insisted upon the necessity of establishing police laboratories manned by experts in such matters as identifying handwriting, detecting alterations in written documents, analyzing blood stains, looking for poisons, and the like. This is a matter susceptible of almost indefinite development. In this country police functions are not as centralized as in most other lands, being in general the affair of the individual states or municipalities, and the result is the lack of initiative and of uniform and standard methods. Without doubt the establishment of a few central laboratories would result in much greater efficiency. A laboratory for scientific development of methods for detecting crime would be highly valuable.

One of the most important acts of the convention was the recommendation of a central national bureau for criminal identification, to be located in Washington, where fingerprints and Bertillion measurements, as well as records of criminal cases, should be kept on file for ready comparison. As everybody knows who has followed the subject, the fingerprint is an infallible means of identification. These have been analyzed and classified so thoroughly that it is an easy matter to identify a given fingerprint among a million of others. On forwarding the fingerprints of a suspected person to the central bureau it would be a simple matter to determine his past record, if he has one. There is, to be sure, already such a bureau located at Leavenworth Penitentiary, but thus far its scope is limited and is obligatory only as regards Federal cases, its utilization by the police of the several states being



entirely voluntary. A bureau established under the supervision of the International Association of Police Chiefs would do much towards increasing its usefulness.

There was a strong sentiment at the convention that the new bureau should be made a part of the Federal Department of Justice, although this met with some opposition on what seem to me to be valid grounds. An identification bureau under the direct supervision and control of an association of police chiefs would probably be conducted strictly with the view of furthering the aims for which it was established, and would not be subject to political interference to any marked extent. Whether such a bureau could be financed by the individual states I do not know, but if we can judge from past experience the placing of this bureau in the Department of Justice would be simply making it a nest for political favorites and lame ducks. How about that bureau of the Department of Justice, for example, which has charge of the Federal prisons? Has that ever had an expert penologist at its head? I think not. Did not President Harding show his appreciation of the importance of this bureau by appointing as its head a relative who is a retired clergyman who knows no more of prisons than does his washerwoman? And has not the present Attorney General publicly expressed his contempt for civil service methods? Strictly speaking the criminal functions of the Department of Justice are concerned only with violations of Federal statutes; the criminal affairs of the individual states are beyond its province. There are many who view with extreme distrust the slightest tendency to delegate to the Department of Justice jurisdiction over criminal matters properly belonging to the states. They know to what extent the abuses of an irresponsible central police system can be carried. It is not necessary to refer to the Russian police under the Czars. The abominable and outrageous acts of our own Department of Justice under the late Attorney General Palmer in arresting, imprisoning and torturing aliens without constitutional warrant was not only condemned at the time by persons of high legal ability but was shown up in a Congressional report but a few months ago. A police power of this kind against which recourse can be had only with the greatest difficulty and which is able to snap its fingers in the face of the public is something which should be nipped in the bud. Even now there is no one so universally hated as the Federal agent, even among honest people.

Recommendations were also adopted at the police convention looking towards the registration of all firearms and their owners, and of sales and resales. There is much to be commended in this rational and conservative attitude, as compared with the hysterical demands for prohibiting the manufacture



sale and ownership of pistols except for military and police purposes, practically making it a criminal offense to possess the means of self-protection. While this would not measurably prevent their being obtained by highwaymen and others who use them as tools of their trade, it would go far towards depriving the honest citizen of a means of protecting himself. When the state is unable, as it is at present, to prevent hold-ups and burglaries, it has no just right to deprive the citizen of weapons, and its attempt to do so would result only in failure. Pistols will vanish when society is able to do away with the criminally minded; till then, such preventive legislation will only aid the criminal by reducing his hazards.

On the whole the deliberations of the police convention seem to have been marked by a breadth of view markedly different from that manifested in late legal assemblies. One can only except the almost unanimous sentiment in favor of capital punishment.

### Why the League Needs Financial Support

A kind friend recently inserted a notice about the LEAGUE in a Kansas City newspaper, as a result of which we received a considerable number of offers to write to prisoners, all of which were promptly answered and the conditions of membership explained. Relatively few of these good people responded when they found that it was a condition of working with us that they should spend 35 cents the first year and 25 cents a year thereafter, and one, more eager than the rest, wrote us a positively insulting letter for daring to make such an exorbitant demand.

It is a common occurrence for us to be accused of profiteering and of mercenary motives in asking for 25 cents a year. These words will never reach the eyes of those who passed by on the other side, and it is just as well, for people of such suspicious nature would never make a success of prison correspondence. But for the information of the few who did trust us enough to join a word of explanation is due.

If we were to hand out the names of prisoners indiscriminately, without keeping any record of what we are doing, we would get into trouble in short order. In times past we have been publicly accused of putting prisoners in touch with young girls or with women of questionable character. Newspapers have published foolish or almost indecent letters which have passed between prisoners and silly women and have laid the responsibility at our door. It has been possible to refute these charges only because we keep accurate records. Several years ago a resolution was introduced into Congress demanding that we be investigated by the Department of Justice, practically calling us panderers, and basing the charge upon certain correspondence between parties neither of whom we had ever heard of, and were able to prove, thanks to our records.

Then, too, friend correspondent, what would you think if you wrote to us about a prisoner who had been assigned to you, and received the reply that we had forgotten all about it? You might then, perhaps, justly demand to know why we had mulcted you of a quarter.

It is possible to avoid such difficulties, and many others, only by keeping accurate records. Every prisoner applying to us has a card in our files, with his description and the names of the correspondents assigned to him. Every correspondent has a similar card with the names and addresses of the prisoners assigned, and all of these cards are not only constantly corrected but are preserved indefinitely. Only by



doing this is it possible to keep out of trouble and to give a reasonably satisfactory service. In fact, work of this kind, involving prisoners, requires the utmost care and judgment, and as a result there is seldom any difficulty of a serious nature, such as cannot be mended by merely breaking off a correspondence.

Then, too, all correspondence is carefully filed so that it can be found, and every cent received or expended is accurately accounted for. All of these things together take the time of several paid clerks. In addition we have to pay office rent and the usual office expenses for stationery, letter writing and materials. As for the *Critic*, while it is not entirely devoted to prison matters, much of it is and it serves as our medium of communication with our members. It takes the place of several additional typists and stenographers who would be required if its place had to be taken by individual correspondence.

It will be obvious to new members, I think, that the small sum which we ask for the yearly subscription to the *Critic* really goes but a short way towards meeting such actual and necessary expenses as have been mentioned, and as the *Critic* costs nearer to forty than twenty-five cents a year for each member, we are not only making no profit out of it, but face a constant deficit. It should therefore be obvious why we are obliged to depend mainly on voluntary contributions. It ought also to show members why they should make such contributions as they can afford. We believe in this plan rather than in demanding a sum commensurate with the pro rata expense. This is no reason, however, why members should leave it to others to bear that expense. Even as it is we cannot conduct our work to our own satisfaction and to that of others, and no one need fear overburdening us with cash by sending in an occasional or periodical donation.

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### News from Sydney

Letters and newspapers from Sydney, Australia, received just as this issue of the *Critic* is going to press, give most encouraging news. Mrs. Besant's visit to Sydney was a failure, as far as reconciling the Sydney Lodge to her L. C. C. sex pervert gang was concerned. She tried to ride it roughshod over the Sydney Lodge, but without success; her white-wash pail was kicked over and she has departed. T. S. Loyalty League members have been ejected from the E. S. and in turn the Sydney Lodge has ejected the E. S. from its splendid headquarters and is now master of the situation. The minority, the L. C. C.-E. S. faction, has formed a new lodge, "The Blavatsky Lodge" (Ye gods, wouldn't she laugh!). The Sydney papers have been devoting several columns daily to the Lead-beater-L. C. C. scandals, and have shown commendable impartiality by publishing likewise a mass of letters from witnesses to C. W. L.'s snow-white character—people who didn't see him do it. The Arhat himself is being investigated by the Department of Justice, which is in possession of his unsavory record, and is hunting for more. Mr. Martyn has come out decidedly on top. More detailed information will be given later.

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### "Dawn"

This office will receive and forward subscriptions for *Dawn*, the publication of the "T. S. Loyalty League" in Australia. Annual subscription, \$1.20. *Dawn* is indispensable to all members of the T. S. who would acquaint themselves with actual conditions mention of which is carefully excluded from the regular official publications.



## An Answer to Mrs. Besant

BY T. H. MARTYN

*Note by the Editor.* The following is reprinted from *Dawn*, May, 1922. The date of Mrs. Besant's circular letter "To All Members of the Theosophical Society" is erroneously printed as March 4th instead of March 2d. The original letter of Mr. Martyn to Mrs. Besant will be found in the *Critic* of January 4th, 1922, and reprints of the same can be had from the *Critic* on request.

Under date March 4th, 1922, Mrs. Besant wrote a circular letter addressed to all members of the Theosophical Society. As references are made in places to myself, I take this opportunity, at the invitation of the Editor of *Dawn*, to partially reply to it. It is to be regretted that the President, at the outset, misrepresents the attitude of many T.S. members in regard to the Liberal Catholic Church; she makes it appear that opposition is prompted by dislike—even hatred—of this Church, whereas, in my experience, the opposition has been to the manner in which the Church has been forced on to the T.S., allied and confused with the T.S. and associated in the public mind with the T.S. It has been quoted against Mrs. Besant that she herself has made reference to it as a "Theosophical Church."

I will pass over the attack on Dr. Stokes, of Washington. He will be quite able to take care of himself. At one time I thought his criticisms in *The O.E. Library Critic* rather extreme. In view of more knowledge, I can see he has done, and is doing, excellent work in fearlessly placing facts before T.S. members, which they should know, and which the officials of the T.S. seem very anxious to hide from view for reasons I have no sympathy with. I say this in spite of the fact that I regret the publication by Dr. Stokes of my "Private and Confidential" letter to Mrs. Besant, dated May 20th, 1921. My cabled protest, sent as soon as I heard through a private source that the publication of the letter was contemplated, reached Washington after the letter had been printed and distributed. Had Dr. Stokes received it in time, he would, I am sure, have held the letter back, in spite of the fact that he regarded it as of vital importance to the cause he was championing—that of purity in the T.S. and candour.

This brings me to the letter itself and its contents. This letter was written to Mrs. Besant by myself, when I thought she could help me solve what had become a hopeless puzzle. I received an acknowledgment, but no reply, to my difficulty. Let me say here and now that my answer to these perplexities has come as the outcome of subsequent events, and is, to a great extent, due to the publicity given to the letter itself.

My problem is, I think, fairly set out in the letter and can be summarised thus:—

In October, 1919, as I was leaving London to return to Sydney, Mrs. Besant sent for me, and asked me to take a message from her to Mr. Jinarajadasa. She told me that the usual methods of communication were closed to her, and would involve her in the possible consequences of compounding a felony.

The message itself was, that Mr. Jinarajadasa, then in Sydney, was to tell Mr. Wedgwood that he must resign from the T.S. and E.S.T. Incidentally, Mrs. Besant told me:—

(1) That she had to take this action because of gross immorality, not suspected merely, but confirmed.

(2) That in a previous talk to an E.S. meeting on the subject of "Black Magic and Sex Perversion," she referred to this particular case.

(3) That Mr. Wedgwood was not an initiate.

The letter goes on to explain the effect of my message on Mr. Jinarajadasa. He did not bother about the immorality, but fastened on the statement that Mr. Wedgwood was not an initiate. He promptly got to



work through the cable office, and sent this message to meet Mrs. Besant on her return to India:—

"Sydney, December 17, 1919, to Besant, Adyar.—Martyn reports you said Wedgwood not initiate. Leadbeater asserts you were present at initiation. Am most anxious members sake there should be no fundamental divergence between you and him on such important occult matter since at same time....and....took second....and....first. Do you mean that since you have no recollection you cannot assert Wedgwood initiate, but do not wish to be quoted as saying that he is positively uninitiated."

Mrs. Besant replied on December 22nd, 1919:—"Brother's statement enough, accept fact, cancel message sent."

Mrs. Besant thereafter never asked me what message I had delivered, but forthwith, in letters to Mr. Leadbeater in Sydney, and communications to the E.S.T., commented on what she assumed to be my message. She referred to it as grossly exaggerated, etc. I do not know to this day what Mr. Jinarajadasa represented to her as my message, but I was certainly surprised that anyone in Mrs. Besant's position should make reflections on the messenger, who obliged her in a difficulty, *without referring to him for his version of the facts*. That, however, by the way.

When Mrs. Besant told me that Mr. Wedgwood was not an initiate, I had no idea that she did not know that Mr. Leadbeater had, in 1917, declared that he was. Had I known that, I think I should have told her so. I was simple enough at that time to suppose that she was conversant with all such "occult" matters. In one of her letters I have seen a statement by Mrs. Besant, that I asked her if Mr. Wedgwood was an initiate. In this detail the President's memory is at fault. I most certainly did not ask her. Her statement on the subject arose from her expressing regret that Mr. Leadbeater—whom she described as a high initiate—should occupy an inferior position in the Church to Mr. Wedgwood, who was *not* an initiate.

This little misunderstanding between Mrs. Besant and Mr. Leadbeater will no doubt seem unimportant to some of my readers, but to me it was vital. As explained in my letter to Mrs. Besant under review, I could never be satisfied to accept Mr. Leadbeater's unsupported statements on subjects that I could not check. While Mrs. Besant, as an occultist, confirmed them well and good. I was greatly disillusioned to find this "fundamental divergence," as Mr. Jinarajadasa neatly described it, between the two "occultists," and had to conclude—for reasons stated in my letter—that Mrs. Besant was herself depending upon Mr. Leadbeater for her messages from the inner planes, and was satisfied to accept anything he reported without question.

Why I could not myself do this—partly because of an accumulation of disagreeable incidents regarding Mr. Leadbeater, which had come to my knowledge—is set out in the letter.

To return now to Mrs. Besant's circular, she makes the following statement:

"The published letter of Mr. Martyn contains a number of infamous accusations, none of which I believe, against a number of persons whom I know to be incapable of the conduct charged. I do not discuss them; no decent person would mention them except in a court of justice, or in preparation for legal action, or possibly if in need of help, and if the circulators of this filth have any justification for making such accusations, they should at once place their information in the hands of the police."

Mrs. Besant ignores the fact that she herself made the "infamous accusations," as they related to Mr. Wedgwood; but passing over that lapse on her part, I may explain that, in my own letter to Mrs. Besant, I tell her that I called on a certain lady in London a week before she herself sent for me, and that this lady told me the police were threatening proceedings



against two L.C.C. bishops (Mr. Wedgwood was one) and some priests. That she had got one of the latter, whose evidence was most feared, out of the country, etc., etc.

I suppose these are the infamous accusations that the President refers to. Of course, I did not make them; I merely informed Mrs. Besant of what the lady in London told me.

It will be noted that Mrs. Besant boldly states that she knows the persons named to be incapable of the conduct charged. Here, unhappily, Mrs. Besant is again in trouble, for on February 28th of this year, just four days before the date on her circular letter, one of the priests named made a written confession, a certified copy of which is now in my possession. In this confession he states:

"The imputation against myself, as well as against Wedgwood, ——— and ———, in Mr. Martyn's letter, is but too true."

As one result of this confession, Mr. Wedgwood has resigned from the L.C.C. and the T.S. So down tumbles this house of cards to the utter confusion of the "occultists," who vouch for a sex-pervert as an initiate, and the chosen agent of the Great Lodge, to act as their channel for passing the Divine Grace of the Apostolic Succession and a new priest system on to the Theosophical Society.

I said above that I now have my answer. I have. It is not necessary for me to have to assume that the Great Lodge requires the help of sensualists of a specially degraded kind to do their work. I can accept what appears to be the President's only alternative, i.e., that Mr. Leadbeater is a deluded seer, if he be a seer at all, and that no attention need be, or should be, given to his statements about the spiritual progress of A or B or C. I have to confess I find it hard to believe that he knows who are, and who are not, initiates in the true sense. He may or may not be clairvoyant: he certainly is untruthful, and he is no real friend to the Theosophical Society, as those who have read his comments in the *E.S.T. Bulletin* for the current month (May), and know the facts on which he comments, will see.

Another factor in convincing me of the wrongness of things as they are, is the persistent manner in which the "Officials" deny facts, misrepresent and distort truths, and stoop to all sorts of questionable actions to bolster up their self-made claims to spiritual high places.

To me, they seem to constitute themselves as a sort of occult profession, and to make claims which will not bear investigation.

Mrs. Besant concludes by telling members of the E.S.T. that they cannot belong both to the T.S. Loyalty League and the E.S.T. I have been asked by many of my old friends in the E.S.T. what I think they ought to do. For myself, I choose the T.S. Loyalty League. I believe it is doing the Masters' work, and helping to make crooked places straight. The T.S. cannot go on if it is to become a moral cesspit—a hiding place—where the morally unfit and unclean are protected, any more than it can if it is to be invaded by all sorts of fancy sects. The T.S. Loyalty League has already effected a useful spring cleaning, and posterity should be thankful to it. Certainly it is but a temporary phase, and, its work done, it will pass out, while the E.S.T. appears to be a permanent institution. Actually, however, it has, in the opinion of many, already done its work. No truthful member could now describe it as an Occult School. As such, it is effete. On the other hand, there is more than a suspicion that it is being used for the political purposes of those who control it. Has the time not come when we need to make a fresh start providing for the needs of those who aim at self-unfoldment. I pray that the Gods may send us a brand new Occult School—one where there is purity, mental freedom, and no need for hiding things, or for camouflage and mystery. If the E.S.T. does not want us, let us start afresh, where we can live in the pure air of truth, and get away from this unhealthy strain of

believing in make-believe. After all, there is no religion, no occultism, no "leader" higher than TRUTH, and Truth is never tainted by the exercise of reason and common sense.

In conclusion, I do not forget the impassioned claim with which Mrs. Besant concludes her article in *The Theosophist*, March, 1922, on "Whom Will Ye Serve?" Her words are thrilling, even if they savor of nervous overstrain:

"To those who know anything of Occultism, I say I stand as the servant of the Hierarchy, obeying Their Will and doing Their work as H.P.B. bade me declare. Either I am Their Agent, or I am a liar and a blasphemer. Take me as you will."

There are two ways of reading these words. One implies that Mrs. Besant is the Agent. If that is so, why pass on the agency to Mr. Leadbeater? The other way of reading it is, that the same is true of not only Mrs. Besant, but of every simple soul seeking to do the work of the Elder Brothers in any department of human service. In that way I, for one, elect to read it.

T. H. MARTYN.

### Some Second Hand Books

Sold only for cash with order, or sent C. O. D. U. S. postage stamps and personal checks accepted. *Mention substitutes, if possible.* Address *The O. E. Library, 1207 Q Street, N. W., Washington, D. C.*

*Abbott, David P.*—Behind the Scenes with the Mediums (tricks of mediums exposed by an expert), \$0.65.

*Abhedananda, Swami*—The Divine Heritage of Man, \$0.65.

How to be a Yogi, \$0.65.

Self-Knowledge, or Atma Jnana, \$0.65.

Vedanta Philosophy, in two volumes, each, \$0.65.

Reincarnation, \$0.42.

The Philosophy of Work, \$0.30.

*Albee, Helen*—The Gleam, \$0.75.

*Adyar Album.* Photographs of Adyar by Alcyone; text by Leadbeater, \$0.75.

*Allen, James*—From Poverty to Power; The Life Triumphant; each, \$0.85.

Out from the Heart; The Heavenly Life; Entering the Kingdom; As a Man Thinketh; Man, King of Mind and Body; each, \$0.35.

*Arundale, Geo. S.*—Thoughts on "At the Feet of the Master," \$0.70.

*Atkinson, Wm. Walker*—Art of Expression; Crucible of Modern Thought; Human Nature; Mastery of Being; Memory, How to Train, Develop and Use It; Memory, Culture; Mental Fascination; Mind and Body; Nuggets of New Thought, each, \$0.60. Most of these are now sold at \$2.00.

*Avebury, Lord* (Sir John Lubbock)—Prehistoric Times, ill., \$2.50 (new, \$5.00).

*Besant, Annie*—Ancient Ideals in Modern Life, \$0.52.

The Changing World, \$1.05.

Children of the Motherland (out of print), \$1.00.

Doctrine of the Heart, \$0.35.

Ideals of Theosophy, \$0.55.

Initiation, the Perfecting of Man, \$0.80.

Introduction to the Science of Peace (of B. Das), paper, \$0.22.

Introduction to Yoga, \$0.52.

Man: Whence, How and Whither (with C. W. Leadbeater), \$2.80.

Occult Chemistry (with C. W. Leadbeater), \$2.65.

Path of Discipleship, \$0.52.

Popular Lectures, paper, \$0.15.

The Self and Its Sheaths, \$0.52.





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## AN INSANITY FRAME-UP RING IN MASSACHUSETTS?

It is now about one year since Robert W. Renfrew, a lawyer of Massachusetts, was committed to the Westborough Insane Asylum by order of the court as an insane person. An account of this case, and of others, will be found in back issues of the CRITIC (July 20, Sept. 14, Oct. 12, Oct. 26, 1921). It may be well to review it here.

Mr. Renfrew had a passion for rescuing sane persons who had been committed to asylums, and it is stated that he had caused the liberation of a lady who afterwards became his wife. One of the most noted cases which Renfrew handled successfully was that of a Mrs. Rice, an aged lady of wealth who had been placed in a private asylum in Worcester by her sister and a clergyman after she had been induced to sign papers making the latter administrator of her estate. Mrs. Stevens, a business woman of Boston, became interested in the case of Mrs. Rice, whom she was convinced was sane, and employed Renfrew as her attorney to assist her in securing Mrs. Rice's liberation. After an expensive legal fight Renfrew succeeded in having Mrs. Rice declared sane by the State Supreme Court and proceeded to the asylum armed with the order of the court for her release. Dr. Walter Haviland, proprietor of the private asylum, who was peeved at losing so wealthy and profitable a patient, refused to honor the order of the court and it became necessary for Renfrew to call in the sheriff and force her liberation. Upon this Haviland is stated to have threatened Renfrew in these words: "Renfrew, if you ever cross my path again, I'll put you in an insane asylum yourself."

Frustrated in the attempt to keep Mrs. Rice out of the way, a certain lawyer, Samuel W. Forrest, secured the appointment of one Pevey as administrator of the Rice estate, and managed in some devious way to have the order of the Supreme Court ignored and Mrs. Rice placed in another private asylum incommunicado, where, so far as I know, she may still be.

Original from

Balked in his efforts in behalf of Mrs. Rice, and because of certain alleged irregularities in the management of the estate, Renfrew petitioned the court to disbar Forrest and to have Pevey dismissed from the administratorship. Whereupon Forrest had Renfrew arrested and brought into court on the charge of being dangerously insane; four so-called alienists were summoned who, after examining Renfrew declared that he was the victim of "litigious paranoia," and a dangerous person to be at large, upon which the court sentenced him to the Westborough State Hospital. It is of interest to note that one of the doctors who declared Renfrew insane was the same Walter Haviland who had threatened to put him in an asylum if he got a chance. Add to this that there was every motive for revenge on the part of Forrest, who wanted to get Renfrew out of the way as an obstacle in his career of "managing" estates.

Here, then, we have two of the participants who were directly interested in doing away with Renfrew and who made use of a pernicious Massachusetts law which permits the court to commit a person charged with any offense to the asylum for an indefinite period, without trial as to the offense itself, and upon testimony of doctors of questionable standing as specialists, and to keep him in an asylum just as long as the management declines to declare him normal in all respects—an easy matter indeed, when there is a motive back of it.

This is bad enough. But lately there has come into my hands as further evidence of the way these things are done in Massachusetts, a copy of the bill presented by the above Forrest to the County of Middlesex for professional services in the case of "Robert W. Renfrew, an insane person," said bill being approved by the proper authorities, and from which it appears that Forrest received one thousand dollars and Haviland fifty dollars, for their "services" to the county. Haviland, then, got fifty dollars as a reward for venting his spite on Renfrew, while Forrest, far less modest, mulcted the taxpayers of the County of Middlesex of one thousand dollars for succeeding in running a personal enemy into the insane asylum. This fact in itself is quite sufficient to warrant Renfrew's demand for the disbarment of Forrest.

This may or may not be good law, but as an example of Massachusetts morals it is damnable, and might cause surprise did not one remember the recent case of Pelletier, of Boston, who added to his meager income as District Attorney very considerable sums obtained by browbeating and blackmailing persons into paying him money for not prosecuting them, and did one not remember that the choice of Boston for mayor is an ex-jail bird, who had served a term for impersonating a candidate in a civil service examination. Pelletier

was finally disbarred, but up to latest reports Forrest is still in good standing, the attempt of Renfrew to have him disbarred having been thwarted by running him into the asylum.

In view of the above facts, and others, I am not in the least surprised at the contents of a document which I have received, which charges that in Massachusetts there exists an organized band of criminals in high places which makes a practice of aiding in immuring in asylums people who have property which they can gain control of to their own profit, and which includes members of the legislature, attorneys general, and other executive officials, as well as members of the legal profession and doctors who own private sanatoriums for the insane. It is charged that the property of these persons is largely made up of money secured in these ways, and that thousands of persons are at present confined in the Massachusetts state asylums at the public expense, and in private asylums to the profit of their owners, who are entirely sane, but who have been made the victims of this ring, backed up by laws which render such things possible, and for the existence of which they are responsible. The case of Renfrew distinctly points to the co-operation of several such conspirators. The document mentions certain persons by name, whom it would be obviously improper for me to mention in the absence of more definite evidence. One may be sure, however, that the cases of Mrs. Rice, of Dr. Keown and Mr. Renfrew are not isolated ones. It is difficult to believe that such a law as exists in Massachusetts, which permits interested and unscrupulous people to secure imprisonment in an asylum for life on trumped up charges, without the trial guaranteed by the Federal Constitution, could have been put through without some sinister power back of it. If well-known and public spirited men like Keown and Renfrew can be thus disposed of, what is to be expected in the case of those who have no one to take their part, and whose "friends" are interested in possessing themselves of their goods, and when the woods are full of lawyers who can collect a good fee, and alienists who either receive a fee, or who own private asylums where the well-to-do victims can be housed and "treated" at big profit?

Copy of the Massachusetts law (for discussion see CRITIC, September 14, 1921):

If a person under complaint or indictment for any crime is at the time appointed for the trial or sentence or at any time prior thereto found by the courts to be insane or in such mental condition that commitment to a hospital for the insane is necessary for the proper care or observation of such person pending the determination of his insanity, the court may commit him to a state hospital for the insane under such limitations as it may order. The court may, in its discretion, employ one or more experts in insanity or other physicians qualified to examine the defendant, and all reasonable expenses incurred shall be audited and paid as in the case of other court expenses. A copy of the



complaint or indictment and of the medical certificates attested by the clerk shall be delivered with such person in accordance with the provisions of the said section. If a prisoner so removed is, in the opinion of the trustees and the superintendent, restored to sanity, they shall so certify upon the commitment and notice accompanied by a written statement of the mental condition of the prisoner shall be given to the keeper of the jail or person having custody of him at the time of removal, who shall thereupon cause the prisoner to be reconveyed to the jail or custody from which he was removed, where he shall be held in accordance with the terms or process by which he was originally committed or confined.

### News from the Antipodes

The Australian Section, T. S. is the only one in which a fully organized movement exists towards combating corrupting influences in the Society, in the form of the T. S. Loyalty League, with its organ, *Dawn*. This fact, the presence of Arhat Leadbeater as an apparently permanent fixture, the recent annual convention of the Section, held in Sydney, and the visit of Mrs. Besant, have combined to make April and May very exciting. Add to this that the newspapers got hold of the Leadbeater and L. C. C. scandals and have broadcasted them, as well as giving much space to other matters connected with the convention and Mrs. Besant's visit.

It is impossible to give more than a small space to the very interesting crisis in Australia. The convention met about Easter. It is reported that things progressed smoothly until near the close, when an effort was made to put through a resolution of confidence in Annie Besant and C. W. Leadbeater. Previously to the introduction of the resolution it was attempted, but without success, to eliminate the name of Leadbeater. The result was an extremely heated debate in which there was a display of much temper. The chairman ruthlessly suppressed every effort to present reasons for excluding the Arhat's name, and finally the resolution was passed by a vote of 86 to 15.

Arhat Leadbeater was injudicious enough to publish a statement in the May issue of the *Australian E. S. T. Bulletin* to the effect that of those who voted against him seven were Germans or Austrians, a manifest falsehood which was construed as a positive insult. The result was that the trustees of Sydney Lodge requested the E. S. to remove itself from the Lodge Headquarters, which it did, and these members, together with the L. C. C. faction, about two hundred in all, withdrew and started a new lodge where the worship of Leadbeater and the idiosyncrasies of the L. C. C. can be exploited without interference, and all under the name of "Blavatsky Lodge."

On May 12th Mrs. Besant arrived, much excited and very angry, it is said. She attended some social functions, and addressed various public meetings and some members' meetings, as well as preaching at every opportunity in the Liberal Catholic Church. At a large members' meeting she proceeded to defend Leadbeater and Wedgwood after her usual fashion, and to accuse their opponents. By special arrangement she held a session with the executive of the Sydney Lodge, at which she attempted the same line of defense, but without effecting much, and at which she was described as being "helpless to the point of pathos." She refused to consider anything in the way of an investigation, and made the claim that the Farrer letter accusing Wedgwood (see *CRITIC*, June 21) had been withdrawn. The *Daily Telegraph* got wind of this and cabled to London, receiving the reply: "Positively not withdrawn abundant confirming evidence available." Mrs. Besant left Sydney without having effected anything but increasing the discord between the warring factions, and clearly in the mood to stand by the sex pervert gang at all hazards.

One of the most interesting features of Mrs. Besant's visit was the place given to T. S. affairs in the Sydney newspapers, *The Daily Telegraph*, in particular, publishing several columns daily, beginning May 17th with a fierce arraignment of Leadbeater, Wedgwood and the Liberal Catholic Church. In what it published in subsequent issues it observed a laudable spirit of impartiality, printing the communications of friend and foe alike. While this publicity has in the opinion of some greatly damaged the good name of the T. S. in Australia I am disposed to think, after reading these papers, that more good than harm will come to the Society through a public exposure of Leadbeater and his corrupt associates. Much better it would be, to be sure, if the purification could be effected by quiet and internal means. But what has the record of the Society for the past sixteen years to show in this respect? Little but vilification of those on the inside who insist that spiritual leadership demands at least conformity to those canons of morality which are everywhere recognized by the better elements of the community at large—on the one hand the attempt to conceal matters which every one has a right to know when the acceptance of a leader is concerned, and on the other, on the part of those who know the facts, a tendency to believe that rottenness on the physical plane is consistent with purity and holiness on loftier levels and that that which we would repudiate in a common mortal is excusable in an Arhat or an Initiate. For the one a small group of "leaders" is responsible, but the other is one of the most dangerous signs imaginable. If those on the inside will not be listened to it is high time that these deluded people have forced on them in the most open and brutal fashion what ordinary people of the world think of such matters. A group, no matter how small, which allies itself with sex perversion and sex perverts, and which is actively engaged in propaganda, is a public menace and therefore a public concern. It is unquestionable that not only the Society, but the good name and growing influence of true and pure Theosophy would suffer temporarily, but purification even at such a cost would be cheap indeed, if it cannot be effected otherwise.

One of the most significant incidents was the resignation as president of the Public Questions Society of the University of Sydney of Mr. A. B. Piddington, a leading public man and barrister of Sydney, a K. C. and former High Court judge, because Mrs. Besant had been invited to address the students. Mr. Piddington was unwilling to introduce Mrs. Besant as speaker before a body of young students as long as she defended a person with the notorious record of Leadbeater and refused an investigation. Mr. Piddington's letter of resignation is interesting as showing the attitude of a legally trained mind and a public spirited citizen, not a theosophist, towards the shielding of reprobates and the unfitness of one who does so to be a teacher of youth.

According to the latest reports the Minister of Justice has ordered a full investigation of Arhat Leadbeater's record, while in a letter from Sydney the writer claims that "I have myself had placed before me conclusive evidence which convicts C. W. L. while in Australia not merely of compromising himself, but of the worst thing he has ever been charged with boys," and that "there is no doubt that his old habits of boy seduction have been as rampant with him here as they were in America."

Note. Copies of a letter dealing more fully with late doings in Australia, and of Mr. Piddington's letter above mentioned, can be had from the *Critic* on request, accompanied by a stamp.

### **An Imaginary Committee**

In her letter of March 2d, "To All Members of the Theosophical Society," Mrs. Besant says (American edition, page 4; Supplement to *May Theosophist*, page 2):

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"The first named (Leadbeater—Ed.) was, after all the accusations had been made, cleared by a Committee in England, and the lie that he had admitted personal wrong-doing—the cruel lie which led me to condemn his actions, for those who fathered it knew that I would have accepted against him only his own word—was exposed."

Never having heard of such a committee, and having been asked about it, I have consulted persons in England who were members of the Theosophical Society at the time, who took a prominent part in the official discussions and who were fully acquainted with all that was done. The answer is unequivocal—no such committee ever existed. The story appears to be based upon a letter published in *The Vahan* of January, 1909, which was signed by the General Secretaries of England, Holland, Italy, Hungary and Finland, fourteen presidents of British lodges, eight members of the British Executive and four others. The letter says in part:

"Having considered all the documents submitted in 1906 to the Advisory Board and also the papers in possession of Mr. Mead and Miss Ward" and having "further considered certain other evidence obtained since last July, and in the face of all this, we give it as our deliberate opinion that there is nothing to show that in what he did Mr. Leadbeater was not actuated by the highest and purest motives, and nothing to warrant the insinuations of personal misconduct which have been freely made . . . We see no good reason therefore, why the President should not at her discretion invite Mr. Leadbeater to resume again his membership, and why we should not again give him the high place in the T. S. as in our affection and esteem to which his long and invaluable services to the Movement so fully entitle him."

The letter ends with the pertinent statement: "Note. It must be understood that the signatories to the foregoing letter speak for themselves alone and in no sense officially."

In fact, the so-called "Committee" was no committee at all, but a group of people who had signed a round-robin letter and who do not deny the facts stated in the documents in evidence, but put themselves on record as thinking that teaching self abuse to boys and deceiving the parents about it, and teaching the boys to deceive them, and writing them indecent letters, are consistent with "the highest and purest motives," that there is no reason why the T. S. should not extend the highest honor to such a person, and no reason why parents should not entrust their sons to him, while he admittedly still held these ideas.

On the contrary, the Convention of the British Section, held in London, July 1908, appointed a special committee which prepared a report so unfavorable to Leadbeater that it was suppressed by the Executive Committee. This led to a meeting in London, November 13th, 1908, of many representative members of the T. S., at which a special committee was appointed to draw up a reply to Mrs. Besant's defense of the Arhat. This reply was issued as a pamphlet, and is a scathing arraignment of Mr. Leadbeater and Mrs. Besant. It will be found in full in *The Theosophic Voice*, November-January, 1908-09, pages 13-27.

Mrs. Besant's talk about a "Committee" which "cleared" Leadbeater is of very recent origin. It is a significant fact that no mention of such a committee is to be found in the reports of the testimony and exhibits in the Madras High Court case in 1913, *G. Narayaniah vs. Mrs. Annie Besant*, in which practically all of the Leadbeater documents were in evidence, and in which both Leadbeater and Mrs. Besant were on the witness stand. One may be sure that had such a committee existed it would have been mentioned. On the contrary Mr. Justice Bakewell, in summing up the case, said: "Mr. Leadbeater admitted in his evidence that he has held and even now holds, opinions which I need only describe as certainly immoral and such as to unfit him to be the tutor of boys, and taken in conjunction with his professed power to detect the



approach of impure thoughts, render him a highly dangerous associate for children." (Veritas, "Mrs. Besant and the Alcyone Case," page 260.)

It is interesting to note that Mrs. Besant distinctly states that she would accept no evidence against the Arhat unless admitted by himself. This apparently inadvertent statement betrays an attitude of mind which not only would render her incompetent to act judicially, but which, if generally applied, would make impossible the working of any criminal court in the world. It explains many things—Leadbeater, Wedgwood, Warrington, the L. C. C., as factors in T. S. history. And as such a mental attitude works both ways it explains why Mrs. Besant persists in broadcasting charges against her opponents which, unless she is virtually insane, she must know to be false.

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We can still supply sets of the *Critic* from October 1917 to March 15, 1922, for one dollar, or four shillings sixpence, sent to any part of the world. Later issues at one cent a copy, minimum five cents. These issues contain invaluable information not otherwise easily accessible to T. S. members, and all carefully verified. The *Critic* and *Dawn* are the only periodicals publishing inside information about the T. S. which is excluded from the officially censored journals. The present conditions in the T. S. are discussed with entire frankness by an F. T. S. Get a set of the *Critic* while it can still be supplied, and subscribe for your theosophical friends.

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### At the Periscope

*A Commendable Decision.* Governor Davis of Ohio, acting on the advice of the state Attorney General, recently declined to sign the extradition papers of a negro who was wanted in Georgia for a serious offense. There appears to have been no flaw in the papers, but the reason for the refusal was that Georgia has distinguished itself of late not only for lynchings, but for failure to use efforts to prevent them, and that there was no guarantee that if extradited the offender would be given the full protection of the authorities. In this, I think, the Governor acted wisely and humanely. He would not have exposed a citizen of his own state to a mob, to be shot, hanged or roasted alive; why then do so to a fugitive from another state? The handing over of offenders to another state is, I understand, a matter of interstate courtesy, and any law regulating it naturally assumes that the state is dealing with a civilized community. Georgia has shown that in the case of negro offenders at least, it is no more civilized than a tribe of Borneo Headhunters or Fiji Islanders, and that its professed laws are sham. Governor Davis is to be congratulated on his decision and it is to be hoped that other governors will show equal spirit.

*"A Leadbeater Lie."* At the late convention of the Australian Section, T. S., Mr. Jinarajadasa presided and while allowing unlimited laudation of the "dear leaders," promptly squelched all criticism. As a result a resolution of confidence in Annie Besant and C. W. Leadbeater was passed by a vote of 86 to 15. This peeved the Grand Old Man, who hoped that it would be unanimous, and in the *Australian E. S. T. Bulletin* for May he says: "It is singular to note that fourteen of the fifteen dissentients were Sydney Lodge members and no less than seven of them were Germans or Austrians." In commenting on this statement in an article entitled "A Leadbeater Lie," the May issue of *Dawn* shows that in fact ten of them were native British or Australian, one an Italian, one an Hungarian, both naturalized Australians, and that of the two Germans, both have lived in Australia many years and are practically as natives. Everybody knows that during the war Australia was one of the most loyal

dominions of the British Empire and that it is no compliment there to call a man a German. That's why the Grand Old Man said what he did. One may perhaps concede in behalf of the Arhat that he was misinformed by his friends, rather than indulging in a deliberate lie. But what sort of an Initiate is it who circulates stories calculated to injure others, without a shadow of an attempt to ascertain their truth, which would have been easy in the present case? What sort of clairvoyant is it who can read the akashic records of a man for millions of years back and who cannot tell in what country he was born in the present incarnation, or who refrains from so doing when it suits his purposes? What sort of clairvoyant is it who can accept a sodomite like Wedgwood as a fellow-initiate? On the whole, it is well that Leadbeater has begun to talk. He will quickly show himself up for what he is when he forsakes those regions where no one can follow him. But he will have to do some swift running if he hopes to keep up with A. B. in the art of misrepresentation. The topic "A Besant Lie" would take not one but many pages of *Dawn*.

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